A CHRISTIAN DIRECTORY, Guiding men to Eternal Salvation; commonly called the RESOLUTION.

Consisting of two Parts; whereof the former layeth down the Motives to RESOLUTION, and the other removeth the Impediments. Both of them having been reviewed, corrected, and augmented, by the Authour himself, a little before his death, for the greater commodity, and utility of the Reader.

Written by the R. Father ROBERT PERSONS *Priest of the Society of* JESUS.

Matth. 16. vers. 26.

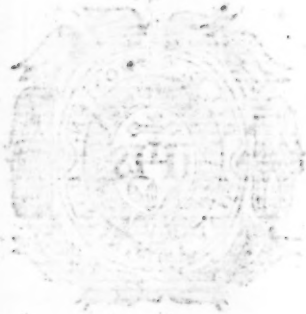
What availeth it a man, if he could gain the whole world by loosing his soul? Or what exchange will a man give for his soul?





Linc.
8°. G. 8.

Permissu Superiorum. cIↃ IↃ c LX.



THE PREFACE to the ſtudious Reader.

THere are now paſt ſomewhat more then four and twenty years (good Reader) ſince firſt I took in hand to write this ſmall Treatiſe, intituled of RESOLUTION, *whereunto I was induced, as well in reſpect of the ordinary difficulties of worldly intanglements, which are wont to hold men doubtfull and irreſolute in betaking themſelves to the ſervice of Almighty God, which I deſired to ſolve, or remove the beſt I might; as alſo to take the commoditie of ſome ſpecial occaſions offered at that time, apt to incite men of beſt underſtanding and affections, to make the ſaid Reſolution: the principal whereof were the great troubles and tribulations frequent in thoſe dayes for matters of Religion in our Countrey, whereof the event by Gods accuſtomed providence is wont to be ſuch, as from all ſides, thoſe which he hath choſen and deſigned for himſelf, do enter more deeply into conſideration of matters by this occaſion, then otherwiſe they would have done; and finally do come to make that Reſolution which they had little thought on, and never determined before. And in this caſe the inſcrutable high wiſedome of Almighty God is content to be ſaid,* to fiſh alſo in troubled waters, *for that he catcheth more ſoules commonly in ſuch occaſions, then ever he ſhould have done, in the clear waters of peace and proſperitie.*

Wherefore remembring the words of our Saviour to his Apoſtles, and by them to all Chriſtians whatſoever, in their degree and vocation (as the ancient Fathers do interpret) Faciam vos piſcatores hominum, *I will make you fiſhers of men: And again,* Laxate retia in capturam, *caſt out your nets as largely as you can for taking of fiſh; as alſo the invitation by the Apoſtles to other men to help them;* Et annuerunt ſociis, ut venirent, & adjuvarent eos, *They made ſignes to their fellows to come and help them: All this (I ſay) being conſidered, and that the foreſaid opportunity of time, ſeemed in like manner to be ſomewhat favourable; I was induced to caſt out this my ſmall and ſimple Net among other mens, and to obey the beck of other greater fiſhers, inviting men to their aſſiſtance. And what hath bin taken by this my labour and induſtry (if any thing hath bin taken) he only knoweth, to whom only it is to be aſcribed, and who counteth and keepeth the number of every particular fiſh, both gotten and loſt;* In cujus verbo laxamus retia, *upon whoſe word and invitement we all caſt forth our nets; I mean the great Fiſher* Jeſus Chriſt *our Saviour, to whom, and by whom all is caught that is taken; and to whom all is loſt that eſcapeth, and yet nothing eſcapeth that he will have taken, nor any thing loſt that he will have gotten, but that at one time or other, ſooner or later it falleth into the net. Neither is there any labour loſt in that fiſhing, whether any thing be taken in our ſight or not; for that the will to take is reputed for gain by the ſupreme Fiſher, which is the greateſt comfort for under-fiſhers in the world.*

And albeit this be ſo, and that we know not here indeed the true fruits of our labours in theſe behalfes; yet doth Almighty God of his infinite goodneſs, for our better conſolation and encouragement, and to make us hold out in the toil and travel of ſuch labours and endeavours, as are taken in his ſervice, leave unto us, as it were for an earneſt-penny, ſome probable conjecture in this life, of thoſe fruits, which being done with due circumſtances, are to be rewarded in the next. In which kind I cannot deny but that his heavenly Goodneſs hath dealt

alſo

alſo mercifully with me, concerning this little labour taken in writing this Book of Reſolution; *for that he hath bin content to uſe it as an external means, with the cooperation of his inward grace, to recall divers from the damnable eſtate of ſin and wicked life, unto his favour and ſervice, and that with ſo great feeling and deteſtation of their former bad courſes, as only Gods omnipotent hand could work the ſame.*

And truly, I have ſeen my ſelf ſo many examples of this event, both in men and women, that have affirmed their firſt effectual motives to change of life and manners, to have proceeded from Gods holy providence by reading this Book; and who have perſevered in the ſaid change, with dayly exerciſe and increaſe of virtue, in holineſſe of life unto their laſt dayes: I have ſeen (I ſay) and heard of ſo many of theſe, ſome already happily deceaſed, and others yet living and perſevering in the ſame virtuous courſe and reſolution taken, as the leaſt number thereof, yea any one only gained, amended, or benefited thereby, is more then a compleat payment for any pains of mine taken in writing the ſaid Book.

But (alas) as theſe have profited thereby, and taken help, light, occaſion, and encouragement to make theſe happy Reſolutions, which afterwards both in life and death they ſo greatly rejoyced at: ſo others again (I fear) have thereby taken occaſion of their greater ruine and ſpiritual miſery, being made more inexcuſable by the ſtrong knocking of Chriſt at their conſciences, and their own ſtronger reſiſtance to the ſame; wherein I have heard of lamentable examples, eſpecially in ſom Great men, who reading ſomewhat at times of leiſure (for commonly ſuch men find little leiſure for matters of greateſt moment) and feeling themſelves earneſtly moved to make ſome good Reſolution for their life to come, have bin ſo vehemently encountred, and battered on the contrary part by love of the world, power, pleaſures, hopes and dignities, as the beſt Reſolution they could make was to caſt away the Book, and to reſolve never to read the ſame, nor any other of that argument afterward: and yet now are theſe Great men gone to another account, and are become ſo little,

as a ſmall hole in the ground ſufficeth for all their Greatneſſe, and every man treadeth over them without offering them injurie. And all thoſe imaginary Greatneſſes of the commodities and pleaſures of this world, that letted them to make this great Reſolution, of ſerving God and change of life, are come to nothing; and the Reſolutions then made of ſerving the world, and their own pleaſures, are proved vain, unprofitable and pernicious in reſpect of Eternity; and I doubt not, but if they were in the world again, and had time to deliberate, they would read ſuch Books with more attention, and determine with far different Reſolution, from that which they did, when they were here before.

And this is all (good Reader) which I have to ſay concerning the Argument it ſelf. As for the Edition, it hath now bin divers times ſet forth in different maaner. Firſt by my ſelf in a ſmaller volume, upon the year 1583. then by M. Bunny a Proteſtant Miniſter, greatly perverted and corrupted, the next year after, as you may ſee by my Reply unto him upon that matter, printed in the three former Editions (which now in this preſent, as judged needleſs, is omitted) the vanity of the Man, and the confutation of his boaſting and fraud being notoriouſly known to all. Thirdly by my ſelf again, purged from Maſter Bunnie's corruption, and much augmented upon the year 1585. and after reprinted again by others in a different form, though according to the ſame Edition. And now laſtly underſtanding that another impreſſion was in preparing, I thought it expedient to peruſe the ſame over once again, and by adding of ſome new Examples fitly applied, in divers places of both Parts, and by altering, correcting, and omitting of ſome other things, which ſeemed not ſo neceſſary for my preſent purpoſe; to ſend it finally unto thy view, in ſo perfect a maaner and method, as I could imagine might be moſt profitable for the ſpiritual good of thy ſoul. And ſo I bid thee farewell.

R. P.

A BRIEF METHOD HOW TO USE

The following Treatiſes, Chapters, and Conſiderations to divers purpoſes, according to the qualitie of the perſons, time, ſtate, place, or need when they are to be uſed.

IT is to be remembred that all theſe points and parcels of the Book which are here aſſigned for every one, to apply to himſelf: the ſame may be accommodated and practiſed by each man towards his friend, or by the parent towards his child, or the maſter towards his ſervant or ſcholar, and eſpecially by the Confeſſour towards his penitent; perſwading, aſſigning, or commanding him to read ſuch parcels of this Book, as he thinketh may do him moſt profit for his Soul, in the ſtate wherein he ſtandeth.

Of divers ſtates, conditions, and qualities of men.

IF a man either in himſelf or others, do feel his ſoul lumpiſh and heavy, and unwillingly to hear or think of Spiritual affairs; let him read the firſt Chap. Part. 1. *Of Inconſideration:* as alſo the laſt of the 2. Book, touching *Slothfull and lazie people*, pag. 733.

2. Any man abhorring Spiritual books, let him examine the cauſe of this unwillingneſs in himſelf, according to the three Cauſes ſet down, *pag.* 7. *&c.* eſpecially if he find in himſelf any horrour againſt reading of ſpiritual Books, as many do.

3. For them that doubt whether there be a God; He that ſhould any way be Tempted in his Faith, hath many

things in this Book for his Confirmation; and first if he be troubled with plain *Atheism*, and do doubt whether there be a God or no, let him read the whole 2. *Chap. p.* 19.

4. If any do confess God, but yet doubts of Gods particular and infallible Providence, in disposing all matters of this world; let him read the fourth Argument of the *Metaphysicks*, pag. 33.

5. If he doubt concerning the Immortality of the Soul, let him consider the 5. Argument of the *Metaphysicks*, p. 35.

6. He that hath any suggestion against the infallible Truth of the Holy Scriptures, or any part thereof, let him read the whole third Section of the 3. *Chap. pag.* 46.

7. He that should have any doubt or scruple about any thing in Christian Religion, let him read the whole 4. *Chapt. pag.* 102. As for example, if he should doubt whether Christ were fore-promised to be God and man, whereof *pag.* 109. or whether he should have authority to change *Moses* Law, of which *pag.* 125.

8. He that should be resolved of the Truth of Christian Religion in general, but yet among so many Sects and divers opinions which are holden therein, should doubt which to take, or how to judge of the certainty thereof, let him read the first part of the 3. Chapter, treating *How man may attain unto his end*, pag. 83. & 228. Also the whole fifth Chapter of the 2. Part, *Of the examples of true Resolution.* pag. 616.

9. If a man find himself, or any other careless, confident, and nothing fearing the severity of Gods justice, let him read the 7. Chapter of the 1. Part, *pag.* 275. *Of the accounting day.* Also the 11. Chapter, *Of punishments after death.* pag. 359. Also the 6. Chapter of the 2. Part, *Against Presumption.* pag. 665.

10. He that feeleth himself inclined to follow worldly designes and courses of ambition, and thinketh that he may so doe, and yet come to heaven also; let him read the 3. Chapter of the first Part, *of Mans final end:* pag. 83.

Also

Alſo the third, fourth and fifth points of the 4. Chapter, of the 2. Part, *Againſt the love of the world*, pag. 571.

11. If a man feel himſelf deſirous of the pleaſures, preferments, and commodities of this world; or elſe afflicted for that he hath them not, let him read the whole fourth Chapter of the 2. part aboveſaid, *Againſt the love of the world*, &c. pag. 571. and in particular, if he love honour, ſee *pag.* 580. if eſtimation of wiſdome, ſee *p.* 583. if beauty, *p.* 584. if brave apparel, *p.* 586. if riches, *pag.* 587.

12. He that findeth himſelf or others eaſie to fall into ſinne, and not greatly abhorring or fearfull thereof, let him read the 6. Chapter of the 1. Part, *Of the nature of ſinne and ſinners*, p. 248. alſo the firſt part of the ſixth Chapter, *Of two exerciſes of a virtuous life*, p. 248. Alſo the 7. Chapter, *Of the benefits of Almighty God*, p. 320.

13. When a man ſhould feel himſelf to make ſmall account of the joyes of the life to come, ſo he might enjoy theſe of this life ſtill: or find himſelf little moved with cogitation of heaven, let him read the 12. Chapter of the 1. Part, *Of rewards in the life to come*, pag. 407.

14. If a man were deſirous to know what ſtate he were in with God: let him read the 3. Chapter of the 1. Part, *Which ſheweth who is a true Chriſtian*, p. 103. Alſo the ſecond Chapter of the 2. Part, which teacheth a man to take a ſcantling of the ſame matter, *pag.* 479.

15. A man that ſhould be tempted with cogitations of Deſperation, in reſpect of the multitude or wickedneſſe of his ſinnes, or of his continuance therein, let him read the firſt Chapter of the ſecond Part, *Againſt deſpair of Gods mercie.* pag. 441.

16. If any man ſhould find himſelf troubled or tempted by conſideration of the contrarieties and vexations, that fall out daily in Gods Church againſt the Catholick faith, and good men; let him read the 5. Chapter of the 2. Part, *Of examples of true reſolution*, p. 616. As alſo the 3.

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Chap. of the 2. Part, *Againſt fear of Perſecution*, p. 526.

17. The ſame let them do who find themſelves or their friends in tribulation, or do ſtand in fear thereof, for that they love well their own eaſe.

18. He that findeth himſelf tender and delicate, and fearfull of the pains which a virtuous life requireth, or weary of well-doing; let him read the 2. Chapter of the 2. Part, *Of pretended Difficulties removed*, pag. 478.

19. He that thinketh himſelf young, or otherwiſe ſo occupied, as he hath not time, need, or leiſure as yet to make his converſion; let him read the 10. Chapter of of the 1. Part, treating *Of our Death and departure*, p. 331. as alſo the 10. Chapter of the 2. Part, that handleth the *Manifold dangers of Delay*, pag. 685.

20. Finally, both by this that here hath been noted, as alſo by the conſideration of the ſeveral Chapters ſet down in the beginning after the Preface; each man either young or old, poor or rich, in affliction or proſperity, in ſickneſs or health; of high or low degree, or of what quality, ſtate, mind, conſtitution, temperature, condition, calling, habit, deſire or inclination ſoever he be: may take ſomewhat from this Book to be conſidered, uſed, and applied to his peculiar commoditie, or to his friend in the like caſe.

How the former Treatiſes may be uſed for daily Meditations, and Prayer, with great profit.

FOr ſo much as mental Prayer is nothing elſe but an elevation of our ſpirit unto Almighty God, and an exerciſe of our ſoul wherein ſhe debateth in the preſence of her Creatour, the affairs which appertain to her own ſalvation (whereunto alſo the Treatiſes of this Book do all attend:) I have divided the ſame into divers heads and branches, throughout every Chapter, beſides the ſeveral numbers of the ſaid branches, for the greater

greater eaſe and help of the Readers memory, whereby he may one while meditate upon one thing, and then upon another, according as he ſhall find his mind moſt deſirous or enclined. And therein he may obſerve theſe few Rules following.

Firſt, that when he goeth about to meditate, he think with himſelf before he begin, what and where, and with whom he hath to deal, and how he would ſtand in the preſence of a far leſs King of this world, if he were to go before him, as now he is to preſent himſelf before the Majeſty of Almighty God.

Secondly, that he do not only humble himſelf in heart, even unto the ground before ſo great a Majeſty; but alſo, that he ſhew the ſame (if he can) by ſome external action, as S. *Paul* and Chriſt did, when they put themſelves upon their knees, at the beginning of their Prayers.

Thirdly, having made the ſign of the holy Croſs upon his breaſt and forehead, in the name and confeſſion of the bleſſed Trinity: let him frame ſome ſhort petition and Prayer effectual, thereby to demand Grace to profit his ſoul by that meditation.

Fourthly; this being done, let him read with great attention, and diſtinction, the ſaid piece, or parcel which he ſhall take for his meditation, and let him read it with ſuch quiet of mind, as he may ſay with the Prophet, *Audiam quid in me loquatur Dominus:* I will give ear, and be attentive to that which it ſhall pleaſe our Lord to ſpeak unto me.

Fifthly, when he hath read out all the matter, or before (if any ſpecial thing move him as he readeth) let him ſtay, and laying aſide the book, or making ſome note where he breaketh off: let him quietly revolve and meditate in his mind that which he hath read; and this either kneeling, ſitting, walking, or lying, as he findeth moſt convenient for the repoſe of his mind. And whatſoever

ſoever he feeleth to affect or move him moſt, let him rest moſt in that, and apply it earneſtly to the ſtirring up of himſelf, and of his ſoul to her duty.

Sixthly, when he hath done what he can to the enkindling of his affection in ſuch good motions as the matter of that Meditation doth miniſter; be it of Love, Reverence, Fear, Zeal, Courage, Confidence, Hatred and deteſtation of Sin, or the like; then let him turn to Almighty God, with all the vehemency that poſſibly he is able, demanding with great fervour whatſoever his ſpirit in that inſtant moſt deſireth: and ſo he may end with ſome godly prayer devoutly ſaid kneeling on his knees, in honour and reverence of his Creatour. And after all, he may ſay *Pater*, *Ave*, *Credo*, and other ſuch his devotions as he liketh beſt. And as he ſhall feel his mind affected at that inſtant, either with fear of his ſinnes, or with joy and comfort upon hope of amendment, or elſe endued with other motions: ſo may he recite either *Miſerere*, or *Domine ne in furore tuo*. Or one of the Canticles, *Benedicite omnia opera Domini Domino*, or *Benedictus Dominus Deus Iſrael*. Or finally, one of the Hymns, *Te Deum laudamus*; or, *Veni Creator Spiritus*, or any the like.

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OF THE MANIFOLD HURTS And Perils that enſue to the world by Inconſideration.

And

How neceſſary it is for every man to enter into cogitation of his own eſtate, whileſt he hath time.

Chap. I.

THe Prophets and Saints of Almighty God, who from time to time have been ſent by his merciful providence, to advertiſe and warn ſinners of their perillous eſtate and condition, have not only foretold them of their wickedneſs and imminent dangers for the ſame: but alſo have revealed the cauſes thereof, whereby they might the better provide remedy for the inconveniences to come. The charitable proceeding of God by his Prophets.

2. Such is the charitable proceeding of our moſt mercifull Lord with the children of men; and among other cauſes, none is more general or more often alledged, then the lack of Conſideration; by which, as by a common ſnare and deceit of our adverſarie, moſt men fall into ſinne, and are holden alſo perpetually in the ſame, to their final deſtruction and eternal perdition. So *Iſaiah* the Prophet, ſpeaking of the careleſs Nobilitie and Gentrie of Jurie, that gave themſelves to banquetting and diſport, without conſideration of their duties towards God; repeateth often the threat of *Woe* againſt them, and then putteth down the cauſe in theſe words: *The lute, and harp, and tymbrel, and* The danger of Inconſideration. Eſay 5.

The ſenſual life of the Iewiſh Gentry.

ſhalm, and good wine aboundeth in your banquets; but the works of God you reſpect not, nor have you conſideration of his doings. And then enſueth: *Therefore hath hell enlarged his ſoul, and opened his mouth, without all meaſure or limitation, and the ſtout and high, and glorious of the people, ſhall deſcend into it.*

3. Here are two cauſes (as you ſee) and two effects linked together, of theſe *Jews* damnation, the one depending of the other. For as good chear and ſenſuality brought theſe men to Inconſideration of Gods works and proceedings towards ſinners, ſo Inconſideration brought them to the mouth and pits-brim of hell. I ſay, that Inconſideration of Gods works towards ſinners, brought them to this peril, for that is followeth in the very ſame place; *And the Lord of hoſts ſhall be exalted in judgement, and our holy God ſhall be ſanctified in juſtice*: as if he had ſaid, that albeit you will not conſider now Gods judgments and juſtice amidſt the heat and pleaſure of your feaſtings, yet ſhall he by exerciſing the ſame upon you hereafter, be known, exalted, and ſanctified throughout the world.

4. The like diſcourſe maketh God himſelf by the ſame Prophet, to the daughter of Babylon, and by her to every ſinfull and ſenſual ſoul figured by that name.

Eſay 47.

Come down (ſaith he) *and ſit in the duſt thou daughter of Babylon: thou haſt ſaid, I ſhall be a Ladie for ever, and haſt not put upon thy heart the things that ſhouldeſt, nor haſt thou had remembrance of thy laſt end*, &c. *Now therefore hearken thou delicate daughter, which dwelleſt ſo confidently: There ſhall come upon thee an evil, whereof thou ſhalt not know the ſpring, and calamity ſhall ruſh upon thee, from which thou ſhalt not be able to deliver thee. A miſery ſhall overtake thee upon the ſudden, which thou ſhalt not know*, &c.

The daughter of Babylon forgetteth her end.

5. Hol

5. Holy *Jeremie*, after he had weighed with himſelf what miſeries for ſin the Prophets *Iſaiah*, *Amos*, *Hoſea*, *Ioel*, *Abdias*, *Micheas*, *Nahum*, *Sophonias*, and himſelf, all which Prophets lived within the compaſs of an hundred years) had fore-told to be imminent upon the world; not only to Samaria and the ten tribes of Iſrael, which were now already carried, into baniſhment to the furtheſt parts of the eaſt: but alſo to the States and Countries that moſt flouriſhed at that time (as by name to *Babylon*, *Egypt*, *Damaſcus*, *Tyrus*, *Sidon*, *Moab*, and finally to *Ieruſalem* and *Iudea* it ſelf, which he fore-ſaw ſhould ſoon after moſt pittifully be deſtroyed:) when he ſaw alſo by long experience, that neither his words, nor the words and cries of the other fore-named Prophets, could any thing move the hearts of wicked men: he brake forth into this moſt lamentable complaint: *Deſolatione deſoluta eſt omnis terra, quia nullus eſt qui recogitet corde.* The whole earth falleth into extream ruine and deſolation, for that there is no man which conſidereth deeply in his heart. Reg. 4. 15. & 17. The complaint of Ieremie for inconſideration, Ier. 12

6. This complaint made good *Ieremie* in his dayes for compaſſion of his people, that ran miſerably to perdition for want of conſideration. And the ſame complaint, with much reaſon, may every good Chriſtian make at this time, for the infinite ſouls of ſuch as periſh daily by Inconſideration. Whereby as by a general and remedileſs inchantment, many thouſand ſouls are brought aſleep, and do find themſelves within the gates of hell, before they miſdoubt any ſuch inconvenience, being led through the vale of this preſent life, as it were blind-folded, with the vail of careleſs negligence (like beaſts to the ſlaughter-houſe) and never permitted to ſee their own dangers, untill it be too late to remedy the ſame.

7. *Propterea captivus ductus eſt populus meus, quia* Eſay. 5.

non habuit scientiam, "saith God by the mouth of "*Isaiah*: therefore, and for this cause is my people led "away captive in all bondage and slavery to perdi- "tion, for that they have no knowledge, no understan- "ding of their own estate, no fore-sight of the times to "come, no consideration of their danger. Here hence "floweth all the misery of my people, and yet this is "a mysterie that all men will not know. Will you see what a mystery and sealed secret this is? hearken then how one describeth the same, and with what circumstances. Furthermore (saith he) a certain hidden word was spoken unto me, and mine ear as it were by stealth received the veins of his whispering: it was in the horror of a vision by night, when dead sleep is wont to possess men. "Fear came upon me and trembling, "& all my bones were extremely terrified. At length a "spirit past by in my presence, whereat the hairs of my "flesh stood up in horror. There stood before me one, "whose face I knew not. His image was before mine "eyes, and I heard his voice as the sound of a soft air.

The mysterie of Inconsideration, set forth many thousand years past by Job cap. 4.

Iob ibid.

8. Hitherto is described in what manner and order this secret was revealed: but now, what said this vision or spirit (think you) at the last? Truly he made a short discourse, to prove by the fall of Angels for their sinne, that much more, *Qui habitant domus lu-teas, & terrenum habent fundamentum, consumentur velut à tinea, & de mane usque ad vesperam succiden-tur.* They who dwell in houses of morter (as all mortal men do, whose bodies are of flesh) and they, which have their foundation of earth (as most folk of this world have, that put their confidence in things of this life) must all consume by little and little, as the cloth doth by the moth, and at length they must upon the sudden (within less space perhaps then is from morning to night) be cut down and dispatched, when they think least of it.

Iob 4.

A collection to be noted.

9. An-

9. And to ſhew that herein ſtandeth a point of high ſecreſie (I mean, to conſider and ponder well this diſcourſe) he maketh his concluſion in theſe words immediately following: *& quia nullus intelligit, in æternum peribunt*: And for that few or none of thoſe men before mentioned, who have ſuch earthly foundations, do underſtand this point aright (I mean, of their ſudden death, and cutting off from this world) therefore muſt they periſh eternally, and this is a ſecret which few men will believe. *Vir inſipiens non cognoſcet*, (ſaith *David*) *& ſtultus non intelliget hæc*: "An unadviſed "man will not learn theſe things, nor will a fool underſtand them. But what things? it enſueth in the ſame place: how wonderfull the works of God, and how deep his cogitations are about ſinners, who ſpring up as "graſs and flouriſh in this world, *ut intereant in ſæculum ſæculi*, to the end they may periſh for ever and ever.

Lack of conſideration cauſe of eternal deſtruction.

Pſal. 91.

A point that fools will not conſider.

10. The Prophet *Daniel* had many viſions and ſtrange revelations of great and high myſteries: but one amongſt all other (and this not the leaſt) of the moſt dreadfull judgement of God upon ſinners in the end of the world. The viſion was by the great river *Tygris*; where, as divers Angels were attending about the banks; ſo upon the water it ſelf ſtood one in the likeneſs of a man, of exceeding dreadfull majeſty; his apparel being only linnen, through which his body ſhined like precious ſtone, his eyes like burning lamps, his face like flaſhing lightening, his arms and legs like braſs inflamed, and his voice as the ſhout of a whole multitude of people that ſhould ſpeak together.

Dan. 10. A moſt terrible viſion of Daniel, wherein he ſaw Chriſt.

11. This was Chriſt by all interpretation, at whoſe terrible preſence when *Daniel* fell down dead, he was erected again by an Angel, and made ſtrong to abide the viſion, and ſo having heard and ſeen the moſt wonderfull things that in his book he recounteth; he was

Dan. 12. bold to ask a question or two for better understanding thereof, and his first question was: *How long it shall be, ere those most wonderfull things took their end?* Whereunto the man upon the water answered, By stretching out both his brasen armes to heaven, and swearing strangely by him that lived for ever and ever, that it should be *a time, and times, and half a time.* Which answer *Daniel* not understanding, began to question further, but he was cut off with this dispatch: *Go thy way Daniel, for these speeches are shut up & sealed untill the time preordained.* And yet for his further instruction, it was added in the same place, *Impie agent impii, nec intelligent.* Wicked men will alwayes do wickedly, and will not understand these mysteries, albeit we should never so much expound them.

A secret.

Dan. 12.

Wilfull ignorance. 12. Whereby, as by all the rest that hitherto hath been alledged, is made apparent, that Inconsideration, Negligence, careless Ignorance, and lack of understanding in our own estates, and in Gods judgements and proceedings with iniquity and sin, hath been bane, and a common perdition of retchless men, from time to time.

The cause of so much sin at this day. 13. And if we will turn our eyes to this our age much more shall we see the same to be true. For what is the cause (think you) why at this day, we have so many of those people, whom holy *Iob* doth call *abominable, that drink up iniquity as beasts do water*, that commit all sin, all injustice, all turpitude, without remorse or scruple of conscience? what is the cause of this (I say) but lack of consideration, lack of understanding, lack of knowledge? For as Christ said to Jerusalem touching her destruction, *Si cognovisses & tu &c.* If thou also (O sinfull Soul) diddest know what hangeth over thy head for this careless life of thine: if thou (daughter of Babylon) wouldest remember and ponder in thy heart what shall be the end

Iob. 15.

Luk. 19.

Esa. 47.

of theſe thy delights: thou wouldeſt not live ſo pleaſantly as thou doeſt. *Nunc autem abſcondita ſunt hæc ab oculis tuis.* But now (ſaith Chriſt) theſe things are hidden from thine eyes. Luk. 19.

14. Not, but that thou mayeſt have known them if thou wouldeſt, but for that thou art one of them, who ſay to God: *Scientiam viarum tuarum nolumus*: we will not have underſtanding of thy way; one of them, *qui ſunt rebelles lumini*, that are rebellious againſt the light and illumination of Godsgrace: one of them, *qui nolunt intelligere ut bene agant*; that will not underſtand to do well. And finally one of them, *qui declinant aures, ne audiant legem*, that turn away their ears to the end they may not hear Gods law: *quorum oratio eſt execrabilis*, whoſe not onely life but alſo prayer is execrable and deteſtable in the ſight of their Maker. Voluntary inconſideration. Iob 21. Iob 24. Pſal. 35. Prov. 28. Ibidem.

15. Truly, nothing in reaſon can be leſs tollerable in the preſence of Gods Majeſtie, then whereas he hath publiſhed a law unto us with ſo great charge to bear it in mind, to ponder it in heart, to ſtudy and meditate upon it both day and night, at home and abroad, at our up-riſing and at our down-lying; to make it our cogitation, our diſcourſe, our talk, our exerciſe, our rumination, and our delight: that we ſhould notwithſtanding ſo contemn the ſame, as to make it no part of our thought, but rather to flie the knowledge thereof, as we ſee moſt men of the world do for not troubling their conſciences. Deut. 6. & 11. Ioſ. 1. Pſal. 118. Eccl. 6. & 22.

16. But the Holy Ghoſt hath layd down the reaſon hereof long ago in theſe words: *Cum ſit timida nequitia, dat teſtimonium condemnationis.* For that wickedneſs in it ſelf is alwayes fearfull, it giveth witneſs againſt it ſelf of damnation, whenſoever it thinketh of the law of God, or of honeſty. So *Felix* the governour of *Iurie*, when S. *Paul* began to talk of Sap. 17. The firſt cauſe why fooliſh men flie conſideration.

justice, chastity, and Gods judgments before him, he was wonderfully afraid, and said to *Paul*: *that he should depart for that time, and that he would call for him again afterward when occasion should require.* But he never did, and what was the cause? For that (as *Josephus* testifieth) he was a wicked man, and *Drusilla* his fair Lady that was with him at S. *Pauls* speech, was not his true wife, but taken by allurement and violence from another, and therefore it offended them both to hear the preaching of chastity.

Acts 24.

Joseph. lib. 20. antiq. cap. 5.

17. This then is one principal cause, why men of this world will not enter into consideration of their own estate, and of Gods Commandments, least they should read and see their own faults, and bear witness against themselves, of their own condemnation. Whereunto the Scripture annexeth an other cause, not far unlike to this, which is, that worldly men do so drown themselvs in the cares and cogitations of this life, as they leave in their minds no place to think upon Gods affairs; which are the business of their own souls. This expresseth *Jeremy* the Prophet most effectually, when having made his complaint, that notwithstanding his Preaching and crying in the Temple gate for long time together, where all the people passed by him, and heard him; yet no man saith he, would enter into consideration, or say with himself, *what have I done?* whereof he addeth presently the cause and reason: *Omnes enim conversi ad cursum suum, quasi equus impetu vadens ad prælium.* All men are set upon their own courses and wayes, and do run in the same, with as great vehemency and fierce obstination, as a furious armed horse, when he heareth the Trumpet in the beginning of a battel. By which comparison the Holy Ghost expresseth lively the irrecoverable state of a setled worldly man, that followeth greedily his own designments in the negotiation on earth.

The second cause why men flie consideration.

Ier. 7.

Ier. 8.

18. These

18. Theſe men are two of the chief cauſes of Inconſideration, to wit, wilfull averſion upon fear to ſee their own danger, and obſtinate occupation in the vanities of this life. And yet mentioneth the Scripture a third ſort alſo of inconſiderate men, who neither of ſet purpoſe, nor yet of great imployment in worldly affairs, do neglect conſideration, but rather of a certain lightneſſe and idle negligence, for that they will not trouble their heads with any thing but diſport and recreation, of whom it is written: *Æſtimaverunt luſum eſſe vitam noſtram.* They eſteem this life of ours to be but a play-game. And in another place of the ſame men: *ita ſecuri vivunt, quaſi juſtorum facta habeant.* They live as ſecurely and confidently without care or cogitation, as if they had the good works of juſt men to ſtand for them. But as the Holy Ghoſt pronounceth in the ſame place; *hoc vaniſſimum*, this is vanity and folly in the higheſt degree.

The third cauſe of inconſideration.

Sap. 15.

Eccleſ. 8.

19. For as in things of this life, he were but a fooliſh Merchant, that for quietneſſe ſake would never look into his account-books, whether he were behindhand or before; and as that ſhip-maſter were greatly to be pitied, that for avoiding of care, would ſit down and make good cheer, and let the ſhip go whither ſhe would: ſo much more in the buſineſs of our ſoul is it madneſſe and folly, to fly conſideration for eſchewing of trouble, ſeeing in the end this negligence muſt needs turn upon us much more trouble, and irremediable calamity. For as *Jeremy* ſaith to all ſuch men: *in noviſſimo dierum intelligetis ea*: in the end of your dayes, you ſhall not chuſe but know, and ſee, and underſtand theſe things, which now for delicacy you will not take the pains to think of. But when ſhall this be trow you? he telleth plainly in the ſame place: *When the fury of our Lord ſhall come forth as a whirl-wind, and*

A compariſon.

Ier. 30. & 23. In the end evil men ſhall underſtand whether they will or no.

and shall rush, and rest upon your heads as a tempest; then shall you know and understand these things, which commonly is too late.

S. Bernard writeth five books of consideration to Eugenius Pope.

20. That blessed man S. *Bernard* when *Eugenius* was chosen Bishop of Rome, that had been his scholler, and child in obedience before, weighing with himself the great dangers that he was like to fall into by that high state of life, and infinite business, and distractions, which it was to bring with it, if he were not prevented, and well warned before-hand; wrote five Books of *Consideration* unto him: wherein after he had told him effectually the utilitie and necessitie of Consideration; he cometh in his second Book to lay before him, first what Consideration is; and secondly, wherein it shall principally be used. *Consideratio* (saith he) *est intensa ad investigandum cogitatio.* Consideration is an earnest and intense cogitation to find out the truth of matters: so as every cold, negligent, or slight cogitation is not sufficient to consideration, but it must be earnest, and ardent. Secondly he sheweth him, that this consideration must be first and principally about himself, and his own state of soul, and not onely of others, if he will be wise indeed.

What consideration is.

Bernard. lib. 2. de consider. cap. 2.

Ibidem cap. 3.

21. From your self (saith he) must your consideration begin, lest in vain you extend your ears to others, neglecting your self. "You know who asketh you, "*what will it profit, if you gain the whole world and* "*loose your self?* and though you be wise, yet wanteth "there somewhat to your wisdom if you be not wise to "your self. You will ask (perhaps) how much there "wanteth? truly as I think all; for albeit you should "know all mysteries, the breadth of the earth, the "height of heaven, the depth of the sea, yet if you "know not your self, you shall be like him, that build-"eth without foundation, and your work will be ruine "and no building. Wherefore let your consideration be-

Mat. 16.

1 Cor. 13.

Consideration must begin and end.

begin from your ſelf, and not only this, but end alſo in your ſelf, *&c.* Be you the firſt and laſt to your ſelf.

22. Thus good S. *Bernard*; whereby we may ſee, what account he made of this virtue of mature conſideration, concerning the ſtate of our own ſouls, and no doubt with great reaſon. For if conſideration might have due place in the world, infinite inconveniences would preſently be prevented, and few damned. We read in the Goſpel, that Chriſt our Saviour commended the prudence of that unjuſt Steward, for that at leaſt he had uſed good fore-ſight, and conſideration of his poor eſtate to come, when he ſhould be put out of his office, and called to account, though it was with the injury of his Lord and maſter; whereby we may eaſily gather, how much more gratefull it would be unto his divine Majeſty, if we that are Stewards alſo of his talents in this life, would enter into ſerious conſideration of our preſent eſtates, and thereby uſe prudent prevention alſo for the time, or rather eternity to come.

Conſideration if it were well uſed, would exclude damnation. Luk. 16.

23. And truly if we ponder well the matter, and yield unto each thing that which is due, I am of opinion that the two main gates of perdition or ſalvation in the next life, are theſe two of *Conſideration* and *Inconſideration*; For if we ſhould demand of moſt of thoſe unfortunate ſpirits that be now in everlaſting miſery, what was the cauſe or principall origen of their ruine, they would anſwer *Inconſideration*, as they do in effect, when in the Scripture, with lamentable voice they ſay: *Nos inſenſati, &c.* We ſenſleſs men did eſteem the life of good men to be madneſs; which is as much as to confeſs, that they never entred into conſideration thereof, nor of their own life. And on the other ſide, if we ſhould ask thoſe happy ſouls that be in heaven, what was the firſt ſtep to their converſion in this world, and thereby to their everlaſting felicity

Conſideration and inconſideration the two main gates of perdition & ſalvation. Sap. 5.

licitie in the next, they would alledg us some pious cogitation, or consideration well followed by them, when they were upon earth: *Cogitavi vias meas, & converti pedes meos,* (saith one of them) *I entred into cogitation of my wayes, and thereupon turned my course to follow thy commandements.* O happy cogitation, that wrought such a turn, and gained thereby such a crown of eternity.

Psal. 118.

24. We read of that famous, and great servant of God S. *Anthony*, as also of blessed S. *Francis*, that being yet secular men, and coming into the Church in time of divine service, and hearing those words of the Gospel. *If thou wilt be perfect, go and sell all thou hast and give to the poor.* And these other words to the Apostles. *Do not possess gold nor silver, nor money in your purses, nor two coats, neither shooes, &c.* They entred into such earnest consideration, and ponderation upon these words, as both of them became Saints thereby, the first framing his institute of life according to the first speech, and the second to the latter, and many thousands by their examples, rules and directions, have obtained since that time the same felicity by the same means of frequent and pious consideration.

Mar. 19.

Mat. 6.

How Consideration must descend to particulars.

§. 1.

How much God ascribeth to consideration.

GReat then and soveraign is the use and utility of Consideration to the amendment of our lives in this world, and consequently to our salvation in the next; yea God by the Prophet *Ezekiel* doth ascribe as it were to this the beginning of all our spiritual good, and leaving of sinne. For that having made a large discourse concerning sin and justice, and that the sonne shall not bear the sinne of his father, nor the justice or good life of the father, be

frustrated

fruſtrated by the wickedneſs of the ſon, his concluſion is, that every one ſhall bear his own burthen. *Anima qua peccaverit, ipſa morietur.* The ſoul that ſinneth, ſhe ſhall die for it her ſelf, and no other. And then ſhewing us the means, how a man of a ſinner may become virtuous, & thereby, in ſtead of damnation receive life everlaſting: he attributeth the beginning of all to conſideration, thus; *Conſiderans enim* (ſaith he) *& avertens ſe ab omnibus iniquitatibus ſuis, quas operatus eſt, vita vivet, & non morietur.* He entring into conſideration of his own eſtate, and thereby turning himſelf away from all the iniquities which he was wont to work, he ſhall live and not die; as if he had ſaid, that a man that is conſiderative, or uſeth often and frequent conſideration, cannot periſh everlaſtingly. Ezech. 18.

26. *Philippus Comineus*, a very judicious author, writing the hiſtory of *Lewes* the Eleventh, K. of France, and of *Charles* Duke of Burgundy (both which he had ſerved, and been of their counſel) doth upon good occaſion ask this queſtion; How is it poſſible that ſome Chriſtian Princes of his daies, knowing and believing the Articles of the Chriſtian Faith, (as muſt be preſumed they did) could, notwithſtanding, be ſuch in their life and actions, as he knew them to be? Unto which queſtion he finally anſwereth, that he could alledge no other reaſon, then either infidelitie or inconſideration; and for that it were hard to ſuſpect the firſt, (they all profeſſing Religion as they did) he aſcribeth the whole unto the ſecond, which is lack of conſideration, affirming, that their belief of the Articles of Chriſtian Religion, which concerned good life and juſt proceeding, together with the reward of the one, and puniſhment of the other, was in groſſe, and general onely: that is to ſay, they believed in general, that there was a God, that he rewarded good and evil, that there is a hell, a heaven, a judgement, and the like; but never unfolded

The ſpeech of Philippus Comineus in his hiſtorie.

Belief in groſs without conſideration.

unfolded the matter in particular, nor applyed the ſame to themſelves, nor entered into conſideration how ſoon it may fall to their lots to be called unto this account or puniſhment, and to prove the effects of this doctrine; for if they had (ſaith he) it had been impoſſible for them to have lived as they did.

Similitudes. to ſhew the neceſſity of conſideration.

27. Oh (good Chriſtian) how many be there at this day of miſerable Chriſtians in the world; that believe the aforeſaid Articles onely in groſs, that hold them in their mind as a fardell of pretious wares, but never open and look into them, or examine them in particular by due conſideration, and conſequently do gather little profit from them; for as a ſweet pomander, be it never ſo excellent, if it be not handled and chafed, yieldeth little ſmell; and as the nut or almond, if the ſhell be not opened and broken, giveth not the kernell; or as a medicine, be it never ſo wholſome and effectual, worketh little commodity if it lie by us, and never be applied: ſo fareth it with us in theſe Articles of our Belief, which albeit of themſelves they be moſt forcible and potent to work vertuous life in us, yet if they be not opened, handled, looked into by often contemplation, conſideration, and meditation, if they be not heated or chafed, as it were, by exerciſe of the powers of our mind therein, (to wit, our memory, underſtanding, and affection) they remain cold, and work no great effect. Let us conſider an example or two.

28. Who doth not believe that he ſhall die, and after death go to judgement, and be damned alſo, if he have lived wickedly? What Chriſtian (I ſay) believeth not this? and yet liveth as though he believed it not; what is the reaſon? For that he believeth it in groſs, without entrance into particular conſiderations; he believeth he ſhall die, but he conſidereth not when, nor where, nor how ſhortly, or miſerably it may be, and ſo is not moved with the cogitation thereof:

but

but if he did enter earneſtly into conſideration of the thing, not as far abſent but preſent, to wit, that himſelf were now at the point of death indeed, and could eſcape no longer; if he conſidered how he ſhould look at that hour, what he ſhould feel both in body and mind; what fears, what griefs, what gripes, what pangs in that paſſage; the horror of his eſtate after, and this not for a year or two, or twenty, or a thouſand, or a million, but for all eternity; and that now he is ready to be laid on the bier, and to be carried forth with his feet before him to the grave, there to be gnawn and conſumed by worms, and never to appear more in fleſh, but at the great day of univerſal judgement.

The difference between conſideration in general and in particular.

29. He that ſhould (I ſay) conſider earneſtly theſe particular Points, with many other that I pretermit in this matter, and ſhould perſevere ſome good time in this meditation, and imagine them preſent, as hath been ſaid, and not far off from him, (for therein conſiſteth the greateſt deceit, in that a few years are accounted a great diſtance of time, yea, and in ſome times a few moneths or daies) he that ſhould do this ſeriouſly, ſhould feel himſelf moved after another manner, then onely by talking of the matter in general, and it is like he ſhould feel ſome part of that inward heat which King *David* felt, when he ſaid, *In meditatione mea exardeſcit ignis*: I feel fire to be inflamed within my breaſt in my meditation of thy Commandements, and Juſtifications, O Lord. And what marvel, ſeeing he teſtifieth of himſelf in another place, that this meditation was *his continual exerciſe both day and night*, which if we could truly ſay alſo, I doubt not but we ſhould feel the ſame effects, and reap the ſaid fruit.

Pſal. 38.

Pſal. 118.

30. But for that we do never lightly enter earneſtly into this holy exerciſe of meditation, or due conſideration of our eſtate; or if we do, it is either ſleightly, or in general, as hath been ſaid, we reſt commonly without

out any profit at all, which is the greatest oversight, folly, and infelicitie that can be in the world, as men that have souls and know them not, have understanding and use it not, have memory and remember not themselves, nor their greatest good and hurt; have will and affection, but apply them not, but onely to trifles and vanities of the world: and finally, as men that be wholly out of themselves, and possessed with a most lamentable lethargy and deadly stupidity, for lack onely of the life and spirit of true consideration.

The conclusion of the chapter.

31. Wherefore, to conclude this Chapter (my dear brother) for that consideration is so pretious and profitable, so needfull and necessary a thing as hath been declared; I thought it convenient in this first front and entrance of my book, to place the mention, and diligent recommendation thereof, as of a thing most requisite for all that ensueth. For without consideration neither this that I have said already, nor any thing else that shall or may be said hereafter, can yield thee profit, as by most lamentable experience we see daily in the world, where many millions of men pass over their whole age, without taking profit of so many good books, so many preachings, so many virtuous examples, so many terrible chastisements upon sinners which every where they see before their face. But yet for that they will not, or have not leisure, or dare not, or have not the grace to enter into consideration thereof: they pass over all, as rich men do pills, diverting as much as they may, both their eies, ears, and cogitations from all such matters as are ungratefull unto them.

The misery of the world.

Jer. 23. 3.

32. But as good *Jeremy* saith, the time will come when they shall be inforced to see, and know, and consider these things, when perhaps it will be too late to reap great comfort or consolation thereby. Wherefore (dear brother) that which perforce thou must do in time to come, and that perchance to thy great dam-

damnation (I mean to enter into conſideration of thine own eſtate) do the ſame now willingly to thy comfort and merit, for preparing the way to thy ſalvation. Prevent the day and redeem the time according to S. *Paul*'s wiſe counſel: run not headlong with the world to perdition, ſtay ſome time as holy *Jeremy* admoniſheth thee, and ſay to thy ſelf, What do I? whither do I go? What courſe hold I? What ſhall be my end? Take ſome time from thy pleaſures, and from the company of thy delightfull friends, to do this, although it be with ſome loſſe of paſtime and recreation: for I aſſure thee it will recompence it ſelf in the end, and make thee merry, when thy laughing friends ſhall perchance weep. Epheſ. 5. Ierem. 7.

33. To which effect, and for thy better help in this matter, I have thought good to lay down the ſeverall conſiderations following: the ſcope and argument of all which may be reduced to two Heads, mentioned by good S. *Auguſtine*, when he ſo earneſtly asked of God in his devout prayers, *Ut cognoſcam te, & cognoſcam me*, that I may know thee (O Lord) and that I may know my ſelf. Of the knowledge of God, Chriſt our Saviour ſaid unto his Father in great fervour of ſpirit, *This is life everlaſting, that men know thee which art onely true God, and Jeſus Chriſt whom thou haſt ſent*. Which is as much as to ſay, as to know God and Chriſtian Religion. And out of this knowledge of God (if once it be truly had) enſueth preſently the knowledge of our ſelves alſo. For as in Philoſophy, the knowledge of one contrary, bringeth in the knowledge of the other: ſo here, the right knowledge of Almighty God, and of his moſt eminent perfections, doth lead us, as it were by the hand, to know our ſelves, our baſeneſſe, and frail infirmities. *Aug. lib. 3. Conf. c. 7.* Iohn 17. How we come to know God and our ſelves.

34. Gods nature and essence we cannot know in this life; but the onely means to know God here, is to know his attributes and perfections, that is to say, to know his Majesty, to know his Mercy, to know his Judgements, to know his Hatred to sin, his Favour to the good, his Benefits and Promises to all; his Grace, his Threats, his Wayes, his Commandements, his dealing towards other men before us, his Will, what he would have us to do; to what end he created us; why he placed us in this world; what we are bound to do; what helps we have for the same; what letts and impediments we ought to avoid, and the like: all which things, the considerations following, do set before our eyes; and consequently they do teach us to know God and our selves aright. Read then therefore (dear brother) with attention, and remember the words that God useth to all: *Vacate & videte quoniam Ego sum Deus.* Take leasure and consider that I am God. It must not be done in haste, nor as the fashion is, for curiosity, to read three or four leaves or lines in one place, and so in another, and be weary, and cast off the book, and return to trifles again: but it must be done with such serious attention, leasure, and application, as appertaineth to so great a business, which in truth is the weightiest that possibly under heaven may be taken in hand. It is the businesse whereof Christ meant, especially when he said: *Unum est necessarium*, one onely thing is necessarie.

The way to know God in this life.

Psal. 45.

Gods matters must be thought upon leasurely

Luc. 10.

35. For that all other things in this world are but trifles to this, and this alone of it self, of more importance then they all put together. Remember, that if it were a temporal matter, but of a thousand pound rent by year, how attentive wouldst thou be in examining and reading over thy writings and evidences for the same; but this concerneth thy life or death everlasting, and therefore of much greater importance.

THAT

THAT THERE IS A GOD

Which rewardeth Good and Evil, againſt all Atheiſts of old, and of our time:

With the Proofs alledged for the ſame, both by Jew and Gentile.

CAAP. II.

IT is a thing both common and ordinary in Sciences and Arts, when they are learned or delivered by others, to ſuppoſe divers Points and Principles, and to paſs them over without proof, as either known before to the learner, or elſe ſo manifeſt, eaſie, and evident of themſelves, as they need no other proof, but onely declaration. A common cuſtom in Sciences, to ſuppoſe Principles.

So when we take in hand to inſtruct a man in Chivalrie, or feats of arms; we do ſuppoſe that he knoweth before (were he never ſo rude) what a man, what a horſe, what armour, what fighting meaneth: as alſo that War is lawfull and expedient in divers caſes; that Princes of the world may wage the ſame; that Souldiers have to live in order and diſcipline under their Regiment; and that Kings for this cauſe do hold their Generals, Lieutenants, Collonels, Captains, and other like Officers in their bands, garriſons, camps and armies. An example in Chivalry.

2. In manual Arts and Occupations likewiſe, it is evident, that divers things muſt be preſuppoſed to be fore-known by the Learner, as in husbandrie or agriculture, in building, in painting, and other ſuch exerciſes, when a man is to be taught or inſtructed, it were not convenient for the Teacher, to ſtand upon every point or matter that appertaineth to the ſame, but muſt In Handy-crafts.

leave and pass over many things as apparent of themselves, or easily to be discerned of every learner by nature, sense, or reason, common experience.

In liberal Sciences. But yet in liberal sciences and professions of learning, is this more apparent, where not onely such common and vulgar poin s are to be presumed, without proof or discourse, but also certain propositions are to be granted in the beginning, as grounds, whereupon to build all the rest that ensueth. So the Logician (for example) will have you yield ere he enter with you, *That contradictory Propositions cannot be together either false or true*: neither, *That one thing may be affirmed and denied of another, in one and the self-same respect and time.*

Grounds to be granted in sciences.

In Logick.

In Moral Philosophy. 3. The Moral Philosopher will have you grant at the begimning, *That there is both good and evil in mens actions: and that the one is to be followed, and the other refused.* The Natural Philosopher will have you confess, that all Physicall bodies which depend of nature, have motion in themselves, and are subject to alterations; and *whatsoever is moved, is moved of another.* The Mathematick at his first entrance, will demand your assent, *That every Whole is bigger then his part.* As also the Metaphysick, or supernatural Philosopher, *That nothing can be and not be, at one time.* And so other such like principles and common grounds in these and all other Sciences, are to be demanded, granted, and agreed upon at the beginning, for the better pursuit and establishment of that which hath to follow, being things in themselves (as you see) either by Nature, Common sense, or Experience, most clear and manifest.

In Natural Philosophy.

In the Mathematicks.

In Metaphysick.

In Divinity. 4. And is not this also in Divinity, (trow you) and in the affairs that we have now in hand? Yes truly, we believe S. *Paul* who writeth thus to the Hebrews

Heb. 11. *Credere oportet accedentem ad Deum, quia est, &*

inqui-

inquirentibus ſe remunerator ſit. He that is coming towards God, muſt believe that there is a God, and that he is a rewarder to ſuch as ſeek him. Behold here two principles, wherein a man muſt be reſolved before he can ſeek or draw near to God. The one, *That there is a God*; and the other, *That the ſame God is juſt to reward every man that ſeeketh him according to his deſerts.* Two principles in Divinity.

Which two Principles or generall grounds are ſo evident in deed of their own natures, and ſo ingraffed by Gods own hands, into the mind and underſtanding of every particular man at his nativity, (according to the ſaying of the Prophet: *The light of thy countenance is exalted upon us O Lord,*) that were not the times we live in too too wicked, and the ſhameleſs induration of ſinners intollerable; we ſhould not need to ſtand upon the proofe of theſe points, for confirmation of our cauſe, that we now intreat, of reſolution: but rather, ſuppoſing and aſſuring our ſelves, that no reaſonable creature could doubt of theſe principles; ſhould purſue only the conſideration of other things that might ſtir up our wills to the performance of our duties towards this God that hath created us, and remaineth to pay our reward at the end. Pſal. 4.

5. But for ſo much as iniquity hath ſo advanced her ſelf at this day, in the hearts of many, as not only to contemn and offend their Maker, but alſo to deny him, for patronage of their evil life, and for extinguiſhing the Worm of their own afflicted and moſt miſerable Conſciences: I am enforced before all other things, to diſcover this fond and foul errour of theirs, and to remove alſo this refuge of deſperate iniquity, by ſhewing the invincible verity of theſe two principles, the one depending of the other, in ſuch ſort as the firſt being proved, the ſecond hath of neceſſity to The cauſe of this Chapter.

follow. For if once it be manifeſt, that there is a God which hath care and providence of all thoſe, whom he hath created and governed; then muſt it enſue by force of all conſequence, that he is alſo to reward the ſame men according to their merits and deſerts in this life.

If there be a God he is a juſt rewarder.

6. Firſt then to prove this principle, *That there is a God*, I need uſe no other argument, or reaſon in the world, but onely to referre each man to his own ſenſe in beholding the world, whereof every part and portion is a moſt clear glaſs, repreſenting God unto us, or rather a fair table wherein God hath drawn and imprinted himſelf, in ſo many characters and legible letters; as the ſimpleſt man living may read and underſtand the ſame.

*See Lactantius at large in his book of the workmanſhip of the world.

The works of the world do declare the workman.

In reſpect hereof, ſaid the wiſe-man ſo long ago that vain and fooliſh were all thoſe, who conſidering "the works that are ſeen in this world, could not then "by riſe to underſtand the workman. And he giveth "this reaſon, *A magnitudine enim ſpeciei creaturæ* "*cognoſcibiliter poterit Creator horum videri.* For that by the greatneſs of beauty in the creature, may the Creator thereof be ſeen and known. "Which S. Paul "confirmeth when he ſaith, that the inviſible things "of God may be ſeen, and known by the viſible crea- "tures of this world; which is to be underſtood in this ſenſe, that as a priſoner in a dungeon may eaſily by a little beam, that ſhineth in at a chink, conceive there is a Sun, from whence that beam deſcendeth: and as a traveller in the wilderneſs that falleth upon ſome channel or brook, may aſcend by the ſame to the well or fountain: even ſo, he that beholdeth and conſidereth the wonderfull works of this world, may thereby conceive alſo the wonderfull Artificer or work-man that made them.

Sap. 13.

Rom. 1.

A ſimilitude.

7. If a man ſhould paſs by ſea into ſome forreign ſtrange

ſtrange, and ſalvage country, where nothing elſe but birds and beaſts did appear, yet if he did eſpy ſome exquiſite building or other work of art and reaſon in the place, he would preſently aſſure himſelf, that ſome men dwelt or had been in that country, for that ſuch things could not be done by beaſts or unreaſonable creatures: even ſo in the view and conſideration of this world.

The Heavens teach God.

If we caſt our eyes upon the heavens, we remain aſtoniſhed, with the miracles that we behold: but who made them? we ſee the skies of exceeding huge highneſſe, diſtinguiſhed with colours and beautie moſt admirable, adorned with ſtars and planets innumerable, and theſe ſo qualified with their divers and different and unequal motions, as albeit they never move or go together: yet do they never give let or hinderance the one to the other, nor change their courſe out of order or reaſon. *Quis enarrabit cœlorum rationem, & concentum cœli quis dormire faciet?* Iob 28. "Who is able to declare the "reaſon of the heavens, or who can make ceaſe or ſleep "the uniform courſe of their motion, ſaith God to *Job*? As who would ſay, that becauſe no man or mortal creature can do this, therefore may we imagine of what power and perfection their maker is. Which King *David* had done when he pronounced, *Cœli enarrant gloriam Dei, & opera manuum ejus annunciat firmamentum.* 1 Tim. 4. "The heavens declare the glory of "God, and the firmament doth preach the works of his "hands unto us.

The earth teacheth God.

If we pull down our eyes from heaven to earth, we behold the ſame of an infinite bigneſſe, diſtinguiſhed with Hills and Dales, Woods and Paſtures; covered with all varietie of Graſſe, Herbs, Flowers and Leaves; moiſtened with Rivers, as a Bodie with Veins; inhabited by Creatures of innumerable kinds and qualities; inriched with ineſti-

mable and endleſs treaſures: and yet it ſelf ſtanding, or hanging rather with all this weight and poiſe, in the middeſt of the air, as a little ball without prop or pillar. At which deviſe and moſt wonderful miracle, God himſelf, as it were glorying, ſaid unto *Job*. *Where wert thou when I laid the foundations of the earth? Tell me if thou have underſtanding who meaſured it out, or drew his line upon the ſame? Whereupon are faſtned the pillars of his foundation, or who laid the firſt corner ſtone thereof.*

Iob 30.

The ſea ſheweth God.

If we look neither up nor down, but caſt our countenance onely aſide: we eſpie the ſea on each hand of us, that invironeth round about the land. A vaſt creature, that conteineth more wonders then mans tongue can expreſſe. A bottomleſs gulf, that without running over, receiveth all rivers which perpetually do flow. A reſtleſs fight and turmoil of waters, that never repoſe neither day nor night; a dreadfull raging, and furious element, that ſwelleth, and roareth, and threateneth the land, as though it would devour it all at once. And albeit in ſituation it be higher then the earth, as the Philoſopher ſheweth, and doth make aſſaults daily towards the ſame, with moſt terrible cries and waves mounted even to the skie: yet when it draweth near to the land, and to his appointed borders; it ſtayeth upon the ſudden, though nothing be there to let it, and is inforced to recoil back again, murmuring as it were, for that it is not permitted to paſs any further.

Ariſt. *lib. de mirabilibus.*

Iob 38.

Of which reſtraint, God asketh *Job* this queſtion. *Who hath ſhut up the ſea with gates, when he breaketh forth in rage as from his mothers womb?* Whereunto no man being able to give anſwer, God anſwereth himſelf in theſe words, *I have limited him with my bounds, and I have ſet him both a door and a bar, and have ſaid unto him hitherto ſhalt thou come, and ſhalt not paſs further; here ſhalt thou break thy ſwelling waves.*

8. Thi

8. This in ſumm, is of things without us. But if we ſhould leave theſe, and enter to ſeek God within our own ſelves, whether we conſider our bodies or our ſouls, or any one part thereof, we ſhall find ſo many ſtrange things, or rather ſo many ſeas of miracles and wonders, that preach and teach their maker unto us; as we ſhall not only perceive and ſee God moſt evidently, but rather (as a certain old heathen hath written,) we ſhall feel and handle him in his works. Which kind of ſpeech alſo Saint *Paul* himſelf doubteth not to uſe, affirming, that God hath given ſpace to every man in this life to ſeek him, *Si forte attrectent eum aut inveniant*, "if perhaps they would "handle him, or find him out. Which manner of words do ſignifie, that by conſideration of Gods creatures, and eſpecially of the wonders in man himſelf, we may come to ſee and perceive the Creatour ſo clearly; that in a ſort we may be ſaid to feel and handle him. So jointly do all things concurre to the manifeſtation of their Maker: So manifeſtly and effectually do they teach and demonſtrate, and paint out God unto us: nothing being ſo little, that declareth not his greatneſs; nothing ſo great, which acknowledgeth not his Soveraigntie; nothing ſo low, that leadeth us not up to behold his Majeſty; nothing ſo high, that deſcendeth not to teach us his Veritie.

The things in man declare God.

Iamblicus de Myſt. c. 1.

Acts 17.

It were a labour without end, to go about in this place to alledge what might be ſaid in the proof of this Principle, *That there is a God*; ſeeing there was never yet learned man in the world, either Gentile or other, that acknowledged and confirmed not the ſame, being driven thereunto by the manifeſt evidence of the truth it ſelf.

If you object againſt me *Diagoras*, *Protagoras*, *Theodorus Cyrenenſis*, *Bion Boriſthenes*, *Epicurus*, and ſome

Old Atheiſts.

some few others that were open Atheists and denied
Laertius l. 2. & 4. de vit. philos. God: I answer, that some of these were utterly unlearned, and rather sensual beasts then reasonable men and consequently might deny any thing, according to
Psal. 13. 52. the saying of holy *David*: *the fool said in his heart there is no God.* Others that had some smack of learning, rather jeasted at the falshood of their own Panish Idols, then denied the being of one true God.

But the most part of these men, in deed, and such others as in old times were accounted Atheists, denied
Rom. 1. Phil. 3. not God so much in words, as in life and facts: such as S. *Paul* called Atheists in his dayes, that obeyed their bellies, and followed their pleasures in sinne and sensuality, not vouchsafing to think of God in this life, (such was the Epicure, and many other at this day of his pro-
Lact. lib. 3. instit. fession) but yet (as *Lactantius* well noteth) when the same men came to be sober, and speak of judgment (as at their death or other time of distresse and misery) they were as ready to confesse God as any other whatsoever.

But for learned men, and people of discretion, sobriety and judgment, there was never yet any (were he Jew, or were he Gentile,) that doubted in this veritie, but had means of probation to confirm the same, as more particularly in the rest of this Chapter shall be declared.

§. 2. *How the Heathens proved there was a God.*

Philosophi. AMong the Gentiles or Heathen people, those men were alwayes of most credit and estimation, that professed the love of wisdom, and for that respect were turned Philosophers. Who being divided into divers sorts and sects, had four principal sciences, whereof they made profession; each one of these having other lower Sciences comprehended under it.

The

The first of these four, is called Natural Philoso-phie; the second, Moral; the third, Supernatural, or Metaphysick; the fourth, Mathematick: And for the first three, they have each one their proper means and peculiar proofs, whereby to convince, that there is a God. The fourth, which is the Mathematick, for that it hath no consideration at all of the efficient or final cause of things, (under which two respects and considerations onely God may be known, and declared to men in this world:) therefore this science hath no proper mean peculiar to it self, for proving this veritie, as the other sciences have, but receiveth the same as borrowed of the former.

Four principal sciences.

The Mathematicks proveth not God.

The Natural Philosopher among the Gentiles, had infinite arguments to prove by the creatures that there was a God, but all he reduced to three principal and general heads, which is termed, *ex Motu, ex Fine, & ex Causa Efficiente.* That is, Arguments drawn from the Motions, from the Ends, and from the Cause Efficient of Creatures that we behold; which terms the examples following, shall make clear and manifest.

The Naturall Philosopher.

The Argument of *Motion*, standeth upon this general ground in Philosophy, that *whatsoever is moved, is moved of another.* Wherein also is observed, that in the motions of creatures, there is a subordination the one to the other. As for example, these inferiour bodies upon earth, are moved by the influence and motion of the Moon, Sun, and other Heavenly Bodies; these Planets again are moved from the highest Orb or Sphere of all, that is called *the first Moveable*, above which, we can go no further among creatures.

The first argument in natural Philosophie. Atist. *l.* 7. *& 8. Phy.*

Now then asketh the Philosopher here, who moveth this *first Moveable?* for if you say that it moveth it self; it is against our former ground, that *nothing*

Primum mobile.

is

nothing is moved in nature but of another. And if you say that some other thing moveth it, then is the question again, who moveth that other? and so from one to one, untill you come to some thing that moveth, and is not moved of another, and that must be God, which is above all nature.

Plat. l. 10. de legib. Ariss. lib. 8. phys. c. 5.

This was the common Argument of *Plato*, and of *Aristotle*, and of all the best Philosophers. And they thought it a Demonstration unavoidable, and it seemeth they were admonished of this Argument by consideration of the Clock, whose hammer when it striketh sheweth the next wheel whereby it is moved: and that wheel sheweth another wheel; and so from one to one, untill ye come to him that was the first cause of motion to all the wheels, that is to the Clock-maker himself.

An argument taken from the clock.

Arist. lib. de mundo.

Aristotle to King *Alexander*, useth this pretty Similitude. That as in a quyer of Singers, when the fore-man hath given the first Tune or Note, there insueth presently a sweet harmony, and consent of all other voices, both great and small, sharp and mean: So God in the Creation of this World, having given once the first push or motion to the highest Heaven, called *Primum Mobile*, there insue upon the same, all other motions of Heavens, Planets, Elements, and other bodies, in most admirable order, concord, and congruity, for conversation and government of the whole. And thus is God proved by the Argument of motion.

A similitude.

The second argument of natural Philosophy.

The other two Arguments *of the End*, *and of the Cause Efficient of creatures*, are made evident in a certain manner by this that hath been spoken of Motion. For seeing by experience, that every thing brought forth in nature, hath a peculiar End appointed, whereto it is directed by the self same nature, (as we see the Bird is directed to build her nest by nature,

th:

the fox to make his denne, and so the like in all other creatures:) the Philosopher asketh here, what thing is that, which directeth nature her self, seeing each thing must have somewhat to direct it to this End? And no answer can be made, but that the Director of Nature must be something above Nature, and that is God himself. This argument of the *Final End* is most excellently handled by *Philo Judæus*, in his most learned Treatise *Of the Workmanship of the World.*

Philo Ju. de opificio mundi.

13. From the *Cause Efficient*, the Philosopher disputeth thus. It is evident by all reason, in respect of the corruptions, alterations, and perpetual motions of all creatures that this world had a beginning; and all * excellent Philosophers that ever were, have agreed thereupon, except *Aristotle* for a time, who held a fantasie, that the world had no beginning, but was from all eternity, albeit, at last in his old age, he confessed the contrary, in his book to King *Alexander.*

The third argument of natural Philosophy.

* *Vide Plutarch. de Placitis Philosoph. Arist. lib. phys. & 1. de Gen. & Corrup. Arist. lib. de Mundo & vide Plotin. l. de mundo.*

This then being so, that this world had a beginning, it must needs follow also, that it had an *Efficient Cause.* Now then is the quest on, who is that *Efficient Cause* that made the world? If you say that it made it self, it is absurd: for how could it have power to make it self before it self was and before it had any being at all? If you say, that something within the world, that is, that some one part of the world made the whole, this is more absurd: for it is, as if a man should say, that the finger (and this before it was a finger, or part of the body) did make the whole body.

Wherefore we must confess by force of this argument, that a greater and more excellent thing then is the whole world put together, or then any part thereof, made the world, and was the *Cause efficient*, of the frame that we see; and this can be nothing else, but God that is above the world. So that hereby we see, how many wayes the Natural Philosopher is fraught:

fraught with arguments to prove there is a God, and that by reason onely, without all light or assistance of Faith.

The Metaphysick and his arguments.

14. But the Metaphysick, or supernatural Philosopher among the Gentiles, as he to whom it appertained most in special, to handle these high and supernatural affairs, had many more arguments and demonstration, to prove and convince the being of one God.

The first argument in Metaphysick.

And first of all he said, That it could not stand with any possibility in his science, that *ens finitum*, a thing finite, or closed within bounds and limits (as this world and every creature therein is,) could be, but from some Maker or Creator. For (saith he) the thing that in it self is not infinite, hath his bounds and limits; and consequently there must be something that assigned these bounds and limits. And seeing in this world, there is no creature so great which hath no bounds and limits; we must of necessity imagine some infinite supreme Creator or Maker that limited these creatures; even as we see, that the potter at his pleasure giveth bounds and limits to the pot that he frameth.

A Maxim in Metaphysick. *Arist. lib. Metaph. cap. 2.*

This argument the Metaphysick confirmeth by a ruled Principle in his Science, *That every thing which is by participation, must be reduced and referred to some other thing, that is not by participation, but of it self.* And he calleth *a thing by participation*, which is not in the fullest or highest degree of perfection in his kind, but may have addition made unto it. As for example, water, or any thing else that is heated by the fire, is hot by participation, and not of it self, for that it may alwayes be hotter, and have addition of heat made unto it: But fire is hot of it self, and not by participation, for that it hath heat in the highest degree, and in that kind can receive no addition, wherefore the heat of all other things which are hot by participation of fire, are reduced (concerning their heat) to the heat of fire, as to their original.

Now

Now then (ſaith the Metaphyſick) we ſee by experience, that all the creatures and parts of this world, are *things by participation onely*, for that they are finite in nature, and have limitations in all their perfections, and may receive additions to the ſame; and conſequently they muſt of neceſſity be referred to ſome higher cauſe that is infinite in perfection, and conſiſteth of it ſelf alone without participation from others, and this is God; who being abſolute, endleſſe, and without all limitation of perfection in himſelf; deriveth from his own incomprehenſible infinitenſſe, certain limited natures and perfections to every creature, which perfection in creatures, are nothing elſe, but little particles and participations of the bottomleſſe ſea of perfections in the Creator, whereunto they are to be referred and reduced, as the beam to the Sunne, and the brook to the fountain.

How all creatures are by participation of God.

15. A ſecond argument uſeth the Metaphyſick grounded upon certain rules of unity, whereof one Principle is, *That every Multitude or diſtinction of things, proceedeth from ſome unitie, as from his fountain.* This he ſheweth by many examples of things in this world. For we ſee by experience, that the divers motions or movings of the lower ſpheres or bodies Celeſtial, do proceed of the moving of one higheſt ſphere, and are to be referred to the ſame, as to their fountain. Many rivers are reduced to one well or of-ſpring: innumerable beams to one ſun: all the boughs of a tree to one ſtock.

The 2. argument in Metaphyſick. Multitude. *Plato in Parmen.*

Primum mobile.

In the body of Man, which for his beauty and variety is called *The little World*: the veins, which are without number, have all one beginning in the liver; the arteries in the heart; the ſinews in the brain. And that which is more, the infinite actions of life, ſenſe, and reaſon in man; as generations, corruptions, nouriſhments, digeſtions, and alterations, feeling, ſmelling, taſting,

Microcoſm.

The infinite things that proceed from the ſoul.

tasting, seeing, hearing, moving, speaking, thinking, remembring, discoursing, and ten hundred thousand particular actions, operations, and motions besides, which are exercised in mans body under these or other such names and appellations: all these (I say) being infinite in number, most admirable in order, and distinct in every their office and operation; do receive, notwithstanding, their beginning from one most simple unity, and indivisible substance called the Soul, which produceth, governeth, and directeth them all to so innumerable, different, and contrary functions.

By this concludeth the Metaphysick, that as among the creatures, we find this most excellent order and connection of things, whereby one bringth forth many, and every multitude is referred to his unity: so much more, in all reason, must the whole frame of creatures conteined in this world (wherein there are so many millions of multitudes with their unities,) be referred to one most simple and abstract unity, that gave beginning to them all, and this is God.

The 3. argument in Metaphysick. Subordination.

16. A third argument useth the Metaphysick, derived from the Subordination of creatures in this world; which Subordination is such, and so wonderfull, as we see no creature, by nature, serveth it self, but another, and altogether do conspire in serving the common.

We see the heavens do move about continually without ceasing, and this, not to serve themselves, but inferiour creatures less excellent then themselves. We see that water moisteneth the ground, the air cooleth, openeth, and cherisheth the same, the Sun heateth and quickneth it, the Moon and Stars powre forth their influence, the Wind refresheth it, and all this, not for themselves, but for other. The Earth again, that receiveth these services, useth not the same for her self, or for her own commodity, but to bring forth grass where-

wherewith to feed cattel, and they feed not for themſelves but to give nouriſhment unto man.

Now then (ſaith the Metaphyſick,) if a man that ſtood afar off upon a mountain, ſhould ſee in a field under him, a great, huge, and main army of ſouldiers, moſt excellent well appointed; each one in order agreeing with the other; divided into Ranks, Squadrons, Companies, and Officers, ſubordinate the one to the other by degrees; and yet all tending one way, all their faces bent upon one place, all moving, marching, and turning together; all endeavouring with alacrity towards the performance of one common ſervice by mutual aſſiſtance, without diſſention, diſcord, difference, or clamour, he that ſhould ſee this (ſaith the Metaphyſick,) as he could not but imagine ſome general high Captain to be among theſe ſouldiers, whom all obeyed, and from whoſe ſupream commandement and order, this moſt excellent ſubordination, agreement, and union, proceeded; ſo much more, upon conſideration of the former coherence, and miraculous ſubordination of creatures among themſelves in their operations, muſt we inferre, that they have ſome general Commander over them all, by whoſe ſupreme diſpoſition, each creature hath his charge and peculiar task appointed, which he muſt perform, for the common and univerſal ſervice of the whole. A ſimilitude

17. The fourth reaſon or argument alledged by the Supernatural Philoſopher, is, of the marvellous providence, art, and wiſdom, diſcovered in the making of every leaſt creature within the world. For ſeeing there is nothing ſo little, nothing ſo baſe or contemptible within the compaſs of this heaven that covereth us, but if you conſider it, you find both art, order, proportion, beauty, and excellency in the ſame: this cannot proceed of Fortune as fooliſh "*Lucretius* and ſome The 4. argument of Metaphyſick. Providence. "*Lucretius* made divers books againſt the Workmanſhip of the World.

other would have it; for that Fortune is casualty without order, rule, or certainty, and therefore needs it must come from the wisdom and providence of some omnipotent Creator.

If you take a flie, or a flea, or a leaf from a tree, or any other the least creature that is extant in the world, and consider the same attentively, you shall find more miracles then parts therein: you shall find such proportion of members, such variety of colours, such distinction of offices, such correspondence of instruments, and those so fit, so well framed, so coherent, so subordinate, as the more you contemplate, the more shall you marvel: neither is there any one thing in the world more effectual to draw a man to the love and admiration of his Creator, then to exercise himself often in these contemplations; for if his heart be not of stone, this will move his affection.

Galen forced to confess Gods providence.

We read of *Galen*, a prophane and very irreligious Physician, who, as himself confesseth in a certain place, taking upon him to consider of the parts of mans body, and finding much wisdom in the order, use, and disposition of the same; sought first to give the praise and glory thereof to Nature, or to some other cause then to God. But in process of time, being oppressed, as it were, with the exceeding great wisdom, cunning, and providence, which he discovered in every least parcel and particle of mans body, wherein nothing was redundant, nothing defective, nothing possible to be added, altered, or better devised: he brake forth into these words, *Compono hic profecto canticum in creatoris nostri laudem, quod ultra res suas ornare voluit, melius quam in ulla arte posset.* Here truly do I make a song in the praise of our Creator, for that of his own accord, it hath pleased him to adorn and beautifie his things better, then by any art possible it could be imagined.

Galen lib. 5. de usu part.

Lib. 3. de usu part.

Hereby

Hereby then doth the Metaphyſick gather and conclude moſt evidently, that there is a God, a Creator, a moſt wiſe and powerfull Artificer that made all things: Such a one as exceedeth all bounds of Nature, and of Humane hability. For if all the world ſhould joyn together, they could not make the leaſt creature which we ſee in this world. He concludeth alſo that the fore-ſight and providence of this Creator is infinite, for things to come in all eternity; and finally, that his wiſdome and cogitations are incrutable. And albeit ſometime he reveal unto us ſome part thereof, yet often again we erre therein. For which cauſe, a wiſe Heathen Platonick concludeth thus, after a long ſearch about theſe affairs, *I will praiſe God* (ſaith he) *in thoſe things I underſtand, and I will admire him in thoſe which I underſtand not: For I ſee that my ſelf oftentimes do things wherein my ſervants are blind and conceive no reaſon; as alſo I have ſeen little children caſt into the fire jewels of great price, and their fathers writings of great learning and wiſdome, for that they were not of capacity to underſtand the value and worthineſs of the thing.*

A wonderfull ſpeech of a Heathen. *Plotin. lib. de prov.*

18. One argument more will I alledge of the Metaphyſick, grounded upon the Immortality of mans Soul; which Immortality is proved with one conſent of all learned men, (as *Plato* alledgeth) for that it is a ſpirit and immaterial ſubſtance, whoſe nature dependeth not of the ſtate of our mortal body: for ſo by experience we ſee daily, that in old men and withered ſickly bodies, the mind and ſoul is more quick, clear, pregnant, and lively, then it was in youth, when the body was moſt luſty.

The 5 argument in Metaphyſick. Immortality of the Soul. *Plat. lib. 10. de Repub.*

The ſame alſo is proved by the unquenchable deſire which our mind hath of learning, knowledge, wiſdome, and other ſuch ſpiritual and immaterial things, wherein her thirſt by nature is ſo great, as it cannot be

satisfied in this life, neither can the objects of sense and bodily pleasures, or any other commodity, or delight of this material world content or satiate the restless desire of this immaterial creature. Which is an evident argument to the Philosopher, that some other object and contentation is prepared for her in another world, and that of such excellency and supereminent perfection as it shall have in it all wisdome, all learning, all knowledge, all beauty, and all other causes of love, joy, and contentation, wherein our soul may rest for ever.

When the desire of our soul shall be satisfied.

This being so (saith the Philosopher) that the soul and mind of man is immortal: of necessity it must ensue, that an immortal Creator sent the same into our bodies, and that to him again it must return after her departure from this life here. This was the true meaning indeed, (" howsoever some later Interpreters have mis-understood the same,) of that antient Doctrine of old Philosophers, which *Plutarch* alledgeth out of *Pythagoras* and *Plato*, affirming that all particular souls of men, came sent from one general and common soul of the whole world, as sparkles from the fire, and beams from the common sun: and that after their separation from their bodies, they shall return again to that general soul, called *Anima Mundi*, the Soul of the world, (for that it giveth life and being to the World) and so to remain with that general soul eternally.

" *Themist. in lib de anima. Plut. de placit. Philos.*

The meaning of old Philosophers touching *Anima mundi.*

This was the Doctrine of old Philosophers, which seemeth indeed to have been nothing else (though delivered in other words) but that which *Solomon* himself affirmeth in plainer speech, *Et spiritus redibit ad Deum, qui dedit illum:* and our soul or spirit, shall return to God that gave it unto us. And this may suffice for a taste of that which the Metaphysick or Supernatural Philosopher can say for proof, that there is a God.

Eccles. 12.

19. There

19. There remaineth yet a third part of humane wiſdome or Philoſophy, called Moral, whoſe reaſons and arguments for proof of this verity, I have of purpoſe referred to the laſt place, for that they be more plain and eaſie then the former, and more ſenſible to the capacity of every ſimple and unlearned reader. The Moral Philoſopher.

For firſt of all, he obſerveth in the very natural inclination of man (be his manners otherwiſe never ſo evil,) that there is a certain propenſion and diſpoſition to confeſs ſome God or Deity; as by example he proveth in all nations, were they never ſo fierce or barbarous; yet alwayes confeſſed they ſome God by nature though no man did teach or inſtruct them therein. The ſame is confirmed by the common uſe of all Heathens, in lifting up their eyes and hands to Heaven, in any ſudden diſtreſs that cometh upon them: Which importeth, that nature her ſelf hath ingraffed this feeling, that there is a God. Yea, further he alledgeth, that by experience of all ages, it hath been proved, that Atheiſts themſelves, that is ſuch men, as in their health and proſperity, for more libertie of ſinfull life, would ſtrive againſt the being of any God; when they came to dye or fall into great miſery, they of all other men, would ſhew themſelves moſt fearfull of this God, as *Seneca* declareth, and as *Suetonius* ſheweth in the example of *Caligula*. Which is a token, that their conſcience inforced them to believe a God-head. The firſt argument of moral Philoſophy. * *Tertullian* handleth this point excellently, in *Apolog.* *Seneca, lib. 1. de Ira.* *Sueton. in Calig.*

Nay, *Zeno* the Philoſopher was wont to ſay, that it ſeemed to him a more ſubſtantial proof of this verity, to hear an Atheiſt at his dying day preach God from a pair of Gallows, or other ſuch place of miſery, (when he asketh God and nature forgiveneſs;) then to hear all the Philoſophers in the world diſpute the point; for that at this inſtant of death and miſery, it is like that ſuch good fellows, do ſpeak in earneſt and ſobriety of The ſaying of *Zeno* touching the deaths of Atheiſts.

ſpirit, who before in their wantonneſs, impugned God either of vanity, ambition, ſenſuality, or diſſimulation.

20. Now then, when the moral Philoſopher hath proved by his natural inclination of man, that there is a God, which hath imprinted in us ſuch a feeling of himſelf, as no conſcience can deny him, when it cometh to ſpeak ſincerely: then ſtoppeth he a degree further and proveth, that this God, which is acknowledged, can be but one; for that if he be God, he muſt be infinite; and if he be infinite, he can have no companion: For that two infinite things cannot ſtand together, without impeachment the one of the others infinitie.

The reaſon why there can be but one God.

He proveth the ſame by the cuſtome of moſt Gentiles, who, (as *Lactantius* well noteth in his time) when they ſwore, or curſed, or prayed, or wiſhed any thing heartily, (eſpecially in affliction, that lightened the underſtanding;) their faſhion was to ſay, *God*, and not *the Gods*. And for the learneder ſort of them, howſoever they diſſembled, and applyed themſelves outwardly to the errour of the common people; yet in earneſt they never ſpake of more then of one God, as *Plato* ſignifieth of himſelf to *Dionyſius* King of Sicily in a certain Letter, wherein he gave him a ſign when he ſpake in earneſt, and when in jeſt. *Hinc diſces tu, ſcribam ego ſerio, nec ne; Cum ſerio, ordior epiſtolam ab uno Deo: cum ſecus, à pluribus.* By this ſign ſhall you know, whither I write in earneſt or not; for when I write in earneſt, I begin my Letter with one God; and when I write not in earneſt, I do begin my Letter in the name of many Gods.

Lact. lib. 2. divin. inſtit. cap. 2.

Deus & non dii.

Plato ep 13. ad Dionyſ.

Julian the Apoſtata in his three moſt ſcornful books that he wrote againſt us Chriſtians, (whom contemptuouſly he called Galileans,) endeavouring by all means to advance and ſet forth the honour of Paganiſm, alledgeth this *Plato* for a chief pillar and father thereof, and dareth prefer him before our *Ma-*

Cyrillus lib. contra Julian. Plotinus, Enneа. l. 8 c. 1, 2, & c. 6. l. 4. c. 1, 2, 3, 4.

ſes

ſes: And yet you ſee what he teſtifieth of himſelf. And that this was his perpetual opinion, three of his worthieſt Scholars, I mean, three of the moſt learned that ever profeſſed the Platonick Sect, *Plotinus*, *Porphyrius* and *Proclus*, all heathens themſelves, do teſtifie and prove in divers parts of their works aſſuring, that both they and their maſter *Plato*, never believed indeed, but only one God. And as for *Socrates* that was *Plato's* maſter, and pronounced by the Oracle of *Apollo*, to be the wiſeſt man of all Greece; the world knoweth, that he was put to death for jeaſting at the multitude of Gods among the Gentiles.

Porphyl. 2. de abſt. & l. de occa c. 21. Procl. in theolog Platon & l. de anima & Dæm. l. c. 31. 47. 53. Socrates. Apuleius, Agellius, & Laertius in vita Socratis.

Ariſtotle that enſued after *Plato*, began the Sect of Peripateticks, and was a man ſo much given to the ſearch of Nature, as in many things he forgat the author of nature, or at leaſtwiſe, he treated little, and very doubtfully thereof, yet in his old age, when he came to write the book of the world to King *Alexander*, (which book S. *Juſtine* the Martyr eſteemed greatly, and called it the Epitomy of all *Ariſtotles* true Philoſophy; he reſolveth the matter more clearly, ſaying thus of God: *He is the father of Gods and men, he is the maker and conſerver of all things that be in the world.* And he addeth further in the ſelf ſame place, that the multitude of many Gods, was invented to expreſs the power of this one God, by the multitude of his miniſters: ſo that he maketh all Gods to be ſervants beſides only one. Which ſentence of their maſter, *Theophraſtus* and *Aphrodiſæus*, two principal Peripateticks, do confirm at large.

Ariſtotle and the Peripateticks.

Juſtin in Apolog.

Ariſt. de mundo.

Theo. in metaph. Alex. Aphrod. li.

Zeno the chief and father of all the Stoicks, was wont to ſay, as *Ariſtotle* reporteth, that *Either one God, or no God.* Which opinion is averred every where, by *Plutarch* and *Seneca*, two moſt excellent Writers, and great admirers of the Stoick ſeverity. And before them, by *Epictetus*, a man of ſingular ac-

Zeno and the Stoicks.

Plut. de oracul. de ſect. de tranquil. de quæſt.. Flat Seneca de vita beat. de provid. in Ep Epict. apud Arrian.

count in that sect, whose words were esteemed Oracles: *Dicendum ante omnia, unum esse Deum, omnia regere, omnibus providere.* Before all things (saith he) we must affirm that there is one God, and that this God governeth all, and hath providence over all.

As for the Academicks, who made the fourth division or sect of Philosophers, it is sufficient which I have mentioned before, that *Socrates* their founder was caused to die for his opinion in this matter; albeit it seem that such as insued in that sect, whose profession was a dispute and doubt of every thing * came at length by their much jangling and disputing, to believe and hold nothing. Whereof *Cicero* himself may be an example, who in his books *De Natura Deorum*, followeth so far the Academical vein of doubtfull disputing to and fro about the nature of Gods; as he may seem (and so did he to divers Christians of the Primitive Church,) to be very irresolute whether there were any God or no. Albeit in the end he make shew to conclude very plainly and peremptorily with the Stoicks.

* So in this time of variety of Sects.

Arnob. cont. Gentes.

All old Philosophers acknowledged one God.

21. All the four Sects of Philosophers then, who in their times bare the credit of learning and wisdom, made profession of one God, when they came to speak as they thought. But if we ascend up higher to the daies before these Sects began, that is, to *Pythagoras* and *Archytas Tarentinus*; and before them again, to *Mercurius Trismegistus* that was the first parent of Philosophy to the Egyptians: we shall find them so resolute and plain in this point, as no Christian can be more. Whereof he that desireth to see the innumerable examples, as well of these mens sayings, as of other learned Heathens in all ages: let him read but Saint *Cyril* first book against *Julian* the Apostata, or *Lactantius* first and second books against the Gentiles, and he shall remain satisfied.

Vide apud. Plutarch de placitis Philos. Trismeg. in Tamand. & in Asclep.

This then is the Moral Philosophers first argument;

the inclination of all people to believe a God-head; the instinct of nature to confess it, the force of mans conscience to fear it, the custom of all nations to adore it. And finally, the consent and full agreement, of all learned and wise men, in applying this God-head not to many, but to one onely that made this world, and governeth the same. *Non hominibus, non dæmonibus, non diis ipsis, quos non naturæ ratione, sed honoris causa Deos nominamus.* We do not attribute the appellation of true God (saith *Trismegistus*) either unto men, or unto devils, or unto the multitude of other Gods themselves. For that we call them Gods, not in respect of their natures, but for honours sake. That is we call them Gods to honour them for their famous acts, and not for that we think them in nature true Gods. Which *Cicero* confirmeth in these words: *The life of man and common custom hath now received, to lift up to heaven by fame & good will such men, as for their benefits are accounted excellent. And here hence it cometh, that Hercules, Castor, Pollux, Æsculapius, and Liber, are now become Gods, and heaven almost is filled with mankind.*

The recollection of the first argument in Moral Philosophy.

Trismeg. in Paman c. 2, 3, 4, 5, 6 &c. in Asclep. c. 2. 6. &c.

Cicero's opinion of the multitude of Panim Gods, how they were made.

22. The second argument of Moral Philosophy, is *de ultimo fine & summo bono*, that is, concerning the last end of man, and of his highest or supream felicity, whereby the being of God is also confirmed. And albeit I have said somewhat of mans end before; yet that which in this place I am to adde, is more proper and peculiar to Moral Philosophy. For as other sciences may and do consider the final ends of other creatures, which are divers, and yet all concurr for the service of man: so this science of Moral Philosophy doth properly consider the final end of man himself, calling it, *summum bonum*, his greatest and highest happiness, whereunto he was created, and whereunto he tendeth in this life, and wherein he resteth and reposeth without further motion or appetite when he hath obteined it.

The second argument of Moral Philosophy.

For

Every thing in this world hath a natural desire to his end.

For better understanding whereof, it is to be considered, that every thing in this world hath some particular end, together with an appetite and desire ingrafted by nature to that end; which desire ceaseth, when the end is obteined. As for example: A stone hath a natural appetite to go downward to the Centre or middle of the earth, and so it resteth in no place (except by violence it be stayed,) untill it come thither. On the contrary, fire reposeth no where (except it be restrained) untill it mount above the air to his peculiar and natural place of abode, where, of it self it resteth. And so in other things that are without sense, there is a certain natural appetite and desire to their end, which end being once obteined, that desire and appetite of it self reposeth.

The felicity of beasts.

In beasts likewise we behold, that they have a desire to fill their bellies, and to satisfie their other senses, which being satisfied, they remain contented, and desire nothing else, untill the same appetite of sense want his object again. Whereby we perceive, that sensuality or contentation of the senses, is the final end desired of beasts, and the very *summum bonum*, or supreme felicity.

But in man, albeit for maintenance of the body there be this appetite also to satisfie his senses, according to the lower portion of his mind, that is called *sensitive*; yet according to the other higher part of his mind, whose name is Reason, or the reasonable part, which is the only part indeed, that is peculiar to man, and distinguisheth him from unreasonable beasts; he hath an appetite of some more high and excellent object, then is the contentation of their senses; for that by experience we see and feel, that oftentimes, when the senses be all satisfied, yet is the mind not quiet, which argueth that sensuality, or sensual delectation, is not our *summum bonum*, wherein our mind must rest and enjoy her felicity. Here-

Hereupon have Philoſophers and Wiſe men fallen to diſpute in all ages, what ſhould be the final felicity, and *ſummum bonum* of mankind? And *Cicero* ſaith, that this point, is *cardo totius Philoſophiæ*, the hook or hinge whereon all Philoſophy hangeth; for that this being once found out, clear it is, that all other things and actions are to be referred to the obteining of this end and happineſs. And therefore about this point, there hath been marvellous contention and fight among Philoſophers; the Stoicks refuting the Epicures, and the Peripateticks refuting again the Stoicks, and the Platonicks, (who went neareſt the truth) impugning and refuting both the one and the other; and this diſſention went ſo far forth, the one part aſſigning one thing, and the other an other, to be this felicity, or *ſummum bonum*; that *Marcus Varro* a moſt learned Roman, gathered two hundred fourſcore and eight different opinions (as Saint *Auguſtine* noteth) about this matter.

Cic. l. de finib. bonorum & malorum.

The contention of Philoſophers, about the felicity of man.

Aug. l. 19. de Civit. cap. 1.

And finally when all was ſaid and examined, *Plato* found, that nothing which might be named or imagined in this life, could be the felicity or *ſummum bonum* of man, for that it could not ſatisfie the deſire of our mind. And therefore he pronounceth this general ſentence. *It is impoſſible that men ſhould find their felicity, or* ſummum bonum *in this life, ſeek what way they will, but in the next life without all doubt it muſt be found.* The reaſon of which ſentence and determination was, for that *Plato* was able to refute any thing, that the other Philoſophers did or could name to be our felicity and final end in this life, were it Riches, Honours, Pleaſures, moral virtues, or the like, which each Sect did aſſign.

The ſentence of *Plato* in *Phædone.*

As for example; he proved that riches could not be *ſummum bonum* or happineſs, for that they are uncertain, undurable, vain, variable, & things that bring with them

How no thing in this life can be our felicity.

them more danger oftentimes and trouble of mind then doth poverty. Honours he refelled, for that besides their vanity, they depend of the mouth and mind of other men, who are changeable and inconstant. Pleasures of the body and voluptuousness, for that they are common to us with beasts, and alwayes have annexed their sting and discontentation, when they are past. Moral virtues, for that they consist in a certain perpetual fight and war with our own passions, which never give us rest or repose in this life. Finally, whersoever we turn our selves, and whatsoever we lay our hands upon in this life, to make it our felicity, *summum bonum*; it faileth us (saith *Plato*) neither giveth it any durable contentation to our mind; wherefore this felicity is to be sought and obtained in the life to come.

How far moral Philosophy reacheth in determining mans felicity.

Thus far arriveth Moral Philosophy by reason, to prove, that mans felicity or final end, can not be in any thing of this life or world. It proveth also by the same reason, (as in part it hath been touched before,) that this felicity of our mind in the life to come, must be a spiritual and immaterial object, for that our mind and soul is a spirit: it must be immortal, for that our soul is immortal. But what? goeth yet humane Philosophy any further? or can *Plato* assign the particular point wherein it standeth? Hear his words, and confess, that not without reason he was called *Divine*. In this it consisteth (saith he) *ut conjungamur Deo, qui omnis beatitudinis fastigium, meta, finis.* "That we be "joined to God, who is the top, the butt, and the end "of all blessedness. And can any Christian (think you) say more then this? yet hearken what a Scholar of *Plato*'s saith, for explication of his masters sentence. *Supremus hominis finis, supremum bonum, id est Deus.* The final end of man whereto he tendeth, is a supreme or soveraign good thing, & this is God himself.

Plato in Phad.

Plotin. Enn. 1. l. 4. c. 1.

By which words we ſee that theſe Heathens by the end of man could find out God, which was the ſecond argument propounded in Moral Philoſophy.

24. A third argument uſeth the Moral Philoſopher for proof of God, which ſhall be the laſt I will alledge in this place) deduced from conſideration of good and evil, vice and virtue; and eſpecially of the reward which by nature, reaſon and equity, is due to the one, as alſo of the puniſhment belonging to the other. For (ſaith he) as in all other things, creatures, and actions of this world, that paſs from the Creator, we ſee proportion, order, juſtice, wiſdome, and providence obſerved; ſo much more muſt we aſſure our ſelves, that the ſame is obſerved in the ſame Creators actions and proceedings towards man, that is the chief and principal of all his other creatures. The 3. argument in Moral Philoſophy touching reward and puniſhment.

Now then we ſee and behold that all other creatures are directed to their ends by nature, and do receive comfort and contentation as long as they hold that courſe: And loſs, diſeaſe, and grief, as ſoon as they break or ſwarve from the ſame. Onely man hath reaſon given him, whereby to know and judge of his End; as alſo Free-will, and Election, whereby he may either direct his way to the ſame by virtue, or run aſtray by following of wickedneſs. Whereupon it enſueth, that in all equity and juſtice, there muſt remain reward for ſuch as do well, and follow the right path aſſigned them to their end and felicity, which is by good life: and puniſhment for the other that abandon the ſame, for pleaſure and ſenſuality.

But we ſee in this world (ſaith the Philoſopher) that moſt wicked men do receive leaſt puniſhment; and many there be (as Princes and high Potentates,) whoſe lives and actions, be they never ſo vitious, yet are they above the correction of mortal men: and many poor men in the contrary part, who for their

their virtue, patience, and honesty, receive nothing this life, but envy, malice, contempt, reproach, desp and oppression. * Wherefore (saith he) either wan eth their providence and equity in the government a disposition of these great affairs, which we see not want in things of lesser moment: or else must there a place of punishment and reward in the life to com upon the souls of such as pass from hence; and a j and powerfull Judge to make recompence of these i equalities and injustices permitted in this worl Which Judge can be none but the Creator himself.

* See of this matter, *Socrates in Apologia, Plato in Crat. & in Gorgia. & in Thad. & in l. 10. de leg. Plut. de sera numinis vindicta.* and others.

25. And so hitherto have I declared, how eve particular Science among the Gentiles had particul means and wayes to demonstrate God, by contem plation of his creatures, and by force of reason, whic no man could deny. Now remaineth it to shew, how the Jew, or faithfull Israelite, before Christs a pearance, was able to confirm this verity to a He then, which shall be the subject of the Section fol lowing.

§. 3. *How the Jews were able to prove God.*

The people of Israel Gods partage.

THe people of Israel, that for many years & age were the peculiar people and partage of God; they dwelt environed with Gentiles of each side, th impugned their Religion and Worship of one God and had many weaklings among themselves that wer often tempted to doubt of the same Religion, by th example of so many nations and countries about them that made profession of a contrary Religion: so ha the Divines and learned men of this people, diver forcible proofs and most reasonable arguments pecu liar to themselves, (besides the gift of Faith or an other demonstration that hitherto hath been al ledged,) to confirm their brethren in the belief o

one God, and to convince all Atheiſts or Infidels in the world.

And albeit theſe proofs which they uſed were many, as the Creation of the world by one God; the deriving of the Hebrew Religion from the beginning; the converſation of God with *Abraham*, of whom the Jews deſcended; the miraculous delivering of that Nation from Egypt; the Law received from Gods own mouth by *Moſes*; the ſtrange entrance of the Jews into the land of Promiſe; the extinguiſhing of the Gentiles which before inhabited there; the erection of the Jewiſh Monarchy, and protection thereof againſt all other Nations; the miraculous deeds and ſayings of Prophets, and a thouſand things and reaſons beſides, which confirm moſt evidently, that the Jews God was the onely true God. Yet for all theſe things and ſayings with an Infidell, had no more credit then the writings or Scriptures wherein they were recorded; hereby it came to paſs, that all which a Jew could ſay for proof of God, more then a Gentile, depended onely upon the authority of his Scriptures. And for this cauſe, he referred all his proofs and arguments to make evident the truth and certainty of the Scriptures, which thing once performed, the being of one God cannot be called into controverſie; for that the Scriptures are nothing elſe but a narration of the acts and geſts of that onely one God, which the Jews profeſs.

Divers things whereby the Jews ſhew God.

We are now to ſee then what the Jews was able to ſay for proof of his Scriptures, and conſequently, for demonſtration of God, and of his judgements declared therein. Which diſcourſe, as it was profitable in old time, for ſtay and confirmation of all ſuch as were or might be tempted with infidelity: So can it not be but very comfortable to us Chriſtians of theſe dayes, to behold the certainty of theſe Scriptures laid before

Comfortable to hear the certainty of Scriptures declared.

us

us upon which the foundation of our whole Faith de-
pendeth.

The first proof of Scriptures, Antiquity.

27. First therefore, the Jew for proof of his Scri-
ptures, alledgeth the great and wonderfull antiquit
thereof. For as God (saith he) was before Idols, an
truth before falshood; so was the Scripture, which
the story of the true God, long before the writings
Panyms or * Infidels. Nay, further he sheweth, th
the most part of things recounted in the Bible, we
done before most of the Panym gods were extant; an
that the very last Writers of the Hebrew Canon, whic
are *Esdras*, *Aggæus*, *Zacharias*, and *Malachy*, (" a
most six hundred years before the coming of Christ
when the second Monarchy of Persians began,) we
before the most of Heathen antient Historiographers
to wit, before *Hellicanus*, *Herodotus*, *Pherecide*
Thucydides, and *Xenophon*.

* *Iosephus l. 10. cont. Appionem.* handleth this at large.

" *Eusebius* assigneth them. 570. in Chron.

And albeit the Gentiles had some Poets before, a
Orpheus, *Homer*, and *Herodotus*, and *Lycurgus* th
Law-maker, that lived a good while after (yet the el
dest of these, arrived no higher then the dayes of Kin
Solomon, which was five hundred years after *Mos*
the first Writer of the Bible. After whose time, th
most part of Heathen gods were long unborn; as *C*
res, *Vulcan*, *Mercury*, *Apollo*, *Æsculapius*, *Cast*
Pollux, and *Hercules*, as the Gentiles themselves i
their Genealogies do confess. And as for *Abraham*
that lived five hundred years before *Moses*, he was n
only elder then the lesser gods which I have name
but also then *Jupiter*, *Neptune*, *Pluto*, and such othe
who for dignities sake and antiquity, are called b
the Gentiles, *Dii majorum Gentium*, the Gods
greater Nations. And yet before *Abraham*, do th
Scriptures contain the story of two thousand years
thereabout.

Euphemerus Messen. in Genealo. Deorum.

Cic. de nat. Deorum.

So that by this it is evident, that the Writings
Heathe

Heathens and the multitude of their gods, are but late fables in reſpect of the old and venerable antiquity of Hebrew Scripture, and conſequently, the authority of the Scriptures, muſt in reaſon be greater then of all other writings in the world beſides, ſeeing they were extant before all others, in thoſe firſt times of ſimplicity and ſincerity, and were in part tranſlated into divers Languages before the Monarchy of the Perſians, that is, before any ſtories of the Gentiles were written, as *Euſebius* out of many Heathen Authors declareth. *Euſeb. l. 9. de præp. Evang. cap. 2, 3, 4.*

28. Next to the reaſon of Antiquity, is alledged the manner of Writing, Authoriſing, and conſerving theſe Scriptures, which is ſuch, as greatly confirmeth the certainty of things contained therein. For firſt, whatſoever is ſet down in theſe Writings, was either taken immediately from the mouth of God, as were the Prophecies and Books of the Law; or elſe collected from time to time by generall conſent, according as matters and miracles fell out, as were the Book of Judges, the Books of Kings and Chronicles, and ſome other that contain Records and Hiſtories of times. Which Books were not gathered by ſome one private man, upon hear-ſay, or by his own imagination, long after things done, as Heathen Hiſtories and other profane Records and Monuments are; but they were written by generall agreement, in the ſelf-ſame dayes, when things were in ſight and knowledge of all men, and ſo could not be feigned. The proof of Scriptures. Their manner of writing and conſerving.

29. Secondly, when Books were written, they were not admitted into the Canon or Authority of Scriptures, that is, of Gods Word, or Divine Writings, but upon great deliberation, and moſt evident proof of their undoubted verity. For either the whole Congregation or Synagogue, who had the approving hereof, (and among whom commonly were divers Prophets,) How Scriptures were authoriſed.

did know most certainly the things and miracles to be true (as did also the whole people (that were recorded in these writings, containing Histories: or else they saw the same confirmed from God by signes and wonders, as in the books of their Prophets, and of their Law-giver *Moses*, it fell out.

The care of conservation.

Thirdly, when any thing was written and admitted for Scripture, the care of conservation thereof was such, and the reverence of Iews thereunto so great; as may easily assure us, that no corruption or alteration could happen unto it. For first the thing was copied out into twelve Authenticall copies for all the twelve Tribes; and then again in every Tribe there were so many Copies made, as were particular Synagogues within that Tribe. All was done by speciall Notaries, Scribes, overseers and witnesses. The Copies after diligent review taken, were laid up by the whole Congregation in the Treasure-house of the Temple, under divers locks and keyes, not to be touched, but by men appointed; nor to be used but with singular reverence. To adde, diminish, corrupt, or alter, was present death by the laws of the Nation. And how then was it possible (saith the Jew,) that among these writings, either falshood should creep in, or truth once received, could afterwards be corrupted?

The estimation that Iews had of their Scriptures.

It is not possible (saith he) in reason; and therefore observeth he another thing in this cause, which in truth is of very great consideration; to wit, that no other Nation under heaven, did ever so much esteem their own Writings, that they would offer to die for the same, as the Jews were ready to do for every sentence and syllable of their Scriptures. Wherefore also it did proceed, that in all their miseries and afflictions, (wherein they were a spectacle to all the world;) in all their flights and banishments, to Egypt, Babylon, Persia, Media and other corners of the earth; in all their spoils, assaults

and

and devaſtations at home; they yet ever had ſpeciall care to conſerve theſe Writings more then their own lives, and ſo have kept the ſame without maim or corruption, more ages together, then all Nations in the world have done any other monuments.

29. The third perſwaſion which is uſed by the Jew for the verity of his Scriptures, is, the conſideration of the particular men that wrote them; who were ſuch, as in reaſon cannot be ſuſpected of deceit or falſhood. For as I have ſaid, the Stories of the Bible were written from time to time by publick Authority, and by the teſtimony of all men that ſaw and knew the things that are rehearſed. The books of Prophecies were endited by the Prophets themſelves, who were plain, ſimple, and ſincere men, authoriſed from God by continuall miracles, and yet ſo ſcrupulous and timorous of their own ſpeeches, as they durſt ſay nothing, but onely, *Our Lord ſaith this; the God of Hoſts commandeth that, &c.*

The 3. proof of Scriptures.

The ſincerity of the Writers.

And when they had preached and read their writings in the hearing of all the people, they proteſted, that it was not mans word but Gods; and that for ſuch they left it in the publick Treaſury of their Nation, until by tract of time, the event and fulfilling of their Prophecies ſhould prove them true (as alwayes it did,) and their own both lives and deaths declare, that they meant no falſhood; their lives being ſuch, as were not ſubject to the corruption, pride, vanity, or ambition of this life, (as other profane and Heathen Writers were,) and their deaths, for the moſt part, offered up in holy Martyrdom, for defence of that Truth which they had preached and written: as appeareth in † *Eſay*, that was ſawed in pieces by King *Manaſſes*: in *Jeremy*, that was ſtoned to death by the common people: in *Ezekiel*, that was ſlain by the Captain of the Jews at Babylon: in *Amos*, whoſe brains were beaten out by *Amaſias*

The lives and deaths of the Prophets.

† See *Epiphan. de vitis Prophetarum.*

the wicked and Idolatrous Priest in Bethel: in *Micheas*, whose neck was broken by Prince *Joam* the son to King *Achab*: in *Zacharie*, that was slain at the Altar, and the like.

A peculiar consideration of *Moses*, first Writer in the Bible.

And this for the Prophets of later times among the Jewes. But now if we consider the first Prophet of all that wrote among that people, I mean *Moses*, that was not onely a Prophet, but also an Historiographer, a Law-giver, a Captain, and a Priest: the first that ever reduced the people to a Common-wealth, and the first that put their acts and gests in writing, or rather the acts and gests of Almighty God towards them: this man (I say) if we consider him onely, (I mean the circumstance of his person;) the Jew thinketh this a sufficient motive, to make any man of reason believe whatsoever he hath left written in the Bible, without further confirmation.

Euseb. l. 9. & 10. de præp. Evang. Joseph l. 1. cont. Appio. & 2. anti.

And first for his Antiquity, I have spoken before, and the Heathens do confesse it: and for miracles done by him, the greatest enemies that ever he had in the world, that is, *Appion* in his fourth book against Jews, and *Porphyrie* in his fourth book against Christians do acknowledge them: and *Porphyrie* adjoyneth more for proof thereof, that he found the same confirmed by the story of one *Saconiathon* a Gentile, who lived (as he saith) at the same time with *Moses*. But what? all those miracles (say they) were done by art-magick and not by the power of God, as *Moses* boasted.

30. But then asketh them the Jew, where *Moses* a shepheard, could learn so much magick! or why could not the Magitians of *Pharaoh*, whose study was in that profession from their infancy, either do the like, or at least wise deliver themselves from the plagues of Egypt? why did they cry out, *The finger of God is here*? Where did you ever hear such works done by magick

Exod. 3. 4. 8. The miraculous works of *Moses*. Exod. 14.

magick as *Moſes* did, when he divided the red Sea? when he called into his camp ſo many quayles upon the ſudden, as ſufficed to feed ſix hundred thouſand men, beſides women and children? When he made a Rock to yield forth a fountain? when he cauſed a dew to fall from Heaven, that nouriſhed his whole camp for fourty years together? When he cauſed the ground to open, and ſwallow down alive three of the richeſt noble men of all his armie together with their Tabernacles, and all other baggs and baggage? When he cauſed a fire to come from heaven, and conſume fifty Gentlemen of the former Rebells adherents, without hurting any one that ſtood about them?

Exod. 16. Num. 11. Ioſ. 5. Pſal. 77. Num. 16. *Ioſep. l. 4. Antiq. c. 2. & 3.*

Theſe things did *Moſes* and many other, in the ſight of all his army, that is, in the ſight of ſo many hundred thouſand people among which there were divers his emulators and ſworn enemies, as by the ſtory and Scripture it ſelf appeareth. *Core*, *Dathan*, and *Abiron*, with their faction, ſought in all things to diſgrace him, and to diminiſh his credit; and therefore if any one point of theſe miracles had been reprovable; *Moſes* would never have duſt to put the ſame in writing, nor would the people have ſtood with him and much leſſe have received his writings for Divine, and for Gods own words, beeing ſollicited againſt him by ſo potent means; had not they known all things to be moſt true therein conteined, and had ſeen his ſtrange miracles, and familiarity with God.

Num. 16. Deut. 1. 1. Pſal. 22. 5.

The plain and ſincere proceeding of Moſes.

But he dealt plainly and ſimply in this behalf, he wrote the things of his own doings, which every man preſent, did know to be true: and of Gods ſpeeches and communications to himſelf, he wrote ſo much as he was commanded, whereof both God, and his Conſcience did beare him witneſſe. He cauſed the whole to be read unto the people, and

laid up in their sacred Arke and Tabernacle, as Gods own writing and covenant with that nation. He caused all the whole army to swear and vow the observance thereof. And then drawing towards his death, he made a most excellent exhortation unto them, perswading them sincerely to the service of their God; and confessing his own infirmities and how for his offences he was to dy, before their entrance to the land of promise. He concealed not the offences of his brother *Aaron*, of his grand-father *Levi*, of his sister *Mary*, and other of his kindred, (as worldly Princes for their honours are wont to do;) neither did he go about to bring in government after his discease, any one of his own sons, (which is greatly to be observed,) notwithstanding he left behind him goodly Gentlemen fit for that room, and himself of power to place them, if he had endeavoured: But he left the government to a stranger, named *Josua*, as God had commanded him.

Num. 20. & 27. Deut. 31.

Exod. 32. Gen. 49. Num. 12. Deut. 14.

Num. 27. Deut. 3.

All which things (saith the Jew) do prove sufficiently, that *Moses* was no man of ambition or of wordly spirit, but a true servant of God, and consequently, that he wrought not by Magick or falshood, but by the onely power of his Lord and Master, and that his writings are true, and of the same authority, that in his life and death he affirmed them to be, that is, the undoubted word of Almighty God.

The fourth proof of Scriptures consent.

31. This he confirmeth yet furthur by a fourth reason, which is, the consent and approbation of all later writers of the Bible, that insued after *Moses*. For as among prophane Writers of worldly spirit, it is a common fashion for him that followeth, to reprehend the former, and to hunt after praise by his Ancestours disgrace: so in these writers of the Bible, it is a most certain argument that all were guided by one Spirit from God, that in continuance of so many ages and

and thousand years, no one yet ever impugned the other, but alwayes the later supposing and approving the former for true, both built thereupon, as upon a sure foundation. So the writings of *Josua*, do confirm and approve the writings of *Moses*; and the records of the Judges, do reverence and allow the book of *Josua*. The story of *Kings* and *Chronicles*, doth refer it self to the story of *Judges*. One Prophet confirmeth another. And finally, Christ approveth them all, by the known division of Law, Psalms, and Prophets, which is a demonstration that all their spirits agreed in one.

Four Considerations externall.

32. And thus hitherto have been declared these four considerations, that are externall or without the Bible: to wit, the antiquity and continuance of the Scriptures; the manner of their writing and preserving from corruption; The sincerity, virtue, and simplicity of their writers; together with their agreement and coherence in one spirit. But now further (saith the learned Jew) if you will but open the book it self, and look into the text, and that which therein is conteined: you shall see Gods own hand, Gods own characters, Gods own sign, and seal, and subscription to the paper. You shall see Gods omnipotency, Gods spirit, Gods providence, no lesse in these letters of his book, then you beheld the same before, in the table of his creatures. Nay, much more (saith he,) for that these letters were divised for declaration of those tables, to the end, that such as for their blindnesse, could not see him in his creatures: might learn at least to reade him in his Scriptures.

1. 2. 3. 4.

Considerations internall.

The fifth proof of Scripture.

33. Consider then first (saith he,) the subject or argument which the Scriptures do handle, together with the scope and end, whereto they do levell. You shall find, that the first is nothing else but the acts and gests of one eternall God, as before hath been mentioned;

Their argument and end.

and the second nothing else, but the onely glory and exaltation of the same great God, together with the salvation of mankind upon earth. And shall you find any writings in the world besides, that have so worthy an argument, or so high an End? Reade all the volumes and Monuments of the Pagans; turn over all their Authors, of what kind, or name, or profession soever, and see what mention they make of these two things, I mean, of the honour of God, and of the salvation of man? Reade their Philosophers, and see whether ever they name or pretend these things; Reade their Historiographers, and mark how many battels and victories they attribute unto God? They will describe to you often the particular commendation of every Captain; they will defraud no one souldier of his praise in the victories; they will attribute much to the wisdome of the Generall; much to his courage, much to his watchfulnesse, much to fortune. They will attribute to the place, to the wind, to the weather, to the shining of the Sun, to the raising of the dust in the enemies eyes, to the flying of some little bird in the aire, and a thousand such petty observations besides; but to God nothing. Whereas contrarywise in the Scriptures, it is in every battell recorded. *God delivered them into their enemies hand: God overthrew them: God gave the victory.*

Philosophers Historiographers.

Again consider the Laws and Law-makers among the Gentiles, as *Lycurgus*, *Solon*, *Draco*, *Numa*, and the like, and see whether you may find any one such law, or tending to such an end, as this is of the Jews: *Thou shalt love thy God with all thy heart, and with all thy soul; and shalt love thy neighbour as thy self.* Consider in all the Southsayers and Diviners among the Gentiles, whether they used to say in their predictions, as the Prophets of Israel did, *Dominus dixit*, our Lord hath spoken it; or else, *Ego dico*, I do speak it.

Heathen Law makers.

Deut. 6.

Prophets and Southsayers.

Com-

Compare their verſifiers and Poets, which thoſe of the Scripture, and ſee whether they have laboured in the praiſe of men or of God. And whereas heathen Poets have filled up their books (as alſo the moſt part of ours at this day,) with matter of carnal love: mark whether any of them ever brake forth into ſuch pangs of ſpirituall chaſte love, as holy *Davids* did, when he ſaid: *I will love thee, my God, my ſtrength, my firmament, my refuge, my deliverer, my helper, my protector, and the horn of my ſalvation.* And again in another verſe, *What have I deſired upon earth beſides thee? my fleſh and heart have fainted for thee, thou God of my heart, thou God that art my part and portion everlaſting.*

Verſifiers and Poets.

Pſal. 17.

The vehement love of David. Pſal. 72.

By all which is evident, that as prophane writings and Writers, which do treat of men, extoll men, ſeek the grace of men, referre all to the commodity and good liking of men, do proceed of the ſpirit of man, and are ſubject to thoſe infirmities of falſhood, errour, and vanity, wherewith man is intangled in this life: ſo the Scriptures, which handle matters above the compaſſe of fleſh and blood; that referre all to God, and ſupernatural ends; could not proceed of nature or of humane ſpirit. For that by nature the Iews were men, as the Gentiles were, and had their infirmities of fleſh and blood as the other had. And therefore it muſt needs be concluded, that theſe high and ſupernaturall Writings among them, proceeded from God that ſpecially directed them, and gave them light of underſtanding, above all other nations & people in the world.

Prophane writings treat onely of men.

34. Next after the argument and end of the Scriptures, the Iew willeth us conſider the peculiar ſtile and phraſe which they uſe; for that (ſaith he) it being different from all other manner of writing in the world, and unimitable to man: it doth diſcover the finger of God, by which it was framed. For whereas humane Writers do labour much in adorning their

The ſixth proof of Scriptures. their ſtile.

See S. *Aug.* of this at large, *lib.* 11. *de civ. Dei.*

their ſtile, and in reducing their words to numb
weight, meaſure, and found with addition of m
figures, and other ornaments, for allurement of
reader: the Scripture taketh quite another courſe,
Simplicity. uſeth a moſt marvellous ſimplicity, thereby to acco
modate it ſelf to the capacity of the weakeſt;
Profundity. yet, alwayes carrying with it ſo great profundity,
the beſt learned in ſearch thereof, ſhall confeſſe th
own ignorance. For examples ſake; conſider but
very firſt words of the Bible; *In the beginning,* G
created heaven and earth; and the earth was empty
Gen. 1. *void, and darkneſſe was upon the face of the deep;*
the ſpirit of God was carried upon the waters; and G
ſaid, let light be made. and light was made, &
What can be more plain and ſimple then this narra
on, to inſtruct the moſt unlearned about the beginni
and Creation of the World; and yet, when learn
men come to examine every point thereof, how, a
what, and where, and in what manner, and whe
things were done; it aſtoniſheth them all, to conſi
the difficulties which they find, and the depth of
infinite inſcrutable myſteries.

The gravity and Majeſty of ſpeech in the Scriptures. Beſides this, there goeth in the ſame ſimplicity,
ſtrange Majeſty and gravity of ſpeech, declaring ſu
ciently from how great and potent a Prince, it proce
eth. For as great Monarchs in their edicts, and proc
mations, are wont to ſpeak unto their ſubjects, not
figures and rhetoricall phraſes, but plainly, briefly, a
peremptorily, to ſhew their authority: ſo the Scr
ptures, to declare whoſe edicts they be, do uſe t
like manner of phraſe and ſtile to all the world, wit
out alluring or flattering any man, and without reſpe
of Monarch, Emperor, Prince or Potentate. *Fac hoc*
Deut. 4. 16. 22. *& vives,* do this and thou ſhalt live: *ſi peccaveris in m*
morieris in æternum, if thou ſin againſt me, thou ſha
die everlaſtingly.

An

And albeit (as I have ſaid) the Scripture do uſe this ſimplicity of ſpeech, and do not admit that kind of painted and artificiall ſtile, which humane Writers do ſo much covet: yet in perſwading, inſtructing, moving of affections, and all other effects which ſpeech or writing can work; there is no compariſon, (a thing moſt wonderfull,) between any other writings in the world, and theſe. Whereof I could alledg many proofs and examples, but that it were too long. Let any man reade attentively, but the firſt Chapter of the Prophecy of *Eſay*, and compare it with any one part or parcell of *Tullies* or *Demoſthenes* Orations, and ſee whether the difference of words, be as great as the difference of motions? Let divers Hymns and holy Pſalms of the Scriptures, be conferred with the moſt patheticall Poems that mans wit hath invented, and ſee, whether there be any compariſon in ſtirring and firing of affections, or no?

The force of the Scriptures in moving affections.

This I am ſure, that *Joſephus* the Jew, who for glory of his eloquence, had his image of mettal erected by *Titus* the Emperour in the Market-place of Rome, wrote the ſame ſtory, which the Scriptures contein, and beſtowed much labour and humane cunning therein. But yet even in thoſe places, where he endeavoured moſt to ſhew his art, as in the ſacrifice of *Iſaac* by his father, and in the meeting of *Jephte* with his onely daughter, which by vow he was conſtrained to put to death; the Scriptures are able to pierce the heart, and wring out tears of the reader, whom *Joſephus* will not greatly move with his rhetoricall narration, though otherwiſe very learned and artificially penned.

Flavius Joſephus de Antiq. Iudaic.

See S. *Hierom lib. de Script. Eccl.*

Gen. 22. Iudic. 11.

Ariſtæus that learned Gentile, of whom we have made mention before, who was in ſpeciall favour with *Ptolomy* the ſecond great Monarch of Egypt, (about 300. years before Chriſts Nativity,) and a chief doer in procuring the tranſlation of the Hebrew Bible into

Two miracles reported by *Ariſtæus*.

into the Greek language, reported of his own knowledg to that King two strange accidents which had happened in his time, and which he had understood of the parties themselves, to whom they had happened. The first was of *Theopompus* an eloquent Historiographer, who having translated certain things out of the Bible, and endeavouring to adorn the same with the colours of Eloquence; could not perform his desire, but was strucken with a sudden maze and giddinesse in the head, and was warned in his sleep, not to proceed further in that work after that sort, for that such manner of stile, was too base for high matters, as the Scriptures conteined.

Aristæus libello de transl. Bibliorum & apud Euseb. l. 8. de præp. evang. cap. 1. Theopomp.

Theodectes. The other exemple was of *Theodectes*, a writer of Tragedies, who told *Aristæus*, that once he attempted to bring certain matter out of the Jews Bible, into a Pagan Tragedy, and that thereupon he was presently strucken blind; whereupon he being astonished, and falling to repentance for that he had done, and desisting from the entrepriſe, as also *Theopompus* did: they were both of them restored again to their health. And thus much did these three Pagans confesse, of the authority, divinity, and peculiar sacred stile of our Scriptures.

The seventh proof of Scriptures: the Cõtents. 35. But now further it insueth in order, that after the subject and phrase, we should consider a little the contents of these Scriptures, which will perhaps more clearly direct us to the view of their Author, then any thing else that hitherto hath been said. And for our present purpose, I will note onely two special things conteined in the Bible. The first shall be certain high and hidden doctrines, which are above the reach and capacitie of humane reason, and consequently, could never fall into mans brain to invent them. As for example; That all this wonderfull frame of the World, was created of nothing, whereas Philoso-

High Doctrines.

phy

thy ſaith, *That of Nothing, nothing can be made:* that Angels being created Spirits, were damned eternally for their ſins: that *Adam*, by diſobedience in Paradiſe, drew all his poſterity into the obligation of that his ſin: and that the Womans ſeed ſhould deliver us from the ſame: that God is one in ſubſtance, and three in perſons: that the ſecond of theſe perſons, being God, ſhould become man and die upon a Croſſe for mankind: that after him, the way to all felicity and honour ſhould be by contempt, ſuffering and diſhonour. Theſe doctrines (I ſay) and many more contained in the Bible, being things above mans capacity to deviſe, and nothing agreeing with humane reaſon moſt evidently do declare, that God was the Author and Inditer of the Scriptures, for that by him onely, and from no other, theſe high and ſecret myſteries could de revealed.

The ſecond thing conteined in Scriptures, that could not proceed but from God alone, are certain Prophecies or fore-tellings of things to come. Wherein God himſelf provoketh the Idols of the Gentiles, to make experience of their power in theſe words: *Declare unto us what ſhall enſue hereafter, and thereby wee ſhall know that you are Gods indeed.* Which is to be underſtood, if they could fore-tell particularly and plainly what was to come in things meerly contingent, or depending of mans will, they ſhould thereby declare their power to be Divine.

The Prophecies in Scripture declare their author Eſay 41. 23.

36. For albeit theſe Idols of Gentiles, as *Apollo* and other that gave forth Oracles, (which were nothing elſe indeed, but certain wicked ſpirits that took upon them theſe names) did ſometimes happen upon the truth and foretell things to come; as alſo ſome Aſtrologers, Southſayers, and Magicians do, either by foreſight in the Stars and other Elements, or by the aſſiſtance of theſe wicked ſpirits and devils: yet are the things which they prognoſticate, either naturall and not contingent; and

How the devils, and other creatures may fore tell things to come.

and so may be fore-seen and fore-told in their ca
(as rain, heat, cold, windes, and the like:) or el
they be meer accidentall, these predictions of their
onely conjectures, and so, most incertain and sub
to errours.

The opinion of a heathen touching the Prochecies of his Gods.

This testifieth *Porphyrie* the great Patron of P
nism, in a speciall book of the Answers of his G
wherein he sweareth, that he hath gathered truly w
out addition or detraction the Oracles that were n
famous before his time, with the false and uncer
event thereof; in consideration of which event, he
teth down his judgement of ther power in Predict
after this manner. *The Gods do fore-tell some natu
things to come, for that they do observe the ordin
conjunction of their naturall causes: But of things
are contingent, or do depend of mans will, they have
conjectures onely, in that by their subtilty and cele
they prevent us. But yet they oftentimes do lie, and
ceive us in both kinds: for that, as naturall things
variable, so mans will is much more mutable.*

Porphyr. lib. de resp. & orac.

Thus farre *Porphyrie* of the Prophecies of his G
whereunto agreeth another Heathen of great cr
among the Grecians, named *Oenomaus*, who, for
he had been much dilighted with Oracles, and m
deceived: wrote a speciall book in the end, of their f
hood and lies; and yet sheweth, that in many th
wherein they deceived, it was not easie to convince t
of open falshood, for that they would involve th
answers (of purpose) with such obscurities, generali
equivocations, and doubtfulnesse; as alwayes t
would leave themselves a corner wherein to save th
credits, when the event should prove false. As for e
ample, when *Crœsus*, that famous and rich Monarch
Lydia, consulted with *Apollo*, whether he should m
warre against the Persians, and thereby obtain th
Empire or no? *Apollo* desirous of bloud-shed, (as
wic

Oenomaus de falsitate oraculorum & de artificibus maleficis.

Deceitfull Oracles.

wicked ſpirits are,) gave his Oracle in theſe words for deceiving of *Crœſus*: *If Crœſus without fear, ſhall paſſe over Halys*, (this was a river that lay between him and Perſia) *he ſhall bring to confuſion a great rich kingdom.* Upon which words, *Crœſus* paſſed over his army, in hope to get Perſia, but ſoon after, he loſt Lydia, by evill underſtanding of this doubtfull prophecy. *Euſeb. l. 5. de præp. evang. cap. 10.*

This then is the imbecilitie of both humane and angelicall power, in prognoſticating things to come, which are meer contingent. In which kind, notwithſtanding, ſeeing that the Scriptures have many and almoſt infinite Prophecies, fore-told many years, (and ſometimes ages) before they came to paſſe; ſet down in plain particular, and reſolute ſpeech, at ſuch times as there was neither cauſe to conjecture them, nor probability that ever they ſhould be true; delivered by ſimple and unlearned perſons, that could fore-ſee nothing by skill or art; and yet that all theſe by their events have proved moſt true, and never any one jot in the ſame have failed: this (I ſay) alone, doth convince moſt apparently, (all proofs and reaſons, and other arguments laid aſide, that theſe Scriptures are of God, and of his eternall and infallible Spirit. And therefore of theſe Prophecies will I alledge in this place, ſome few examples. The circumſtances of Prophecies in the Scriptures.

37. *Abraham* the firſt father and ſpeciall Patriarch of the Iews, had many Prophecies and predictions made unto him; as of his iſſue, when he had yet none, nor ever like to have, of his inheriting the Land of Canaan, and the like. But this which followeth is wonderfull, of his poſterities diſcent into Egypt; of their time of ſervitude, and manner of deliverance thence; (the ſame being fore-told more then four hundred years before it was fulfilled;) and at that time when no likelihood thereof in the world appeared. 1. The Prophecies to *Abraham* for his poſterity. Gen. 12. 13. 15, 17, 18, &c.

The

Gen. 15. The words are these: *Know thou beforehand, that thy issue shall be a stranger in a forreign land, and they shall subject them to servitude, and shall afflict them for four hundred years; but yet I will judge the Nation unto whom they have been slaves; after that, they shall depart thence with great riches.* This is the Prophecy, and how exactly it was afterward fulfilled, in the ruine of the Egyptians, and deliverance of the Israelites, even at that time which is here appointed, not onely the Book of *Exodus* doth declare, where the whole story is laid down at large; but also the consent of * Heathen Writers, as before hath been touched. And it is specially to be noted, that this Prophecy was so common and well known among all Jews, from *Abrahams* time down unto *Moses*, and so delivered by tradition from Fathers to their Children: as it was their onely comfort and stay, not onely of all that people in their servitude of Egypt, but also of *Moses* and other that governed the people afterwards, for fourty years together in the Desart; and was the onely mean indeed whereby to pacifie them in their distresses and miseries, and therefore *Moses*, in every exhortation almost, maketh mention of this Promise and Prophecy, as of a thing well known unto them all, and not devised or invented by himself or any other.

Exod. 12. Gal. 3.

* *Proph. cont. Christ. Appion. l. 4. cont. Iudaos.*

2. The Prophecy for the government of *Iuda*.

38. Long after this, *Jacob*, that was *Abrahams* nephew, being in Egypt, and making his Testament, said of his fourth sonne *Juda*: *Juda, thy brethren shall praise thee, and the children of thy father shall bow unto thee, &c. The Scepter shall not be taken from Juda, untill he come that is to be sent, and he shall be the expectation of nations.* Which later part of the Prophecy all Hebrews do expound, that it was meant of the coming of Messias, which was fulfilled almost two thousand years after, at the coming of Christ, as shall be shewed in another speciall Chapter. For at this

Gen. 49.

time

time, King *Herod* a ſtranger, put out quite the line of *Juda*, from the government of Jury. But for the firſt part, touching *Juda*'s Scepter, it is wonderfull to conſider the circumſtances of his Propheſie. *Joſeph. de antiq. lib.* 14.

For firſt, when it was ſpoken and uttered by *Jacob*, there was no probability of any Scepter at all to be among the Jews; for that the Iſraelites or ſons of *Jacob* at that day, were poor and few in number, and never like to be a diſtinct Nation of themſelves, or to depart forth of Egypt again. And ſecondly, if any ſuch thing ſhould come to paſs, as they might be a people, and have a Scepter or Government of their own; yet was it not likely that *Juda* and his poſterity ſhould poſſeſs the ſame, for that he had three elder brothers, to wit, *Reuben*, *Simeon*, and *Levi*; who in all likelihood were to go before him. And thirdly, when *Moſes* recorded and put in writing this Propheſie, (which was divers hundred years after *Jacob* had ſpoken it,) it was much leſs likely that ever it ſhould be true, for that *Moſes*, then preſent in Government, was of the Tribe of *Levi*, and *Joſhua* deſigned by God for his ſucceſſour, was of the Tribe of *Ephraim*, and not of *Juda*. Which maketh greatly for the certainty of this Record; for that it is moſt apparent that *Moſes* would never have put ſuch a Propheſie in writing, to the diſgrace of his own Tribe, and to the prejudice and offence of *Reuben*, *Simeon*, *Ephraim*, and other Tribes: neither would they ever have ſuffered ſuch a derogation, but that it was evident to them by Tradition, that their Grandſire *Jacob* had ſpoken it, albeit then preſently, there was no great likelihood that ever after it ſhould come to be fulfilled.

Unlikelihoods of this Propheſie.

Exod. 2. Joſh. 13.

And this was for the time of *Moſes*; but yet conſider further, that from *Moſes* to *Samuel*, (that was laſt of all the Judges,) there paſſed four hundred years more, and yet was there no appearance of fulfilling

1 Reg. 1. & 8.

filling this Propheſie in Iſrael; for that the Tribe of *Juda* was not eſtabliſhed in government. At length they came to have Kings to rule, and then was there choſen one *Saul* to that place not of the Tribe of *Juda* but of *Benjamin*, and he indued with divers children to ſucceed him. And who could then have thought that this prophecy could have been fulfilled? but yet for that it was Gods Word, it muſt needs take place: and therefore, when no man thought thereof, there was a poor † Shepheard choſen out of the Tribe of *Juda* to be King, and the Regiment and Scepter ſo eſtabliſhed in his poſterity, that albeit, many of his deſcendants offended God more grievouſly then ever *Saul* did, who was put out before: and albeit ten Tribes at once brake from *Juda*, and never returned to obedience again, but conſpired with the Gentiles and other enemies of every ſide, to extinguiſh the ſaid Kingdom and Regiment of *Juda*: yet for the fulfilling of this Prophecy, the Government of *Juda* held out ſtill, for more then a thouſand and two hundred years together, untill *Herods* time, as I have ſaid. Which is more then any one family in the world beſides can ſhew for his Nobility or continuance in government.

David.

David.

1 Reg. 16.

3 Reg. 12. 2 Para. 11. The wonderfull providence of God towards the houſe of *Juda*. *Euſeb. in Chron.*

39. The ſame *Jacob* when he came to bleſs his little nephews, *Manaſſes* and *Ephraim*, that were *Joſephs* children, though himſelf were now dimme of ſight, and could not well diſcern them, yet did he put his right hand upon the head of the younger, and his left hand upon the elder, and that of purpoſe, as it proved afterward: For when *Joſeph* their father miſliked the placing of their Grandfathers hands, and would have removed the right hand from *Ephraim* and would have placed it upon the head of *Manaſſes* that was the elder; *Jacob* would not ſuffer him, but anſwered, *I know that Manaſſes is the elder, and ſhall be multiplyed into many people, but yet his young*

3. The Prophecy for the greatneſs of *Ephraim* above *Manaſſes*.

Gen. 48.

brother

brother ſhall be greater then he. Which afterwards was fulfilled; for that *Ephraim* was alwayes the greater and ſtronger Tribe, and in fine, became the head of the Kingdom of Iſrael, or of the ten Tribes, whereof there was no ſuſpicion or likelihood when *Jacob* ſpake this, or when *Moſes* recorded it. And how then came *Jacob* to fore-ſee this ſo many hundred years before? as alſo to fore-ſee and fore-tell the particular places of his childrens habitations in the Land of Promiſe! as of *Zabulon*, at the Sea-ſide; of *Aſſer*, in the fertile paſtures; and of other the like, that fell out by caſting lots, after four hundred years and more. Where hence had he this (I ſay) to fore-tell what lots ſo long after ſhould appoint, but onely from God, who governed their lots? Joſh. 16. & 17. Eccleſ. 47. Eſay 7. & 28. Ierem. 31. Ezek. 37. Oze. 5. Gen. 49. Ioſh. 14. Exod. 12. Gal. 3. Acts 13.

40. The like might be asked concerning *Moſes*, who, before his death in the Deſart, divided out the Land of Canaan to every Tribe, even as though he had been in poſſeſſion thereof, and as afterward it fell out by caſting of lots, as in the book of *Joſhuah* it doth appear. And could any humane wit or ſcience (think you) fore-ſee what each Tribe ſhould attain (after his death) by drawing of lots? Again, the ſame *Moſes* fore-ſaw and fore-told in Publick hearing of all the people, how in times to come, long after his death, the Jewes ſhould forſake God, and for their ſinnes be caſt into many baniſhments, and finally be forſaken, and the Gentiles received in their room, as indeed it came to paſs. And whence (trow you) could he learn this, but from God alone. 4. The fore-ſight of *Moſes*. Num. 34. 35. 36. Ioſh. 15. 16. 17. Deut. 31. 21.

41. In the book of *Joſhuah*, there is a curſe laid upon the place where Jericho ſtood, and upon whatſoever perſon ſhall go about to rebuild the ſame: to wit, That *in his eldeſt ſon, he ſhould lay the foundations, and in his youngeſt ſon, ſhould he build the gates thereof:* which is to ſay, that before the founcations 5. The Propheſie for the perpetual deſolation of Iericho. Ioſh. 6.

were laid, and gates builded, he ſhould be puniſh
with the death of all his children. Which thing w
fulfilled almoſt five hundred years after in one *Hi*
who preſumed, under wicked King *Achab* to re-bui
3 Reg. 16. Jericho again, and was terrified from the ſame b
the ſudden death of *Abiram* and *Segub*, his childre
as the book of *Kings* reporteth, *According to the wo*
of our Lord, which he had ſpoken in the hand of J
ſhuah, the ſon of Nun; And ſince that time to this,
man, either Jew or Gentile, hath taken upon him
raiſe again the ſaid City, albeit the ſituation be m
pleaſant, as by relation of Stories and Geographe
appeareth.

6. The propheſie for the birth and acts of *Joſias*.

42. In the third book of Kings it is recorded, th
when *Jeroboam* had withdrawn ten Tribes from t
obedience of *Roboam*, King of Juda; to the end th
might never have occaſion to reunite themſelves agai
to Juda, by their going to ſacrifice in Jeruſalem, (as
3 Reg. 12. the Law they were appointed:) he builded for them
goodly gorgeous high Altar in Bethel, and there co
manded them to do their devotions. And when
was one day there preſent himſelf, and offering his
cenſe upon the ſaid Altar, and all the people looki
on; there came a man of God (ſaith the Scripture) a
ſtood before the Altar, and cryed out aloud, and ſpa
3 Reg. 13. theſe words: *O Altar, Altar! thus ſaith our Lo*
Behold a child ſhall be born of the houſe of Dav
whoſe name ſhall be Joſias, & he ſhall ſacrifice upon th
theſe Idolatrous Prieſts that now burn frankince
upon thee, and he ſhall burn the bones of men upon th

Thus ſpake that man of God in the preſence a
hearing of all the people, more then three hundr
years before *Joſias* was born; and it was regiſtr
preſently, (according to the manner of that tim
which I have noted before) and with the ſame w
regiſtred alſo the miracles which happened about th
fac

fact; as that, the Altar cleft in two upon the mans words; and *Jeroboam* extending forth his hand to apprehend him, loſt preſently the uſe and feeling thereof, until it was reſtored again by the ſaid holy mans prayers; who notwithſtanding, for that he diſobeyed Gods commandment in his return, and did eat with a Prophet of Samaria, (which was forbidden him:) he was ſlain in his way homeward by a Lion, and his body was brought back again and buried in Bethel, nigh the ſaid Altar, amongſt the Sepulchres of thoſe idolatrous Prieſts of that place; but yet with a ſuperſcription upon his tomb, conteining his name, and what had happened.

Diſobedience puniſhed grievouſly in Gods deareſt.

There paſſed three hundred years, and *Joſias* was born, and came to reign in Juda; and one day coming to Bethel to overthrow the Altar, to deſtroy the Sepulchres of thoſe idolatrous Prieſts that had been buried in that place; when he began to break their Tombs, he found by chance, the Sepulchre of the ſaid man of God with the ſuperſcription upon it. By which ſuperſcription, and by relation of the citizens of Bethel, when he perceived that it was the Sepulchre of him that had foretold his birth, his name, and his doings, ſo many hundred years before he was born: he let the ſame ſtand untouched, as the fourth book of *Kings* doth declare. 4 Reg. 23. Chap. 23.

Now conſider, whether among any people in the world, but only among the Jews, there were ever any ſuch propheſie, ſo certain, ſo particular, ſo long foretold before the time, and ſo exactly fulfilled? But yet the Holy Scriptures are full of the like, and time permitteth me only to touch ſome few of the principal.

43. *Eſay* the Prophet is wonderful in foretelling the myſteries & acts of the Meſſias; his nativity, his life and all the particulars that happened in his paſſion. Inſomuch

that Saint *Jerome* saith, he may seem rather to write
Hieron. in Prolog. Gal. story of deeds past, then a propheſie of events to come.
But yet among other things, it is to be noted, that
7. living in a peaceable and proſperous time in Juda, when
The propheſie for the deſtruction of Ieruſalem & Babylon. the Jews were in great ſecurity and amity with the Babylonians; he fore-ſaw and fore-told the deſtruction of Jeruſalem by the ſaid Babylonians, and the grievous captivity of Jews under them, as alſo the deſtruction of Babylon again by *Cyrus* King of Perſia, whose
4 Reg. 20. 16. Eſay 5. expreſs name and greatneſs, he publiſhed in writing almoſt two hundred years before he was born; ſaying in the perſon of God; Firſt, to *Ezechias* King of Juda that rejoyced in the friendſhip he had with Babylon
4 Reg. 20. Eſay 13. *behold the dayes ſhall come, when all that thou and thy fathers have laid up, ſhall be carried away to Babylon, and thy children ſhall be Eunuchs in the King of Babylons Palace.* And next, to Babylon he ſaid *The deſtruction of Babylon, which Eſay the ſon of Amos ſaw*, &c. *howl and cry, for that the day of the Lord is at hand: &c.* And thirdly, to *Cyrus* (not yet born,) who was preordained to deſtroy the ſame, and to reſtore the people from baniſhment, and to rebuild the Temple in Jeruſalem, he ſaith thus: *I ſay to Cyrus*
Eſay 24. *thou art my ſhepheard, and thou ſhalt fulfill all my will.*
8. *I ſay to Jeruſalem, thou ſhalt be builded again. I ſay to the Temple, thou ſhalt be founded again. This ſaith*
The wonderfull propheſie of Cyrus king of Perſians. Eſay 25. *our Lord, to my annointed Cyrus, I will go before thee, and will humble the glorious people of the earth in thy preſence; I will break their braſen gates, and*
* This he ſaith, for that Cyrus was an infidel. *cruſh in pieces their iron barrs; for my ſervant Jacobs ſake have I called thee by thy name, and have armed thee, whereas thou * knoweſt not me.*

44. Can any thing be more clearly or miraculouſly ſpoken in the world, then to name a heathen not yet born, that ſhould conquer ſo ſtrong a Monarchy as Babylon was at this time, and ſhould build again the Temple

ple of Jeruſalem, which others of his own religion had deſtroyed before him? what cauſe, what reaſon, what likelihood, could be of this? yet Eſay ſpeaketh it ſo confidently, as he ſayeth, *that he ſaw it*: and he nameth two witneſſes thereof, that is, *Urias* and *Zacharias*, that were not born in many years after, ſaying; *and I took unto me two faithfull witneſſes, Urias the Prieſt, and Zacharias the ſon of Barachias.* Where- Iſay 8. 2. Ier. 26, 29. of the firſt was a Prophet in *Jeremye's* time, an hundred years after *Eſay*; and the ſecond lived four ſcore years after that again, in the dayes of *Darius*, as by the beginning of his Prophecy appeareth; and yet both (as you ſee) were diſtinctly named by *Eſay* Zach. 1. 1 ſo long before. Eſay. 13.

And whereas this book of *Eſay* was pronounced openly to the people (as other Propheſies alſo were) and publiſhed into many thouſand hands before the Captivity of Babylon fell out; and then carried alſo with the people, and diſperſed in Chaldea, and other parts of the world; there can be no poſſible ſuſpition of forgery in this matter, for that all the world both ſaw it, and read it, many years before the thing came to paſs, yea, when there was no opinion of ſuch poſſibility. Circumſtances of certain truth.

45. The ſame captivity and deſtruction of Jeruſalem, by the Babylonians, was propheſied by *Jeremy* an hundred years after *Eſay*, and a little before the matter came to paſs. Yea while the Babylonians were about the walls of Jeruſalem, and beſieged the ſame for two years together, *Jeremy* was within, and told every man that it was but in vain to defend the City, for that God had now delivered it. And albeit he were accounted a Traitour for ſo ſpeaking, (eſpecially when by an army of Egypt that came to the aid of Jeruſalem from *Pharaoh*, the ſiege of Babylonians was raiſed for a certain time,) yet *Jeremy* 9. The propheſies and doings of Jeremy in the ſiege of Jeruſalem.

continued ſtill his aſſeveration, and ſaid to *Zedekias* the King, *thou ſhalt be delivered into the hands of the King of Babylon.* And to the people; *hæc dicit Dominus, tradendo tradetur hæc civitas, &c.* this ſaith our Lord, this City moſt certainly ſhall be delivered into the hands of the Babylonians. And ſo he continued, notwithſtanding he were put in priſon, and whipt, and threatned daily to be hanged; untill indeed the City was taken, and *Zedekias* eyes puld out, and children ſlain before his face, and all other things performed, which *Jeremy* had propheſied and foretold them before.

Jer. 37. 16.

Jer. 38. 3.

Jer. 39. 4 Reg. 24. & 25.

And which is yet more marvellous, *Jeremy* did not only foretell the particulars of this captivity, but alſo the determinate time, how long it ſhould indure, ſaying: *And all this land of Jury ſhall be into wilderneſs, and aſtoniedneſs; and all this people ſhall ſerve the King of Babylon, for threeſcore and ten years, and when threeſcore and ten years ſhall be compleat, I will viſit upon the King of Babylon, and upon that nation, ſaith our Lord, and I will lay the ſame into eternal deſolation. But upon Juda will I caſt my pleaſant eyes, and will bring them back to this land again, &c.* In which propheſie is contained: firſt the particular time, how long this captivity ſhould indure. Secondly, the deſtruction of Babylon, and that Monarchy, by the Perſians: and thirdly, the returning home of the Jews again; which three things to have been after fulfilled, not only *Eſdras*, that lived at that time and was an actor in performance of the laſt; but all other Heathen Writers beſides, do record and teſtifie.

Jer. 25. 11. The years foretold of the captivity of Babylon.

Jer. 24. 25. &c. 29. v. 10.

1 Eſd. 1. & 2.

3 Eſd. 2.

And this propheſie of *Jeremy* was ſo famous and certainly believed amongſt all the Jews, in the time of their Captivity: as when the day of expiration drew near, *Daniel* writeth thus of himſelf: *In the firſt yeare*

Darius, *I Daniel*, *underſtood in the Scriptures, the number of the ſeventy years, whereof God ſpake* Dan. 9. 1. *Jeremy, that they ſhould be fulfilled touching the deſolation of Jeruſalem, and I turned my face to my Lord God, and beſought him in faſting and ſackcloth;* &c. Neither onely the Jews underſtood and believed his propheſie; but even *Cyrus* himſelf that was a Gentile, gave full credit thereunto, and thereby was induced to reſtore the Jews, as appeareth both by his own words and proclamation, ſet down by *Eſdras*, that executed the ſame, and by his deeds alſo, in reſtoring ſome the Jews, and rebuilding their Temple at his own great charges, as all Hiſtoriographers of the Heathens do confeſs. Gentiles believed the Scripture. 1 Eſd. 1. 3 Eſd. 2.

I might here alledge infinite other examples, and make no end if I would follow the multitude of propheſies which are diſperſed throughout the whole Scripture. I might ſhew how *Daniel* foretold to *Balſaſer* King of Babylon in the midſt of his triumph, and in the hearing of all his peers, the deſtruction which inſued upon him the very ſame night after. The propheſies of Daniel. Dan. 5.

I might alledge how the ſame *Daniel* in the firſt year of *Darius* the Median, in the beginning of that ſecond Monarchy of Medians and Perſians, foretold how many :: Kings ſhould reign after in Perſia, and how the laſt (who was the fourth after him, and his name alſo *Darius*) ſhould fight againſt the Grecians and be overcome by a Grecian King (which was *Alexander*;) and how that Kingdom alſo of Greece, ſhould be divided and torn in pieces after *Alexanders* death, and not paſs to his poſterity, as *Juſtine* and other Heathen writers do teſtifie that it was, by *Antigonus*, *Perdiccas*, *Seleucus*, *Antiochus*, *Ptolomeus* and other Captains of *Alexanders*, that divided the ſame among themſelves, above an hundred years after *Daniel* was dead. Dan. 11. :: Behold three Kings ſhall yet ſtand in Perſia, and the fourth ſhall be rich above all the reſt. Dan. 11. 2. *Juſtin. hiſt. l.* 12. & 13.

I might

I might declare how the same *Daniel* foresaw, foretold the four great Monarchies of the world, described the same as distinctly, as if he had liv them all, and as by experience we find since true. I might alledge the particular description fight betwixt *Darius* and *Alexander*, set dow *Daniel* under the names of the great Ram and fierce Goat with one horn, which Goat, himsel terpreteth to be meant of a Grecian King that sh conquer the Persians. And therefore *Alexa* (as *Josephus* reporteth) coming to Jerusalem a an hundred years after, and reading this Prop of *Daniel*, interpreted unto him by *Jaddu* High Priest; assured himself that he was the therein signified, and so, after Sacrifice don the God of Israel, (of whom he affirmed, he had appeared unto him in Macedonie, and exhorted him to take this warre in hand,) and he had bestowed much honour and many ben upon the High Priest and Inhabitants of Jerusal he went forward in his war against *Darius* with alacrity, and had that famous victory which all world knoweth.

The four Monarchies of Assyrians, Persians, Grecians, & Romans. Dan. 2. Dan. 8. The foretelling of great Alexander. *Ioseph. l. 1. de Antiq. Iudaic. c. 8.*

An hundred such Prophecies more, which ar plain, as evident, and as distinct as this I might alle of *Elias*, *Elizæus*, *Samuel*, *David*, *Ezechiel*, twelve lesser Prophets, and of others which I h not named. And in very truth the whole Script nothing else but a divine kind of body repleni throughout with the vital spirit of prophecy, and ev day some prophecy or the other is fulfilled, (though mark it not) and shall be to the worlds end.

46. And the miracle of this matter is yet more creased, if we consider what manner of people th were for the most part; by whom these prophecies hidden things were uttered: to wit, not such men

What manner of persons our prophets were.

ould gather their fore-ſight of things by Aſtronomy, Aſtrology, that is, by contemplation of the ſtars, ſome fond Gentiles did pretend, (though *Ptolomy* ſay that ſuch things can be foretold, but onely by in-ſpiration from God,) neither yet were they ſo ſharp witted, as to attain to propheſie by ſtrong imagina-tion, as moſt vainly *Averroes* and his followers hold that ſome men may; nor finally, were they ſo deli-cately fed, as by the exact diet and rules of Alchemy to come to propheſie, as Alchymiſts dream that a man may do, and that *Apollonius Thyaneus* did, who by Stellified meats (as they ſpeak) came to be Stelli-fied himſelf; and ſo by help of his glaſs called Al-chymuſi, to foretell ſome matters and affairs to come. Our Prophets (I ſay) knew none of the phantaſtical devices, being for the moſt part poor, ſimple, and unlearned men, as in particular is recor-ded, that *David* was a Shepheard, and *Amos* was a keeper of Oxen; yea oftentimes they were women, as *Mary* the ſiſter of *Aaron*, called in Scripture by the name of Propheteſs; *Deborah* the wife of *Lapidoth*: *Anna* the mother of *Samuel*; *Elizabeth* the mother of *John Baptiſt*; *Anna* the daughter of *Phanuel*: and finally, the moſt holy and bleſſed Virgin *Mary*, with the daughters of *Philippe*, and many ſuch o-ther both in the Old and New Teſtament, who Propheſied ſtrangely, nor could poſſibly receive ſuch fore-knowledge of things to come, but onely from the Spirit of God, and by inſpiration of the Holy Ghoſt, which is a manifeſt demonſtration of the excel-lency of holy Writ, and of the certainty conteined therein.

Ptolo. in l. de fructu.

Moſes Narbon. in lib. Abuba-cher & Avempace.

Roger. Baco. l. de ſex ſcient. experimenta-lib.

Amos 1.

Exod. 15.

Iudic. 5.

1 Reg. 2.

Luk. 1. & 2.

Act. 21.

And now albeit, this might ſeem ſufficient in the judgment and conſcience of every reaſonable man (as the Jew ſuppoſeth) to prove that the Scriptures be onely from God, and conſequently by them, that there

The eighth proof of Scriptures, Approba-tion of hea-then Writers.

is

is a God: yet hath he one reason more to confirm the sincerity, which I will alledg in this place, and then with make an end. His reason is, that although the Holy writings which proceed of Gods spirit, do not take their testimony or confirmation from man: yet for more evidence of the truth, God hath so provided, that all the principal and most strange and wonderful things recounted in Scripture, should be reported and and confirmed by Infidels, Pagans, Gentiles, and Heathen writers themselves: albeit in some points they differ from the Scripture in the manner of their narration, for that they adjoin superstitions thereunto. Which maketh the more for approbation of the thing; for that hereby it appeareth, they took not their stories directly from the Bible, but by tradition and most antient antiquities of their own.

1. The Creation of the world. Gen. 1. & 2.

47. First then he sheweth, that the Creation of the world, which is the marvel of all marvels, with the infusion of mans soul from God, is both granted and agreed upon, by all those heathen Philosophers which have cited before, (albeit the particularities be not set down by them, as they are in the Scriptures, (and all other, that do see in reason, that of necessity, there must be yielded some Creator of these things. Next this, the flood of *Noe* is mentioned by divers most ancient Heathen writers; as by *Berosus Chaldæus*, *Hieronymus Egyptius*, *Nicolaus Damascenus*, *Abydenus*, and others, according as both *Josephus* and *Eusebius* prove. And in Bresile and other countries discovered in our age, where never teachers were known to be before, they talk of a certain drowning of the world which in times past happened; and do say, that this was left unto them by tradition from time out of mind by the first inhabitants of those places.

2. The Flood of *Noah*. Gen. 6. 7. 8. *Joseph. lib. 1. Antiq. Jud. Euseb. l. 9. de prap. Evang. cap. 4.*

3. The long life of the first Fathers, Gen. 5. and 10 11.

48. Of the long life of the first Patriarchs, according as the Scripture reporteth it, not only the form author-

uthors, but also *Manethus*, that gathered the history of the Egyptians; *Molus Hestiæus*, that wrote the acts of the Phœnicians; *Hesiodus*, *Hecatæus Abderita*, *Helanicus*, *Acusilaus*, and *Ephorus* do testifie, that these first inhabitants of the world lived commonly a thousand years a piece, and they alledge the reason thereof to be, both for the multiplication of the people, and for bringing all Sciences to perfection, especially Astronomy and Astrology, which (as they write) could not be brought to sufficient perfection by any one man that had lived less then six hundred years, in which space the great year (as they call it) returneth about.

4. The tower of Babylon. Gen. 11.

49. Of the Tower of Babylon, and of the Confusion of Tongues at the same, *Eusebius* citeth the testimonies at large, both of *Abydenus*, that lived about King *Alexander*'s time, and of *Sibylla*; as also the words of *Hestiæus*, concerning the Land of Sennaar where it was builded. And these Gentiles do shew by reason, that if there had not been some such miracle in the division of Tongues, no doubt, but that all Tongues being derived of one, (as all men are of one father) the same Tongues would have retained the self-same roots and principles, as in all Dialects or Derivations of Tongues we see that it cometh to pass. But now (say they) in many Tongues, at this day, we see that there is no likelihood or affinity among them, but all different the one from the other, and thereby it appeareth, that they were made divers and distinct even from the beginning.

Euseb. lib. 9. de prapar. cap. 4.

Mark this reason.

5. Of *Abraham*. Gen. 11. 12. 13. 14. &c. *Alex. Polyh. lib. de Judaica historia.*

50. Of *Abraham* and his affairs, I have alledged some Heathen Writers before; as *Berosus*, *Hecatæus*, and *Nicolaus Damascenus*. But of all other, *Alexander Polyhistor* alledgeth *Eupolemus* most at large of *Abraham*'s being in Egypt, and of his teaching them Astronomy there; of his fight and victory in the behalf

of

of *Lot*; of his entertainment by King *Melchise*
of his wife and sister *Sara*; and of other his doings
specially of the Sacrifice of his son *Isaac*. To w
agreeth *Melo*, in his books written against the Je
and *Artabanus*. And of the strange lake where
Sodom and Gomorrah were turned by their destru
on, called *mare mortuum*, the dead sea, wherein
thing can live; both *Galen*, *Pausanias*, *Solinus*, *T*
tus, and *Strabo*, do testifie, and shew the partic
wonders thereof.

Melo, lib. de fraudibus Judæorum. Artaban. in Judæor. hist. Gal. de simplic. Pausan. in Elia. So in Polyhist. Tacit. lib. ult. hist.

6. Of *Isaac*, *Jacob*, *Job*, *Joseph*, &c. Gen. 15. 16. 17. 18. &c.

51. From *Abraham* down to *Moses*, writeth
particularly the fore-named *Alexander*, albeit he m
gle sometimes certain fables, whereby appeareth,
he took his story not out of the Bible wholly. And
alledgeth one *Leodemus*, who (as he saith) lived
Moses, and wrote the self-same things that *M*
did; so that these Writers agree almost in all thi
touching *Isaac*, *Jacob*, *Joseph*, and all their affa
even unto *Moses*; and with these do concurr
Theodotus a most antient Poet, *Artabanus* and P
lon, Gentiles. *Aristæus* in like manner about *Aristæ*
time wrote a book of *Job*.

Aristæus lib. de Job.

7. Of *Moses*, Exod. 2. 3. 4. 5. &c.

52. Of *Moses* and his acts, not onely the fo
named (especially *Artabanus* in his book of the Je
do make mention at large, but many other also;
namely *Eupolemus*, out of whom *Polyhistor* recite
very long narrations, of the wonderfull and stupe
dious things done by *Moses* in Egypt, for which he sai
that in his time, he was worshipped as a God in th
Countrey, and called by many *Mercurius*. And th
the Ethiopians learned Circumcision of him, whic
afterward alwayes they retained, and so do until thi
day. And as for his miracles done in Egypt; his lea
ing the people thence by the red sea; his living wi
them fourty years in the Desart: the Heathen Write
agree in all things with the Scriptures, saving onel
thi

at they recount divers things to the praiſe of *Moſes*, hich he hath not written of himſelf, adding alſo his eſcription; to wit, that he was a long tall man with a ellow beard, and long hair, wherewith alſo accord- h *Numenius Pythagoricus*, touching the acts of *Mo-es*, whoſe life, he ſaith, that he had read in the antient- ſt Records that were to be had.

The deſcription of *Moſes* perſon out of Heathen Writers.

3. 53. But the fore-named *Eupolemus* goeth yet for-ward, and purſueth the ſtory of *Joſuah*, of the Judges, f *Saul*, *David*, and of *Solomon*, even unto the build-ng of the Temple, which he deſcribeth at large; with he particular Letters written about that matter to the King of Tyrus, which *Joſephus* ſaith, were in his dayes ept in the records of the Tyrians. And with *Eupole-us*, agree *Polyhiſtor* and *Hecataus Abderita*, that li-ed and ſerved in the war with King *Alexander* the Great; and they make mention amongſt other things, of the ineſtimable riches of *Solomon*, and of the trea-ures which he did hide and bury (according to the fa-hion of that time) in the ſepulchre of his father *Da-vid*: which to be no fable (though not mentioned by he Scripture) *Joſephus* well proveth, for that *Hirca-us* the high Prieſt and King of Jewry, being beſieged n Jeruſalem by *Antiochus*, ſurnamed *Pius*, not many years before Chriſts nativity; to redeem himſelf and he City, and to pay for his peace, † opened the ſaid ſe-pulchre of *David*, and fetcht out of one part thereof, hree thouſand Talents in ready mony, which amount o ſix hundred thouſand pounds Engliſh, if we ac-count the Talents but at the leaſt ſize, of *Talentum Hebraicum*.

The ſtory of *Ioſhua*, the Iudges, and the Kings. *Ioſeph. l. 8. de antiq. cap. 2.*

The treaſures hidden in the ſepulchre of *David*. *Ioſeph. lib. 13. de ant. ca. 16.*

† The ſame thing attempted *Herod* in his time as *Ioſephus* ſaith *l. 18. antiq.*

9. 54. And as for the things which enſued after *Solo-mon*; as the diviſion of the Tribes among themſelves, and their divers warres, afflictions, and tranſmigrati-ons into other countries, many Heathen Writers do mention and record them; and among other, *Herodotus*

The things that enſued after *Solomons* dayes.

and

and *Diodorus Siculus*. And the fore-named *Alexander Polyhistor*, talking of the captivity of Baby-

Ier. 37. 4 Reg. 24. saith, that *Ieremy* a Prophet, told *Ioachim* his K what would befall him, and that *Nabuchad-nezzar* hearing thereof, was moved thereby to be Jerusalem.

Of *Senacherib*. Of the flight of *Senacherib* from the siege of Jerusalem, and how he was killed at his return home by own children in the Temple, according to the Proph

Isa. 31. & 38. & 36. of *Esay*, and story of the Book of Kings, for that had blasphemed the Lord God of Israel, *Herod*

4 Reg. 9. witnesseth; and that after his death he had a Sta or Image of metal erected in his memory, with

Hero. l. 2. Inscription in Greek, *He that beholdeth me, let learn to be godly.* Conferre *Xenophon* also in his book *De Cyropædia*, and you shall see him agree

Dan. 16. *Daniel* in his narrations of Babylon.

And finally, I will conclude with *Josephus* the l ned Jew, that wrote immediately after Christs Asc sion, and protesteth, that the publick Writings of

Ioseph. l. 1. de antiq. Iud. Syrians, Chaldeans, Phœnicians, and innumerable stories of the Grecians, are sufficient to testifie antiquity, truth, authority, and certainty of h Scriptures, if there were no other proof in the wo besides.

§. 4. *The conclusion of the Chapter, with the Application.*

55. THus far have I treated of the wayes & me which have bin left to the world from the b ginning, hereby to know and understand their Mal In treating which point, I have staid my self the lo ger, for that it is the ground and foundation of all t is or may be said hereafter. It is the first, and fir and chiefest Principle of all our eternal salvation

damnati

damnation, and of the total weal or woe, that muſt befall us, and poſſeſs us for ever.

Which ground and verity, if it be ſo certain and evident as before hath been ſhewed by all reaſon and proof both Divine and Humane; and that the matter be ſo teſtified and proclaimed unto us, by all the creatures of heaven and earth, and by the mouth and writing of our Creator himſelf, as no ignorance or blindneſs can excuſe the ſame; no ſlothfulneſs diſſemble it; no wickedneſs deny it: what remaineth then, but to conſider with our ſelves, what ſervice this God requireth at our hands; what gratitude, what duty, what honour for our creation? To the end, that as we have proved him a moſt bountifull Creator, ſo we may find him a propitious judge and munificent rewarder. For it is not probable that his divine Majeſty which hath appointed every other creature to ſome action for his own glory (as hath been declared at large before;) ſhould leave mankind only, which is the worthieſt of all the reſt, without obligation to his ſervice.

No excuſe of the ignorance of God.

In which one point notwithſtanding, though never ſo clear (ſuch is the fondneſs of our corrupt nature without Gods holy grace;) failed thoſe antient Wiſe-men of the world, of whom S. *Paul* ſpeaketh ſo much in his Epiſtle to the Romans, taking compaſſion of their caſe, and calling them fools, and all their great Learning and Philoſophy meer fondneſs; For that *whereas* (by the means before mentioned) *they came to know God; they did not ſeek to glorifie him, as appertained unto God nor yet did render him due thanks, but vaniſhed away in their cogitations, &c.* That is, they took no profit by this knowledge of theirs, but applied their cogitations upon the vanities of this world, more then upon the honour and ſervice of this their God. For which cauſe Saint *Paul* adjoyneth preſently in the ſame place, that for ſo much as they did thus,

The errours of the old Philoſophers. Rom. 1. 2.

Rom. 1.

Rom. 1. 28.

and did; not ſhew forth by their life and works, th
they had the knowledge of God indeed: God de
vered them over to a reprobate ſenſe, and ſuffered th
to fall into horrible ſinnes: which S. *Paul* doth na
and deteſt in all that Chapter; and finally conclude
that their everlaſting perdition enſued principally up
Rom. 1. 32. this one Point; That whereas, *they knew the juſtic*
God, (by all the wayes and arguments that before h
been declared:) *yet would they not underſtand* (ſa
he) *that death was due to all ſuch which livid*
wickedneß as they did.

A general ſentence pronounced by S. *Paul.*

And the ſame Apoſtle, upon conſideration of th
matters, wherein he ſtandeth long for the importa
thereof, pronounceth in fine this general ſentence, wi
great aſſeveration and vehemency of ſpirit: *That*
Rom. 1. 18. *wrath of God is revealed from heaven upon all impi*
and injuſtice of thoſe men, who hold the knowledg
God in unrighteouſneß. That is, who being endu
with the knowledge of God, do live notwithſtandi
unrighteouſly: or (as he ſaid before) do conſume th
dayes in vanity, not making account of the ſervi
which they do owe to that God for their Creation a
other benefits. Which thing, if S. *Paul* might tru
ſay unto theſe Gentiles before his time, who had o
natural knowledge and underſtanding of God; th
The Appli- ca ion to our ſelves. is, ſo much as by his creatures was to be gather
what may or ſhall be ſaid unto us, who have not o
that light of nature which they had, but alſo the W
tings and Law of God himſelf, communicated ſpeci
ly unto the Jews; and above that alſo, have heard
voice of his onely Son upon earth, and have recei
the Doctrine of his moſt holy Goſpel, and yet do l
as negligently (as many of us) as did the very H
thens, touching good life and virtue?

Surely in this caſe, I muſt denounce againſt my ſe
that if it be true, (as it cannot be falſe) which this bl

d Apoſtle affirmeth here of theſe Heathen Philoſo-
hers, that by that little knowledge they had of God,
hey were made inexcuſable: then by the moſt juſt and Rom. 1. 20.
ertain rule of Chriſt, laid down in S. *Luke*, *Cui mul-* Luc. 12.
um datum eſt, multum quæretur ab eo: that of every
nan which hath received much, a greater account ſhall
e taken for the ſame: we are forced to infer, that our
ccount ſhall be greater, and our ſelves much more in-
cuſable before his divine Majeſty, then the very Gen-
les and Heathens are, if after all our knowledge and
anifeſt underſtanding of his Godhead and Juſtice,
e vaniſh away in our cogitations, as they did, and as
oſt part of the world at this day are ſeen to do, that
, if we apply our cogitations and cares about the vain
ffairs of this temporal life and tranſitory commodi-
es, which we ſhould beſtow upon the ſervice and ho-
our of his Lord and Creator.

OF THE FINAL END AND CAUSE for which Man was Created by God, and placed in this world.

And of the obligation he hath thereby, to attend to the affair for which he came hither.

CHAP. III.

BY the Chapter precedent, I nothing doubt (gentle Reader) but if thou have ſeen and peruſed the ſame, thou remaineſt ſufficiently enformed of thy Creator. Now followeth it by order of good conſequence, that we conſider with ſome attention (for that it ſtandeth us much upon) what intent and purpoſe God had in creating us and this world for our ſakes, and in placing us therein, as Lords A neceſſary conſideration.

of the same. By the former considerations we
learned, that as among other creatures, nothing
it self, so nothing was made for it self, nor to ser
self alone. The heavens (we see) do serve the air,
air serveth the earth, the earth serveth beasts, the be
serve man; and then is the question, whom was
made to serve? For in him also, holdeth the for
reason, that for so much as he was not made by h
self, it is not likely that he was made to serve h
self onely.

2. If we consult with the Scriptures herein;
find a general sentence laid down without excepti

Prov. 16. *Universa propter semetipsum operatus est Domi*
Our Lord hath made all things for himself. And if
then man likewise (no doubt) who is not the least p
of the rest which he hath made. And hereby it co
to pass, that man cannot be said to be free, or a
own appointment or disposition in this world, but
liged to perform that thing, for which he was sent
to this habitation. Which point, holy *Job* decla
plainly, in a certain invective that he maketh ag
such men as were careless and negligent in consid

Job 11. tion of this affair. *A vain man* (saith he) *is lifted*
in pride, and thinketh himself to be born as free,
the colt of a wild asse. That is, he thinketh him
bound to nothing, subject to nothing, accountable
nothing that he doth in this life; but onely born
to pass his time in disport and pleasure, as a wild
in a desart, that hath no master to tame him. Wh

Sap. 15. in other words the Wise-man uttereth thus:
esteemeth this life of ours, for a play-game, and th
fore careth not how he liveth, or wherein he spend
pass over the time. And this of the man, whom
Scripture calleth *Vain.*

3. But now for the sober, wise, and discreet,

Prov. 15. whom it is written, *The way of life is upon the lear*

the end they may decline from the loweſt hell: they far from ſo great folly, as to imagine that no account ſhall be demanded of our being in this world, that they have read: *That God ſhall bring into judgment whatſoever is done for every fault that is committed.* And the Chriſtian man knoweth further by the mouth and aſſeveration of his Saviour and Redeemer, that he ſhall be accountant for every idle word that he diſ-uttereth; and finally, there is no man that is either of reaſon, converſant in the writings and Teſtament of his Creator, but remembreth well, that among all other irritations, whereby the wicked man is ſaid to provoke Gods patience to indignation, none is more often repeated, or more grievouſly taken, then *That he ſaid in his heart, God will ask no account.*

Eccl. 11. 12.

Mat. 12.

Account to be rendred.

Pſal. 9.

4. With theſe men then alone, ſhall be my ſpeech in this preſent Chapter, who have a deſire to diſcharge well this account. For attaining whereof (truly) I can give them no better counſel, inſtruction or adviſe, then to do in this caſe, as a good Merchants Factour is wont to do, when he arriveth in forreign Countreys, or as a Souldier or Captain ſent by his Prince to ſome great exploit, is accuſtomed, when he cometh to the place appointed: that is to weigh and conſider deeply, for what cauſe he came thither? why he was ſent; to what end? what to attempt? what to proſecute, what to perform? what ſhall be expected and required at his hands upon his return by him that ſent him thither? For theſe cogitations (no doubt) ſhall ſtirre him up to attend to that, for which he came, and not to employ his time in impertinent affairs. The like would I counſel a Chriſtian to put in ure, concerning the caſe propoſed, and to demand of himſelf, between God and his conſcience, why and wherefore, and to what end, he was created and ſent hither into this world? what to do?

Profitable demands and conſiderations.

wherein to bestow his dayes? what to learn? what execute? and the like. And then shall he find, that for other cause, matter, or end was he created and pla here, but onely to serve God in this life, and by t service to gain heaven and salvation in the life to co This was the condition of our creation upon earth,

Gen. 15. Deut. 4. *Moses* well expresseth; *That we should be a holy pe to serve our God:* and this was the consideration of Redeeming, foretold by *Zacharie*, before we were

Luk. 1. Redeemed: *That we being delivered forth of the ha of our enemies should serve God in holiness and rig eousness all the dayes of our life.*

The first consequence upon due consideration of our end. 5. Of this consideration do ensue two consequences to be observed. Whereof the first is, that seeing end and final cause of being in this world, is to se God; and thereby to work our own salvation: wh soever thing we do, or bestow our time in, which ther is contrary or impertinent, or not profitable to t end (though it were to gain Kingdomes, it is but nity and lost labour, and such as will turn us in to grief and repentance: (if we change not our cou for that it is not the matter for which we came i this life, nor whereof we shall be demanded an acco except it be to receive judgement and punishment f the same.

The second consequence 6. Secondly it followeth of the same consideration, that seeing our onely business and affair in t world, is to serve our Maker, and save our own so and that all other earthly creatures are but here serve our uses to that onely end; we should for parts be indifferent to all these creatures, as to ric or poverty; to health or sickness; to honour or co tempt; to little learning or much learning: & we sho desire onely so much or little of either of them, as w best for us to the attainment of our said end and pretended, which is the service of God and the w

of our ſouls. For whoſoever deſireth, ſeeketh, loveth, or uſeth theſe creatures, more then for this, be they what they will, either riches, honours, health, dignity, promotion, children, kindred, or the like, runneth from his end for which he came hither.

7. By this then, may a carefull Chriſtian take ſome ſcantling of his own eſtate with God, and make a conjecture whether he be in the right way or no. For if he attend only or principally to this end, for which he was ſent hither: if his cares, cogitations, ſtudies, endeavours, labours, talk, converſation, and other his actions, do run upon this matter, and that he careth no more for other commodities of this world, then they are neceſſary or profitable unto him for this end: If his dayes and life be ſpent in this ſtudy of the ſervice of God, and procuring his own ſalvation in careſulneſs, fear, and trembling, as the Apoſtle adviſeth him: then is he (doubtleſs) a moſt happy and bleſſed man & runneth a right courſe, and ſhall at length again to the bleſſed Kingdom of felicity which he expecteth.

How each man may take a ſcantling of his eſtate.

A right courſe.

Philip. 2.

8. But if he find himſelf in a contrary current, that is, not to attend in deed to this matter for which only he was ſent hither, nor to have in his heart and ſtudy this ſervice of God and gaining heaven, but rather ſome other vanity of the world, as promotion, wealth, pleaſure, ſumptuous apparel, gorgeous buildings, beauty, favour of Princes, advancement of children or family, or any other thing elſe, that appertaineth not unto this end: if he ſpend his time about theſe trifles, having his cares and cogitations, his talk and delight, more in theſe things, then about the other great buſineſs of gaining Gods eternal Kingdom, for which he was created and placed in this world: Then is he I aſſure him in a perillous way, leading directly to perdition, except he alter and change his courſe. For moſt certain it is, that whoſoever ſhall not attend unto the ſervice he came for; ſhall never

A wrong and dangerous courſe.

attain the reward assigned and promised to that servic

9. And hence now is opened the reason of so uni
versal a perdition of man-kind, and of so huge a delug
of souls, as is insinuated by Christ our Saviour wh
he denounceth, that few are saved, and that the way t
Mat. 7. 20. & 22. Luk. 13. ruin and perdition is wide, and many walked that wa
but that strait and narrow was the gate to salvation a
few did enter thereby: The reason (I say) here
is evident by this our discourse; for that of thousan
that live in the world abroad, scarce one is seen t
make any account of that business, which of all
The wrong course of the world. ther, is the chief and principal. For proof where
consider I pray you, the multitude of all sorts of peo
ple upon the earth, and see what their traffick and n
gotiation is? See whether they treat this affair or no
See wherein their care, and study, and cogitation consi
steth: How many thousands find you in Christendom
Mark this. who spend not one hour of four and twenty, nor on
half day of fourty, in the service of God, or busine
of their soul? How infinite have you, that break thei
brains about worldly commodities, and how few th
are troubled with this other cogitation? how man
find time to eat, drink, sleep, disport, deck and tri
themselves to the view of others; and yet have no tim
to bestow in this greatest business of all other business
How many pass over whole dayes, weeks, moneth
and years (and finally their whole lives) in hawking
hunting and other pastimes, without regard of this im
portant affair? how many miserable women have yo
in the world, that spend more dayes in one year in prid
king up their apparel and adorning their carcase, tha
they do hours in prayer for the space of all their life
And what (alas) shall become of this people in th
end? what will they do or say at the day of account
what excuse will they alledge; what way will they
turn them? how will they admire their own folly?

10.

10. If the Merchants-Factour, which I mentioned before, after many years ſpent in forraign countries upon his Maſters expenſes, ſhould return at length, and give up his accounts of ſo much time and money ſpent in ſinging, ſo much in dancing, ſo much in courting: who would not laugh at ſo fond a reckoning? but being further demanded of his Maſter, what time he had beſtowed upon his Merchandiſe and affairs for which he was ſent: if the man ſhould anſwer, that he had not leaſure to think upon that thing, for the great occupation which he had in the other: who would not eſteem him worthy of all puniſhment and confuſion? and much more ſhame and confuſion (no doubt) ſhall they ſuſtain at the laſt dreadfull day, in the face and preſence of God and all his Angels, who being ſent into this world, to traffick ſo rich a merchandiſe, as is the kingdom of heaven; have neglected the ſame, and have beſtowed their ſtudies, upon the moſt vain trifles & follies of this world, without cogitation or care of the other.

A compariſon expreſſing the variety of our occupations.

Mat. 16.

11. O ye children of *Adam* (ſaith the Spirit of God) why love you ſo vanity, and ſeek after lyes? Why leave you the fountain, and ſeek after ciſterns? If a golden game of ineſtimable value, ſhould be propoſed to ſuch as would runne and could win the ſame; and when the courſe or race were begun, if ſome ſhould ſtep aſide and follow flies or feathers that paſſed in the air, without the regard of the priſe and gole propoſed: who would not marvel and take pity of their folly? Even ſo is with men of this world, if we believe S. *Paul*, who affirmeth: that we are all placed together in a courſe or race, and that heaven is propounded unto us for the game or priſe: But every man (ſaith he) arrived not thither; and why? for that moſt men do ſtep aſide and leave the mark. Moſt men do run awry, and do follow feathers up and down in the aire; moſt men do purſue vanities, and do weary

Pſal. 4. Hier. 22.

A compariſon.

2 Cor. 9.

weary themselves out in the pursuit thereof, until they can neither run, nor go, nor move their limbs any further; and then for the most part, it is too late to amend their folly. Will you hear the lamentation of such unfortunate men? These are their own words recorded by Scripture. *We are wearied out in the way of iniquity and perdition; and the way of God we have not known. What profit have we received of all our pomp and pride, and vaunting riches? What good have they done us? They are past away as a shadow, and as a messenger that rideth in post, and we are consumed in our own iniquity.*

Sap. 5. The complaint of worldlings, in the end of their life.

12. This is the lamentable complaint at length of such as ran awry and followed a wrong course in their actions of this life. These are they, who pursued riches, honour, pomp, and like vanities, and forgat their business for which they were sent. These are they who were esteemed happy men in this world, and thought to run a most fortunate course, in that they heaped much riches together, advanced themselves and their families to great dignities, became gorgeous and glorious, and dreadfull to others, and finally obteined whatsoever their lust and concupiscence desired. This made them seem blessed to earthly cogitations and the way wherein they ran, to be most prosperous and happy. And I make no doubt (by experience of these our times) but they had admirers and enviers in great abundance, who burned in desire to obtein the same course. And yet when I hear their complaint in this place, and their own confession, wherein they say expresly: *We senseless men did erre from the way of truth*: when I consider also the addition of Scripture: *Talia dixerunt in inferno*, they spake these things, when they were in Hell: I cannot but esteem their course for most miserable, and condemn wholly the judgment of flesh in this affair.

The fond judgment of the world.

Sap. 5.

13. Wherefore

13. Wherefore (my brother) if thou be wiſe, yield not to this deceit of worldly lips and tongues, that uſe to bleſs and ſanctifie ſuch as are in moſt danger & neareſt to perdition. Lean rather to the ſincere counſel of S. *Paul*, who willeth thee to examine uprightly thy own works and wayes, and ſo to judge of thy ſelf without deceipt. If thou walk the way of Babylon, moſt certain it is, that thou ſhalt never arrive at the gates of *Hieruſalem*, except thou change thy courſe. Oh (my brother) what a grief will it be unto thee, when after long labour and much toil, thou ſhalt find thy ſelf to have gone awry? If a man had travelled but one whole day, and thereby made weary, ſhould underſtand at night, that all his labour were loſt, and that his whole journery was out of the way; it would be a marvellous affliction unto him (no doubt) albeit no other inconvenience were therein, but only the loſs of that dayes travel, which yet might be recovered and recompenſed in the next. But if beſides this, his buſineſs were great; if it lay upon his life to be at the place whether he goeth, at a certain hour; if the loſs of his way were irrecoverable; if the puniſhment of his error muſt be death and confuſion, and himſelf were weary that he could ſtirre no one foot further: imagine then, what a grievous meſſage this would be unto him, to hear one ſay, Sir, you have run amiſs, and have ridden wholy beſides your way?

Pſal. 10.

Gal. 6.

A compariſon expreſſing our grief in the end for our running a wrong courſe.

14. So then will it be unto thee (my ſoul) at the day of death and ſeparation from my body, if in this life thou attend not to thy ſalvation for which thou wert created, but ſhalt paſs over thy dayes in following of vanities. Thou ſhalt find thy ſelf aſtray at the end of thy journey; thou ſhalt find thy ſelf weary, and inforced to ſay with thoſe miſerable damned ſpirits: *I have walked hard and craggy wayes* to no purpoſe, for that indeed the way of wickedneſs is full

The miſery of a ſoul that hath gone awry at the laſt day.

Sap. 5.

of

of thorns and stones, though in shew it be covered with fair grass and many flowers. Thou shalt find at that day, that thou hast lost thy labour, lost thy time, lost all opportunity of thy own commodity. Thou shalt find thy errour to be irrecoverable, thy danger unavoidable, thy punishment insupportable, and thy grief, and sorrow, and calamity inconsolable.

§.2. *Concerning the same Argument by some examples.*

15. HE that could behold and feel the inward cogitations of a worldly mans heart at that last instant, after all his honours and pleasures past; no doubt, but he should find him of another judgement and opinion in things, then he was in the ruffe and heat of his jollity. He doth well perceive then, the fondness of those trifles which he followed in his life, albeit it were to make himself a Monarch. If a man did know the cogitations that *Alexander* the Great had, when of poyson he came to dy, after all his victories and incredible prosperity; if he knew the thoughts of *Julius Cæsar* at the day of his murther in the Senate-house, after the conquest of all his enemies, and subjection of the whole world to his own onely obedience: we should well perceive, that they took little pleasure (though *Pagans*) in the wayes they had walked, notwithstanding they were esteemed most prosperous and happy, by men of this world, whilest they flourished and followed their vain courses of ambition and oppression of others.

Alexanders death. Iulius Cæsars death.

16. *Josephus* the Jew recounteth two very rare examples of humane felicity, in two of his countreymen, to wit, *Herod* the first, & *Agrippa* his nephew: whereof the one by *Anthony* the *Trium-vir*, & the other by *Caligula* the Emperour (both of them being otherwise but private Gentlemen, & in great poverty & misery when they

Two rare examples. *Joseph. l. 14. 15. & 18. de antiq. Iud. & de Bel. Iud. l. 2.*

they fled to *Rome*) were exalted upon the ſudden to unexſpected great fortune, and made rich Monarchs and glorious Potentates. They were indued (at ſeveral times) with the Kingdome and Crown of Jury, and that in ſuch ample ſort, as never any of that Nation after them had the like: for which cauſe, they are called in the Hebrew ſtory, for diſtinctions ſake, *Herod* the Great, and *Agrippa* the Great. They ruled and commanded all in their dayes; they wanted neither ſilver nor gold, nor pleaſures, nor paſtimes, nor friends, nor flatterers. And beſides all theſe gifts of Fortune, they abounded alſo in ornaments and excellency of body and wit. And all this was increaſed and made more admirable by reaſon of their * baſe and low eſtate, in reſpect whereof their preſent fortune was eſteemed for a perfect pattern of moſt abſolute felicity.

17. This they enjoyed for a certain ſpace, and to aſſure themſelves of the continuance, they bent all their cares, cogitations, and ſtudies, to pleaſe the humours of the Roman Emperours, as their Gods, and authors of all their proſperity and felicity upon earth. In reſpect of whoſe favours (as *Joſephus* noteth) they cared little to violate their own Religion of the Jews, or any thing elſe that was moſt Sacred. And this (forſooth) was eſteemed of many, a moſt wiſe, politick, proſperous, and happy courſe. But what was the end and conſummation of this their race.

18. Firſt, *Herod* fell ſick of ſuch an incurable and loathſome diſeaſe, and was tormented in the ſame with ſo many terrours, and horrible † accuſations of his conſcience, as he pronounced himſelf to be the moſt miſerable afflicted creature that ever lived; and ſo calling one day for a knife to pare an apple, would needs have murthered himſelf with the ſame, if his arm had not been ſtayed by them that ſtood by. And for *Agrippa*, *Joſephus* reporteth, how that upon a certain day which he

* For envy onely of *Agrippa* his fortune, *Herodias* did ruine her ſelf and her husband, as *Joſeph* ſaith. *lib.* 18. *antiq. cap.* 8, 9. Her huſband was *Herod Antipas* that ſlew S. *John Baptiſt*, and was ſon to *Herod* the firſt. Luc. 3. Mat. 14.

Herod's death. *Joſeph. lib.* 18. *antiq.*

† This *Herod* was called *Aſcalonita*, and ſlew the Infants in Bethleem. Mat. 2.

The death of *Agrippa*. *Joſeph. lib.* 19. *cap* 7.

he kept Festival, in Cesarea, for the honour of *Claudius* the Roman Emperour; when he was in his most extreme pomp and jollity, in the midst of all his Peers and Damosels, coming forth at an hour appointed (all glittering in gold and silver) to make an Oration unto the people; his voice, gesture, countenance, and apparel so pleased, as the people began to cry (being solicited thereunto by some flatterers) *That it was the voice of God, and not of man:* wherein *Agrippa* taking pleasure and delectation, was * strucken presently from heaven, with a most horrible putrefaction of all his body, whereof he died; repeating only to his friends these words in the midst of his torments: *Behold ye me, that do seem to you a God, how miserably I am enforced to depart from you all.*

* S. *Luke* said he was stricken by Gods Angel. Acts 12. And consider how *Josephus* agreeth with that Narration. *Euseb. l. 2. hist. ca. 9.*

19. Now then would I demand of these two so fortunate men, who laying aside all care of God and Religion, did follow the preferments of this world so freshly, and obtained the same so luckily, how they liked of this their course and race in the end? Truly, I doubt not, but if they were here to answer for themselves, they would assure us, that one hour rightly bestowed in the service of God, and of their salvation, would more have comforted them at that last instant, then all their labours and toils which they took in their lives, for pleasing of Emperours, and gathering the grace and good liking of mortal men. I would ask of that famous *Antiochus*, surnamed *Illustrius*, after all his warres, toils, turmoils, and vastation both of Egypt, Syria, and Jerusalem, what feeling he was of concerning his former courses, who calling all his friends a little before his death, he used that exclamation which the Scripture recounteth: *In quantam tribulationem deveni, & in quos fluctus tristitiæ.* Into how great tribulation am I come, into what flouds of sorrow am I faln.

Macha. l. 2. cap. 6.

20 I

20. I would ask alſo *Herod* the Great, of a mean man made King, what feeling he had, when for grief and deſperation, he curſed the time that ever he was born, and would willingly have ſlain himſelf, if he might have been permitted. But what need we look ſo long upon the examples of externes or infidels in this behalf; ſeeing that even among Chriſtian men alſo, that have far better directions for their courſe of life then theſe other, either Jew or Gentile have, are ſeen daily ſo great errours committed and acknowledged alſo by themſelves at their laſt up-ſhot, as may deeply move the hearers to compaſſion and to providence, in like manner, for the time to come, if they be not on their own behalf. And in this Point, ſome of us that have often occaſion to deal in like affairs, and to whoſe lot it falleth to be preſent with many at their laſt paſſage, can well teſtifie of the repentance and ſorrow, the grief and gripes of heart which many ſuffer at that hour, eſpecially great men, for the wrong courſes held by them in their lives paſt, they being even now ready to give a moſt ſtrict and ſevere account before their Maker and juſt Judge, and thereby to receive the ſentence of damnation or ſalvation.

Examples amongſt Chriſtians.

21. Oh my good ghoſtly father (ſaith one) if God give me longer life, you ſhall ſee, that I will take another courſe: O beaſt that I am, ſaith another, what race have I run? what pathes have I trodden? what have I done in this life worthy a Chriſtian man? now do I ſee plainly the vanity of my wayes, the errours of my actions, the folly of my labours, the fury of my paſſions, the lewdneſs of my luſts; and that I have run quite awry; If it may pleaſe God to let me eſcape but this time, you ſhall ſee what a wonderfull change I will make. And oftentimes it falleth out, that he is no ſooner recovered, but all is forgotten, as though

The complaint of ſome at their death.

though he had never been sick at all, or ever purp
to amend his life or manners, and he falleth to as
courses as ever before, untill he taken by the
again, and then he returneth to his former good
poses. And this our infirmity and misery, as
the fatherly mercy of Almighty God with us, to
us to these good purposes of rectifying our cours
fore we pass out of this world. For that this
acknowledging of the errours thereof, with hearty
row, though we never come to perform our pro
is of singular importance: but woe be to him that
ver seeth his wrong course before he be in the
world, where good purposes can neither be mad
accepted, nor changes be thought upon, for then i
late. The reason hereof is, because (according to
Eccl. 11. Wise-mans saying: *In quocunq; loco ceciderit lign
ibi erit*: to what side soever the tree falleth, there
it lie) that after the passage of this life, there follow
no place or time, to merit or satisfaction.

Examples of wrong courses repented at the hour of death.

22. I could alledge many examples, even o
our own countrey, and of those that were held
happy in their dayes for humane felicity, who aft
long race run therein, took little comfort there
the end; although otherwise we cannot condemn
for very evil Princes, according to the measure of
States in mens eyes: only we know, that seeing the
selves near to death, they would have been right
to have held other courses in their health. And in
was this seen more, then in the head and fountain
William the Conqueror. *Stow* and *Holin. in ejus vita.* all our Princes since the Conquest, to wit, the C
querour himself, who after a long and laboursom
of fortunes, still tending to worldly greatness and
sperity; at length seeing himself near death, and
ceedingly terrified with the cogitation thereof, exclai
ed pittifully against the vanity of his former cours
and laboursom vanities, uttering amongst other, th
wor

words, as in our Chronicles they are regiſtred. *Being laden with many and grievous ſinnes, I do tremble, and being ready to be taken by and by to the terrible examination of Almighty God, I known not what to do, for I have been brought up in wars even from my childhood, and have born arms from eight years old, wherefy I remain greatly polluted with the effuſion of much blood, and I can by no means number the evils I have committed for theſe threeſcore and four years, wherein I have lived in this troubleſome life, for the which I am conſtrained now without ſtay, to render account to my juſt Judge, &c.* The Conquerours repentance. *Stow. Holinſhed* and others.

23. Thus this noble and victorious Prince ſpake, and thought in that hour of his nearneſſe to death: and by this and many other like ſpeeches which he uttered with tears and grief of heart, of his miſlike at that hour of the former courſe of his life paſt (notwithſtanding it was eſteemed by other men for happy) and, by his moſt earneſt requeſt to the Clergy-men there preſent, to be interceſſors to God for him, we may eaſily gueſſe, how glad he would have been at that inſtant to have directed many of his former actions after another manner. But few Princes ever find men in their proſperity that dare give them the beſt directions for their ſouls, and fewer are there which will accept thereof when it is given.

24. I might alledge to like effect the pitifull plight wherein the noble King *Henry* the Second found himſelf at his death. And the lamentable complaints of wrong courſes acknowledged by K. *Richard* the Second, and King *Edward* the Second, not long before their diſaſtrous ends. The words alſo of King *Henry* the Fourth on his death-bed, reported by our Chronicles and known, when he ſaid unto his ſonne, *that he ſore repented him, that ever he charged himſelf with the Crown of England.* As alſo the like K. Henry 2. K. Rich. 2. K. Edw. 2. K. Henry 4.

Sir *Th. More* in the life of *Rich.* 3.

words of King *Edward* the Fourth, ſtanding in like caſe and nearneſſe to death, when he told his friends *That if he could as well have fore-ſeen things, as now his more pain then pleaſure, he had proved them, he would never have won the courteſie of mens knees with the loſſe of ſo many heads.* All which words and ſpeeches at the laſt day even of thoſe that were accounted happy and to follow moſt fortunate courſes, do well declare the great difference of judgement and underſtanding at that laſt day, from that which is in the heat and proſperity of our lives.

Sincere and profitable counſell.

25. Uſe then (O Chriſtian) uſe this experience (thy commodity;) uſe it to thy inſtruction; uſe it to thy forewarning. That which they are now, thou ſhalt be ſhortly: and of all follies it is the greateſt, not to profit or flee dangers by the example of others. The difference between a Wiſe-man and a foll is, that the one provideth for a miſchief while time ſerveth, and the other would do when it is too late. If thou mightſt feel now the ſtate and caſe wherein thy poor heart ſhall be at the laſt day, for neglecting the thing that of all other it ſhould have ſtudied and thought upon moſt, thou wouldeſt take from thy meat and ſleep, and other neceſſaries to repair that is paſt. Hitherto thou haſt time to reform thy courſe, if thou pleaſe, which no ſmall benefit, if all were known. For in this ſelf (no doubt) it is moſt true, which the Wiſe-man ſaith, Eccl. 19. That *better it is to be a living dog, then a dead lion.* For that, while *the day time* of this life endureth, things amiſſe may eaſily be amended. But the dreadfull *night* of death will over-take thee ſhortly, and then ſhall there be no more ſpace of Reformation. Iob 9.

Deut. 32.

26. *Oh, that men would be wiſe, and fore-ſee things to come*, ſaith one Prophet. The greateſt wiſdome in the world (dear brother) is to look and attend to thy own ſalvation. For as the Scripture ſaith moſt truly,

He is a wiſe-man indeed, that is wiſe to his own ſoul. Eccl. 37.
And of this wiſdom it is written in the very ſame book, as ſpoken by her ſelf. *In me is the grace of all life and truth, and in me is the hope of all life and vertue.* Eccl. 24.
In morall actions and humane wiſdome, we ſee that the firſt and chiefeſt circumſtance is to regard well, and conſider the end. And how then do we omit the ſame, in this great affair of the kingdome of heaven; if our end be heaven, what mean we ſo much to affect our ſelves to earth? If our end de God, why ſeek we ſo greedily the worldly favour of men? If our end be the ſalvation and eternity of our ſoul, why do we follow vanities and temporalities of this life? *Why ſpend ye your money, and not in bread?* ſaith God by *Eſay*: *Why beſtow ye your labour in things that will not yield you ſaturity?* If our inheritance be that we ſhould reign as Kings, why put we our ſelves in ſuch ſlavery of creatures? If our birth allow us to feed of bread in our fathers houſe, why delight we in husks provided for the ſwine? Great folly and errour. Eſa. 55. Epheſ. 1. 1 Thes 2. 2 Pet. 2. Luc. 15.

27. But (alas) we may ſay with the Wiſe-man in Scripture. *Faſcinatio nugacitatis obſcurat bona.* The bewitching of worldly trifles doth obſcure and hide from us the things that are good and behoovefull for our ſouls: O moſt dangerous inchantment. But what? ſhall this excuſe us? no truly; for the ſame Spirit of God hath left recorded, *Populus non intelligens vapulabit.* The people that underſtandeth not ſhall be beaten for it. And another Prophet to the ſame effect pronounceth; *This people is not wiſe, and therefore he that made them ſhall not pardon them, neither ſhall he that created them take mercy upon them.* It is written of fools; *Ventum ſeminabunt, & turbinem metent.* They ſhall ſow and caſt their ſeed upon the winds and ſhall receive for their harveſt nothing elſe but a ſtorm or tempeſt. Whereby is ſignified, that they ſhall Sap. 4. Errour in our courſe of life is not pardoned. Oſe. 8. Eſa. 27. Oſe. 8.

not onely cast away and lose their labours, but also b punished and chastened for the same.

A profitable forewarning.

28. Consider then I beseech thee (my dear bro ther) attentively, what thou wilt do or say, when th Lord shall come at the last day and ask thee an accou of all thy labours, actions, and time spent in this life when he shall require a reckoning of his talents lent u to thee? when he shall say, as he said to the Farme or Steward in the Gospel, *Redde rationem villicati nis tuæ*: Give account of thy stewardship, and char committed unto thee? What wilt thou say when h shall examine, and weigh, and try thy doings, as go is examinated and tryed in the fornace; that is, what e they had? whereto they were applied? to what glor of God? to what profit of thy soul? what measur and weight, and substance they bear? *Baltazar* King Babylon sitting at his banquet merry upon a time espied suddenly certain fingers without a hand, th wrote in the wall over-right against his table, the three Hebrew words, *Mane*, *Thekel*, *Phares*. Whi three words *Daniel* interpreted in three sentences *Baltazar* in this manner: *Mane*, God hath numbr thee (*Baltazar*) and thy kingdome: *Thekel*, he ha weighed thee in the gold-smiths balance, and thou a found too light: *Phares*, for this cause he hath divid thee from thy kingdome, and hath given the sa to the Medes and Persians.

Mat. 25. Luc. 16.

A rare chance that happened to *Baltazar* K. of Babylon. Dan. 5.

29. O that these three golden & most significant wo engraven by the Angel upon *Baltazars* wall, were re stred upon every door and post in Christendome, or ther imprinted in the heart of each Christian; especia the two first, that import the numbering and weigh of all our actions, and that in the weights and bala of the gold-smith, where every grain is espied t wanteth. And if *Baltazar* actions, that was a G tile, were to be examined in so nice and delicate a

If God examine straitly the actions of Infidels, much more of Christians if they be carelesse.

of Ballance for their tryall; and if he had ſo ſevere a ſentence pronounced upon him, that he ſhould be divided from life and Kingdome (as he was the ſame night following) *Quia inventus eſt minus habens*: for that he was found to have leſſe weight in him, then he ſhould have; what ſhall we think of our ſelves that are Chriſtians, of whom it is written above all others; *I will ſearch the ſinnes of Jeruſalem with a candle.* What ſhall we expect, that have not onely leſſe weight then we ſhould have, but no weight at all, in the moſt of our actions? what may ſuch men (I ſay) expect, but onely that moſt terrible threat of diviſion and cutting off, denounced to *Baltazar* (or rather worſe, if worſe may be) that is, to be divided from God and his Angels, from participation with our Saviour, from communion of Saints; from hope of our inheritance; from our portion celeſtiall, and life everlaſting, according to the expreſſe declaration made hereof by Chriſt himſelf in theſe words to the negligent ſervant: *The Lord of ſuch a ſervant ſhall come at a day when he hopeth not, and at an hour, that the knoweth not; and ſhall divide him out, and aſſign his part with hypocrites, where ſhall be weeping and gnaſhing of teeth.*

Dan. 5.

Sopho. 14.

A dreafull diviſion.

Mat. 14.

30. Wherefore (dear brother) to conclude this Chapter, I can ſay nothing more in this dangerous caſe, wherein the world ſo runneth awry, but onely exhort thee (as the Apoſtle doth) not to conform thy ſelf to the common errour of worldly men, that leadeth to perdition. Fall at length to ſome reckoning and account with thy life, and ſee where thou ſtandeſt, and whither thou goeſt. It hitherto thou have wandred and gon aſtray, be ſorry for the time loſt, but paſſe no further. If hitherto thou have not conſidered the weightineſſe of this affair, ſerve they ſelf of this admonition, and remember that it is written, that *a wiſe man profiteth by every occaſion.* Eſteem thy reſo-

The concluſion.

Rom. 12.

Prov. 9.

lution in this one point, the chiefest menage that ev
shall passe through thy hands in this world albeit th
wert a Monarch and Ruler of ten thousand worlds t
gether. And finally, I will end with the very sa
words, wherewith the wise-man concludeth his wh
Eccl. 11. book. *Deum time, & mandata ejus observa; hoc*
enim omnis homo. Fear God, and observe his comman
ments, for this is every man. As if he had said, in th
doth all and every man consist: his end, his beg
ning, his life, and cause of being, that he fear G
and direct his actions to the observance of his Co
mandements; for that without this, he is no man
effect, seeing that he loseth all benefit, both of h
name, nature, redemption and creation.

THAT THE SERVICE WHIC
God requireth of man in this present life, is Religion.

With the particular confirmation of Christian Religion, above all other in the World.

CHAP. IIII.

HAving proved in the former Chapters th
there is a God, which created man; th
that man in respect hereof, and of o
benefits received, is bound to hon
Of Religion see S. Tho. 2. 2. quæst 81, 82, 83. and serve the same God: The question may be m
in this place, What service this is that God req
reth, and wherein it doth consist? Whereunto

Answer is brief and easie, that it is Religion; which is a virtue, that conteineth properly, the worship and service that we ow unto God: even as Piety is a virtue, conteining the duty that children do ow unto their parents: and Observance an other virtue, that comprehendeth the regard, that Schollers and servants bear unto their Masters. In respect of which comparison and likenesse between these virtues, God saith by a certain Prophet. *The son honoureth his father; and the servant his master: if then I be a father, where is my honour? if I be a Master, where is my fear?*

Piety.

Observance.

Mal. 1.

The acts of Religion are divers and different; some internal, as devotion and prayer; some other external, as adoration, worship, sacrifice, oblations, vows, and such like, that are declarations and protestations of the internal. It extendeth it self also, to stir up and put in ure the acts and operations of other virtues for the service of God: in which sense S. *James* nameth it *Pure and unspotted religion, to visit Orphans and Widows in their tribulation, and to keep our selves undefiled from the wickednesse of this world.* Finally, howsoever some Heathens did use this word Religion to some other significations: yet (as S. *Augustine* well noteth,) the use thereof among the faithfull, hath alwayes been, to signifie thereby the worship, honour, and service that is due unto God: so that if in one word you will have it declared, what God requireth of man in this life: it may be rightly said, that all standeth in this, that he be Religious.

The acts and operations of Religion.

Iac. 1.

Aug. l. 10 de civ. cap. 1.

How much it importeth to be religious.

Hereof it proceeded, that whatsoever sort or sect of people in the world, professed reverence, honour, or worship to God, or to Gods, or to any Divine power, Essence, or Nature whatsoever; (were they Jews, Heathens, Gentiles, Christians, Turks, Moors, Hereticks, or other:) they did alwayes call their said profession, by the name of their

Religion. In which ſenſe alſo and ſignification of the word, I am to treat at this time of Chriſtian Religion, that is, of the ſubſtance, form, manner, and way revealed by Chriſt and his Apoſtles unto us, of performing our duty and true ſervice towards God. Which ſervice, is the firſt point neceſſary to be reſolved upon, by him that ſeeketh his ſalvation, as in the Chapter that goeth before hath been declared. And for obtaining this ſervice and true knowledge thereof no mean upon earth is left unto man, but onely by the light and inſtruction of Chriſtian religion, according to the proteſtation of S. *Peter* to the governours of the Jews, when he ſaid, *There is no other name under heaven given unto men whereby to be ſaved, but onely this of Chriſt, and of his Religion.*

The neceſſitie of Chriſtian religion.

Act. 4.

If you object againſt me, that in former times before Chriſts nativity, as under the law of *Moſes* for two thouſand years together, there were many Saints that without Chriſtian Religion ſerved God uprightly, as the Prophets and other holy people; and before them again, in the law of nature, when neither Chriſtian nor Jewiſh religion was yet heard of, for more then other 2000 years, there wanted not divers that pleaſed God and ſerved him truly, as *Enoch*, *Noah*, *Job*, *Abraham*, *Jacob* and others: I anſwer, that albeit theſe men (eſpecially the former, that lived under the law of nature:) had not ſo particular and expreſſe knowledge of Chriſt and his myſteries as we have now; for this was reſerved to the time of grace, as Saint *Paul* in divers places at large declareth:) that is, albeit they knew not expreſly, how and in what manner Chriſt ſhould be born; whither of a Virgin, or no; or in what particular ſort he ſhould live and die; what Sacraments he ſhould leave; what way of publiſhing his Goſpel he ſhould appoint, and the like: (whereof notwithſtanding very many particulars were revealed to the

How men were ſayed in old time without Chriſtian religion.

Gal. 3. & 4. Eph. 3. Col. 1. See S. Aug. l. 19. cont. Fauſt. c. 14.

Jews

Jews from time of time, and the nearer they drew to the time of Chriſts appearance, the more plain revelation was made of theſe myſteries:) yet (I ſay) all and every one of theſe holy Saints, that lived from *Adam* untill the coming of Chriſt, had knowledge in generall of Chriſtian Religion, and did believe the ſame: that is, they believed expreſly, that there ſhould come a Saviour and Redeemer of mankind, to deliver them from the bondage contracted by the ſin of *Adam*.

All old Saints believed in Chriſt and were ſaved by him.

This was revealed ſtreight after their fall, to our firſt Parents, and Progenitours in Paradiſe; to wit, that by the *womans ſeed*, our Redemption ſhould be made. In reſpect whereof it is ſaid in the *Revelations*, that Chriſt is the Lamb that hath been ſlain from the beginning of the World. And Saint *Peter* in the firſt generall Councell holden by the Apoſtles, affirmeth, that the old antient Fathers before Chriſts Nativity, were ſaved by the grace of Chriſt, as we are now; which Saint *Paul* confirmeth in divers places. And finally, the matter is ſo clear in this behalf, that the whole School of Divines accordeth that the Faith and Religion of the old Fathers, before Chriſts appearance, was the very ſame in ſubſtance that ours is now, ſaving onely, that it was more generall, obſcure, and confuſe then ours is, for that it was of things to come, as ours is now of things paſt and preſent.

Gen. 3. 15. Apoc. 13. Act. 15. 11. Rom. 5. Eph. 8. * Reade S. Thom. in 1, 2. quæſt. 103. art. 4 & Aug. l. 18. de civ. cap. 47. & ep. 49. & 157. & tract. 45. in Ioh. Clem. Alex. l. 6. ſtrom. & Hieron. in c. 3. ad Gal.

For example; they believed a Redeemer to come; and we believe that he is already come. They ſaid, *Virgo concipiet*, a Virgin ſhall conceive; and we ſay *Virgo concipit*, a Virgin hath conceived. They had Sacrifices and Ceremonies that prefigured his coming for the time enſuing; we have Sacrifice and Sacraments that repreſent his being for the time preſent. They called their Redeemer, *the Expectation*

The differences between our belief and the old Fathers.

Eſay 7. Gen. 49.

of

of Nations. And finally there was no other diffe-
rence between the old faith of good men from the be-
ginning, and ours; but onely in the circumstances
time, clearneſſe, particularity, and of the manner
proteſting the ſame, by outward ſigns and ceremonie
For that in ſubſtance they believed the ſame Redeem
that we do, and were ſaved by the ſame beli-f in h
merits, as we are. For which cauſe * *Euſebius* w
noteth, that as we are called now Chriſtians; ſo the
were called then *Chriſti*, *Pſal.* 104. that is anoint
ed, in prefiguration of the true Chriſt, in whom
they believed, as the firſt and Head of all othe
anointed and who was the cauſe and Authour of the
anointing.

* *Euſebius* handleth this matter at large, *l.* 1. *demon. evan. cap.* 5.

By this then it is moſt manifeſt, that not onely no
to us that be Chriſtians, but at all other times fro
the beginning of the world, and to all other perſon
and people whatſoever, that deſired to ſave the
ſouls, it was neceſſary to believe and love Chriſt, an
to profeſſe in heart his religion. For which conſiden-
tion, I thought it not amiſſe in this place, after th
former grounds laid, that there is a God; and th
man was created and placed here for his ſervice: t
demonſtrate and prove alſo this other principle, tha
the onely ſervice of this God, is by Chriſtian Rel
gion. Wherein, albeit I do not doubt, but that
ſhall ſeem to many, to take upon me a ſuperfluous la
bour, in proving a veritie, which all men in Chriſten-
dome do confeſſe: yet for the cauſes before alledged i
the ſecond Chapter, which moved me in that place t
prove, there is a God: that is to ſay, firſt, for th
comfort, ſtrength, and confirmation of ſuch, as either
from the enemy may receive temptations, or of them-
ſelves may deſire to ſee a reaſon of their belief; and
ſecondly, for awakening, ſtirring, or ſtinging of others
who either of malice, careleſneſſe, or ſenſuality

The cauſes of this chapter.

ar

are fallen in a slumber, and have lost the feeling and sense of their belief, (for many such want not in these our miserable dayes) it shall not be (perhaps) but to very good purpose, to lay together in this place, with the greatest brevity that possible may be, the most sure grounds and invincible evidences, which we have for declaration and confirmation of this matter.

For albeit, as the Apostle S. *Paul* declareth, the things which we believe, be not such in themselves, as may be made apparent by reason or humane arguments, for that our faith, that is the assent of our judgement to the things propounded by God unto us, must be voluntary, to the end it may be meritorious: yet, such is the goodnesse and most sweet proceeding of our mercifull God towards us; as he will not leave himself without sufficient testimony both inward and outward, as the same Apostle in an other place doth testifie. For that inwardly he testifieth the truth of such things as we believe, by giving us light and understanding, with internall joy and consolation in believing them. And outwardly, he giveth testimony to the same, with so many conveniences, probabilities, and *Arguments of Credibility*, (as Divines do call them:) that albeit the very point of that which is believed, remain still with some obscurity, (to the end there may be place for our will and merit:) yet are there so many circumstances of likelyhoods, to induce a man to the belief thereof; as in all reason it may seem against reason to deny or mistrust them.

Heb. 11.

Act. 14.

The divers testimonies from God of the things that we believe.

This shall easily appear by the treatise following of Christ and Christianity, and of the foundations of our religion, which shall be confirmed by so many pregnant reasons, and most manifest circumstances of evident probabilitie: as I doubt not but the zealous Christian shall take exceeding comfort therein, and esteem

esteem himself happy, to have a lot in that faith and religion, where he shall see and feel so much reason, proof, and conveniencie to concur and shew it self, for his satisfaction.

And to his effect, it shall be of no mean moment, that I have proved before; the certainty, divinity, and infallible truth of the Jews Scriptures, or old Testament; which writings we have received from that Nation, that doth (as it were) professe enmity against us; and the same being written so many ages before the name of Christianity was known in the world, it cannot be but of singular authority, whatsoever shall be alledged out of those records for our purpose. And therefore as before, in proving our first Principle, *That there is a God*, we used onely the testimony of such witnesses, as could not be partiall: so much more in this Confirmation of Christian Religion, shall we stand onely, either upon the confessions of such as are our enemies; or upon the Records of others, who must needs be indifferent in the cause, for that they lived before either cause or controversie in Christianity was known or called in question.

The undoubted witnesses to be alledged in this chapter.

My whole purpose shall be then to make manifest in this chapter, that Jesus Christ was the Saviour and Redeemer of mankind, fore-promised and expected from the beginning of the world; that he was the Son of God, and God himself; and consequently, that whatsoever he hath left us in his doctrine and religion, is true and sincere, and the onely way of salvation upon earth. For clearer proof and declaration whereof, I will reduce whatsoever I have to say herein, unto three principall heads or branches, according to the order of three distinct times wherein they fell out: that is to say, in the first place shall be considered, the things that passed before the Nativity or In-

The drift of this chapter.

The principall heads.

Incarnation of Chriſt. In the ſecond, the things done and verified from that time unto his Aſcenſion; which is the ſpace of his abode upon earth. And in the third place, ſuch events ſhall be conſidered, as enſued for conformation of his Deitie after his departure.

In declaration of which three generall Points, I hope by the aſſiſtance of him whoſe cauſe we handle, that ſo many clear demonſtrations ſhall be diſcovered; as ſhall greatly confirm thy faith (gentle Reader) and remove all occaſions of temptations to infidelity.

§. 1. *How Chriſt was fore-told to Jew and Gentile.*

FIrſt then, for ſuch things as paſſed before Chriſt appeared in fleſh, and do make for proof of our Chriſtian Religion, is to be noted, that they are of two ſorts, or at leaſt-wiſe, they are to be taken from two kinds of people; that is, partly from the Jews, and partly from the Gentiles. For ſeeing that Chriſt was appointed from beginning, yea, before the world was created, (as S. *Paul* affirmeth) to work the redemption both of Jew and Gentile, and to make them both one people in the ſervice of his Father: here-hence it is, that he was fore-told and preſignified to both theſe nations, and divers forewarnings were left among them both, for ſtirring them up to expect his coming, as by the conſiderations following ſhall moſt evidently appear. The Iew and Gentile. Epheſ. 1. 1 Tim. 2. Tit. 1. 1 Pet. 1. Eſa. 2. 16. Ier. 9. 12. 16.

And to begin with Jews, no man can deny, but that throughout the whole body and courſe of their Scriptures, that is, from the very beginning to the laſt ending of their Old Teſtament, they had promiſed to them a MESSIAS, which is the ſame thing that we call CHRIST; that is to ſay, a perſon anointed and ſent The 1. conſideration. The Meſſias promiſed.

sent from God to be a Saviour, a Redeemer, a Pacifier of Gods wrath, a Mediatour between God and man, a Satisfier for the sinnes and offences of the world, a Restorer of our innocency lost in Paradise, a Master, an Instructer, a Law-giver, and finally, a spiritual and eternal King, that should sit, and rule, and reign in our hearts, to conquer the power and tyranny of Satan, that over-came our first Parents, and assaileth us daily.

1. The first covenant to *Adam.* Gen. 2.

This is evident by the first Covenant of all, that ever God did make with man, when he said to *Adam* our first father in Paradise; *In what day soever thou shalt eat of the tree that is forbidden, thou shalt die.* Which Covenant being after broken on the part of our said Progenitour, he received his judgement, but yet with a most benign Promise of Redemption for the time to come: for thus God said to the Devil or Serpent that had deceived him: *The seed of the woman shall crush thy head, and thou shalt lie in wait to hurt his heel.* Gen. 3. That is, one shall proceed in time of the seed of the woman, who shall conquer death and sinne (that are thy weapons) and shall not care for thy temptations, but shall tread them under his feet; and this shall be Christ the Messias of the world. Thus did not onely the eldest Jews and Rabbins understand this place, (whatsoever the later have dreamed) that their Messias should be onely a temporal King: but also the old Chaldee Paraphrase (named *Targum Hierosolymitanum*) expoundeth it plainly in these words, applied unto the Devil that had deceived *Adam*. *They have a certain and present remedy against thee (O Devil) for that the time shall come, when they shall tread thee down with their heels, by the help of Messias which shall be their King.*

* *Rabbi Moses Benmaimon in hunc locum.*

Targ. Hier. in Gen. 3.

2. To *Abraham* and *Isaac.* Gen. 12. & 18. & 22.

The same thing is confirmed by the very same Promise seven times repeated and established unto *Abra-*

ham,

ham, that lived very near two thousand years after *Adam*; and again to *Isaac* his son after him: *In semine tuo benedicentur omnes gentes terræ*. All nations of the earth shall be blessed in thy seed. Which had been indeed but a very small benediction to *Abraham*, or to other Jews after him, (that never saw this Messias actually) if he had been onely to be a temporal King: And much lesse blessing had it been to Gentiles and other Nations, if this Messias of the Jews, must have been a temporal and worldly Monarch, to destroy and subdue them to the servitude of Jury, as fondly these later Teachers of that Nation do contend.

3. *Iacobs* prophecy of Christ. Gen. 49. *Tharg. Hiero. & Onkelos in hunc locum.*

This yet maketh the Patriarch *Jacob* more plain, who prophecying at his death of the coming of Christ, hath these words: *The Sceptre (or Government) shall not be taken from the house of Juda, untill he come that is to be sent, and he shall be the expectation of Nations.* Which later words, the fore-named Chaldee Paraphrase, as also great *Onkelos*,) both of singular authority amongst the Jews) do interpret thus: *Donec Christus seu Messias veniat, &c.* Untill Christ or the Messias come: (which is the hope and expectation of all Nations, as well Gentiles, as of us that are Jews) the government shall not cease in the house or Tribe of *Juda*. By which sentence of Scripture, and interpretation of the Jews themselves, we come to learn (besides the Promise for the Messias) two consequences in this matter, against the Jews of later time. First, that if their Messias must be the hope and expectation as well of Gentiles as of Jews: then can he not be a temporal King to destroy the Gentiles, (as the later Jews would have it) but a spiritual King to reign over them, and to bring in subjection their spiritual enemies for them, (I mean the flesh, world, and devil) as we Christians do believe. Secondly, if the temporal kingdome of the house of *Juda*, (whereof Christ must

The Messias must be a spiritual and not a temporall King.

must come) shall cease and be destroyed at the comi
of Messias (as the Scripture avoucheth;) how th
can the Jews expect yet a temporal King for the
Messias, as most fondly they do?

But to leave this controversie with the later Rabbin
and to go forward in declaration of that which we to
in hand, that is, to shew how Christ was fore-told a
fore-promised to the Jews: it is to be noted, that aft
the death of *Jacob* last mentioned, there is little recor
ed in Scripture of the doings of his people, duri
the four hundred years of their bondage in Egypt. B
yet the Tradition of that Nation teacheth, that
soon as they were delivered out of Egypt, and were
the Desert towards the Land of Promise, the three so
of *Chore*, called *Asser*, *Aleana*, and *Abiasaph*, (
whom there is mention in the sixth Chapter of *Exod*
and other-where,) made divers Songs and Psalms
the praise and expectations of the Messias to com
and that the holy men of that time did solace the
selves with singing the same; and that King *Dav*
afterward in the second part of his Psalms, beginni
from the 41. unto the 87. gathered the most part
those old Songs together, as yet they may be se
in his Psalter.

The Tradition of the Iews in Misdrasch Thehilim.

See the title of these Psalms. 41, 44, 45, 46, 47, 48, 82, 84, 86, 87.

5. *Moses* prophecy of Christ. Deut. 18.

But *Moses* who lived with that people, and gover
ed them in the wilderness, had a clear revelati
from God of this Messias, in these words. *I will rai*
up a Prophet to this people from amongst their brethr
even as thy self; and I will put my words in his mou
and he shall speak unto them all things which I sha
ordain unto him: and he that shall refuse to hear t
words which he shall speak unto them in my name,
will be revenged upon that man. Which words, th
they cannot be understood of any other Prophet th
ever lived after *Moses* among the Jews, but onely
Christ, it appeareth plainly by this testimony of t
hol

holy Ghost; *And there arose not any other Prophet in Israel, like unto Moses, &c.* Deut. 34.

6. *David's* prophesies of Christ.

After *Moses*, about four hundred years, ensued *David*; who for that he was a holy man, and the first King of the house of *Juda*, out of whose linage the Messias was to come: the particulars of this mysterie, were more abundantly and manifestly revealed unto him then unto any other. And first, for assurance that Christ should be born of his stock and linage, these are the words of God unto him: *I have sworn to David my servant; I will prepare thy seed for eternity, and will build up thy seat to all generations.* Which words, albeit the later Jews will apply to King *Solomon*, that was *David's* son, (and in some sense they may so be, for that *Solomon* was a figure of Christ to come:) yet properly these words, *And his kingdome shall stand for ever, and for all eternity*, which are so often repeated in this and other places of Scripture, cannot be verified in *Solomon*, whose earthly kingdom was rent and torn in pieces streight after his death by *Jeroboam*, and not long after, as it were extinguished; but they must needs be understood of an eternal King, which should come of *David's* seed, as must also these other words of God in the Psalms; *Thou art my Son, this day have I begotten thee: I will give unto thee the Gentiles for thine inheritance.* Which was never fulfilled in *Solomon*, nor in any temporal King of Jury after him. And much less these words that follow: *He shall endure with the sun and before the moon, from generation to generation. There shall rise up in his dayes, peace, until the moon be taken away: he shall reign from sea to sea, unto the ends of the world: All Kings shall adore him, and all nations shall serve him: for that he shall deliver the poor man that had no helper, he shall save their souls, and deliver them from usurie, and from iniquitie: all tribes of the earth shall*

Psal. 88. 2 Reg. 7. 1 Para. 22.

3 Reg. 5. 1 Para. 22.

3 Reg. 12.

Psal. 2. 45. 47. 67. 71.

Psal. 71.

be blessed in him, and all Nations shall magnify him.

These words of Christs eternal kingdom; of his enduring to the worlds end; and of his universal reign over Jew and Gentile; of his adoration by all Nations; of his delivery of his souls from bondage of iniquity; and finally of his making blessed all tribes of the earth: cannot possibly be applied to any temporal King that ever was among the Jews, or ever shall be, but onely to Christ.

7. Ieremies propheſie touching Christ. Ier. 23. 33.

This Promise made unto *David* for Christ to come of his seed, is repeated after his death by many Prophets, and confirmed by God, as in *Jeremy*, where God useth these words: *Behold the daies come on, and I will raise up to David a just seed, and he shall reign a King, and shall be wise, and shall do judgement and justice upon earth. And in his dayes shall Juda be saved, and Israel shall dwell confidently, and this is the name they men shall call him*: OUR JUST GOD. All this was spoken of *Davids* seed, above four hundred years after *David* was dead. Which proveth manifestly, that the former promises and speeches, were not made to *David* for *Solomon*, or for any other temporal King of *Davids* line, but for Christ, who was called so peculiarly, *The son and seed of David*, for that *David* was the first King of the Tribe of *Juda*, and not onely was Christs Progenitour in flesh, but also did bear him Type and Figure in many other things.

8. Ezekiel's propheſie of Christ. Ezek. 34.

For which cause likewise in the Prophet *Ezekiel* (who lived about the same time that *Jeremy* did,) the Messias is called by the name of *David* himself. For thus God spake at that time unto *Ezekiel*: *I will save my flock, nor shall they be any longer left to the spoil, &c. I will raise over them* ONE PASTOUR, *which shall feed them: my servant* DAVID, *he shall feed them, and he shall be their Shepheard, and Prince, and I will*

Christ is called *David*

be their God, and will make with them a covenant of peace, &c. In which words, not onely we that are Christians, but the later Jews also themselves do confess in their *Thalmud*, that Messias is called by the name of *David*, for that he shall descend of the seed of *David*: as by reason also it must needs be so, for that King *David* being dead four hundred years before these words were spoken, (as hath been noted) could not now come again to feed Gods people or govern them himself. Thalm. tract Sanh. cahelec.

Esay the Prophet, who lived about a hundred years before *Jeremy* and *Ezekiel*, had marvellous foreknowledge of the Messias and his affairs, and describeth him very particularly, beginning in this manner; *In the later dayes, the* HILL *of Gods house shall be prepared upon the top of mountains, and all Nations (or Gentiles) shall flow unto him. And many people shall say, Come and let us ascend to the* HILL *of our Lord, and he shall teach us his wayes, and we shall walk in his pathes; he shall judge Nations, &c.* Which very words are also repeated in *Micheas* the Prophet, and are applied there, (as also here) unto the Messias, and can have no other meaning, by the judgement of the Jews and Hebrews themselves. And *Esay* doth prosecute the same matter afterwards in divers Chapters: as for example, in the fourth, talking of the same Messias, which before he calleth, *The* HILL *of Gods house*, he addeth these words: *In that day, shall the issue of our Lord be in magnificence and glory; and the fruit of the earth, in sublimity and exaltation to all such as shall be saved of Israel.* In which words, he calleth the Messias, both the *issue of God*, and *the fruit of the earth*, for that he should be both God and man. And in the ninth Chapter he calleth him by these terms: *Admirable: Counsellour: God: Strong: Father of the future world*: and *Prince of Peace*. 9. The prophesies of Esay touching Christ. Dan. 5. Mich. 4. Esay 2. Esay 96.

In

Esa. 11. 1. Psal. 71. Eccl. 45.

In the eleventh Chapter, he describeth him more wonderfully in these words; *There shall go forth a branch of the stock of Iesse,* (which *Iesse* was *Davids* father) *& out of the root of that branch there shall mount up a flower, and the Spirit of our Lord shall rest upon him: the spirit of wisdome and of understanding; the spirit of counsel and fortitude; the spirit of knowledge and piety; he shall not judge according to the sight of (fleshly) eyes, nor yet condemn according to the hearing of (fleshly) ears; but shall judge poor men in justice, & shall dispute in equity for the mild men of the earth. He shall strike the earth with the rod of his mouth, & with the spirit of his lips shall he slay the wicked man. Justice shall be the girdle of his loins, & faith shall be the band of his reins, &c.* Hitherto are the words of the Prophet wherein nothing truly can be more plain and evident then that by the *rod or branch of Jesse*, is meant the Virgin *Mary*, who directly descended of the linage of *Jesse*; and by the *flower ascending from this branch* must needs be understood Christ, that was born of her and had all those excellencies and priviledges above other men, which *Esay* in this place assigneth unto him.

Wonderfull properties of Christ.

Mat. 1. Luc. 3. Acts 13. Rom. 15.

Other properties of Christ. Isa. 25. 8. & 35. 5. & 42. 2.

Whose further graces yet, and special divine Prophecies, the same Prophet expresseth more particularly in the Chapters following, where he saith, *He shall for ever overthrow and destroy death; he shall open the eyes of the blind, & the ears of the deaf; he shall not cry nor contend, nor shall he accept the person of any man; he in truth shall he bring forth judgement. He shall not be sorrowfull nor turbulent, &c.* And finally, in the 49. Chapter, he alledgeth the words of God the Father unto Christ, touching his Commission in this sort: *It is too little that thou be to me a servant, to raise up the Tribes of Jacob, and to convert unto me the dregs of Israel. Behold, I have appointed thee also for a light unto the Gentiles, that thou be my salvation unto the uttermost parts of all the earth.*

Isa. 49. 6. Acts 13. 47. The Commission of Christ.

And to conclude this matter, without alledging more Propheſies for the ſame, (which in truth are infinite throughout the Bible;) *Daniel* that lived in the end of the Captivity of Babylon, a little before *Aggeus*, *Zacharias*, and *Malachias*, (who were the laſt Prophets that ever flouriſhed amongſt the Jews, almoſt five hundred years before the Nativity of Chriſt:) this *Daniel* (I ſay) reporteth of himſelf, that being in Babylon, and having faſted, worn hair-cloth, and prayed long unto God: there came the Angel *Gabriel* unto him at the time of evening Sacrifice, and foretold him, not onely of the deliverance of the people of Iſrael, from the Captivity of Babylon out of hand, (for that the ſeventy years of their puniſhment foretold by *Jeremy*, were now expired:) but alſo he told them further, that the time of the univerſal deliverance of mankind, from the bondage and captivity of ſinne, was now ſhortened, and that after ſeventy hebdomades, (which, as ſhall be ſhewed after, make up the juſt time that paſſed from the re-building of the Temple of Jeruſalem, after their deliverance from Babylon, unto the birth of Chriſt:) there ſhould be born the Saviour of the world, and be put to death for Redemption of mankind.

The prophecie of Daniel touching Chriſt.

The Angels words are theſe. *I am come to ſhew unto thee, O Daniel, for that thou art a man of good deſires. And therefore do thou mark my ſpeech, and underſtand this viſion. The ſeventy hebdomades are ſhortened upon thy people, and upon thy holy City; to the end prevarication may be conſumed, and ſin receive an end: to the end iniquity may be blotted out, and eternal juſtice brought in her place: & to the end viſions & propheſies may be fulfilled, and the Saint of Saints anointed. Know thou therefore & mark, that from the end of the ſpeech,* Dan. 9. 23.

for rebuilding of Jeruſalem, unto Chriſt the Captain *there ſhall be hebdomades ſeven, and hebdomades ſixty two: and after ſixty two hebdomades, Chriſt ſhall be put to death, and the people which ſhall deny him, ſhall not be his people.*

The Butt of all Scripture.

I might paſs on further to other Prophets, and Prophecies and make no end. If I would alledge what might be ſaid in this behalf; for that the whole Scripture runneth all to this one point: to foretell and manifeſt Chriſt, by ſigns, figures, parables, and propheſies, and for this cauſe was it principally written. But that which is already ſpoken, ſhall be ſufficient for our firſt Conſideration, whereby is ſeen, that among the Jews from age to age, Chriſts was propheſied and foretold together with the eternity of his kingdom that ſhould be ſpiritual.

The ſecond Conſideration. That Chriſt ſhould be God and man.

Now followeth there a ſecond conſideration of the quality of Chriſts perſon, no leſs of importance then the former, and wherein the later Jews do most diſſent from us, and that is of the Godhood of the Meſſias promiſed. I ſay the later Jews or Rabbins are different herein from us; as alſo they are in many other points and articles, wherein their Anceſtors (that were no Chriſtians) did fully agree. Even all Hereticks are wont to do that firſt break in one point, and then in another from the Catholick faith, and ſo do run on from one to one, making themſelves in all things as diſlike as they can, for hatred of the unity, whereunto their pride will not ſuffer them to return. So is it in the generation of this reprobate people, who firſt agreed with us in all, or moſt points touching Chriſt to come, and denyed onely the fulfilling or application thereof, in Jeſus our Saviour: but afterward their ungracious off-ſpring, being not able to ſtand in that iſſue againſt us, deviſed a new plea, betook themſelves to a far higher degree of impiety affirm-

The cuſtom of Hereticks.

affirming, that we attributed many things unto Jeſus, that were not foretold of the Meſſias to come; and among other, that he ſhould be God, and the ſon of God and the ſecond perſon in Trinity, *&c.*

But herein (no doubt) theſe obſtinate and graceleſs men, do ſhew themſelves both ignorant of their own Scriptures, and diſagreeing from the writings of their own fore-fathers. For as for Scriptures, it is evident by all or moſt of the propheſies alledged before, that Chriſt (or the Meſſias) muſt be God, and the Son of God, indued with mans nature, that is, both man and God. So in *Geneſis*, where he is called, *The ſeed of the woman*; it is apparent that he ſhall be man; and in the ſame place, when he is promiſed, *to cruſh the devil and break his head*; who can do this but onely God? Likewiſe, when he is called *Germen Jehovæ*, the ſeed of our Lord God; his Godhood is ſignified: as in his Manhood alſo, when in the ſame place he is named; *the fruit of the earth*. Who can interpret theſe ſpeeches; *That his kingdome ſhall be everlaſting*; *That, he ſhall endure until the Moon be taken away and after*, That, *God begat him before Lucifer was created*: That, *no man can tell or recount his Generation*; That, *all Nations and Angels muſt adore him*; That, *he muſt ſit at the right hand of God*; and many other ſuch ſpeeches pronounced directly and expreſly of the Meſſias, who (I ſay) can underſtand or interpret them, but of God, ſeeing that in man they cannot be verified?

That Chriſt muſt be both God and man. Gen. 3. 15. The firſt proof. Eſa. 9. Pſal. 71. Pſal. 109. Eſay 53. Pſal 96. Heb. 1. Pſal. 110.

And as for the laſt of theſe teſtimonies, concerning Chriſts ſitting at his fathers right hand: three of our Evangeliſts do report, that Jeſus did blanck divers of the learneſt Phariſees, with alledging only theſe words of *David*: *The Lord ſaid to my Lord ſit at my right hand, until I put thy enemies as thy foot-ſtool*. For, (ſaid Jeſus) if Chriſt be *David*'s ſon, how did *David* call him his Lord? ſignifying hereby, that albeit the

Mat. 2. Mat. 12. Luc 20. Iehova in Hebr. Pſal. 110.

Messias was to be David's Son, according to his man-
Rab. Ionat. I. collect. & Misdrach Tehilim. in Psal. 2.7. hood: yet was he to be *David's* Lord, according t
his Godhead. And so do both Rabbi *Jonathan*, an
the publick Commentaries of the Hebrews, interpr
the place.

The second proof. Mich. 19. *Micheas* is plain: *And thou Bethleem, out of the
shall proceed a* Ruler *in Israel: and his going forth,
from the beginning, and from the daies of eternity.* Th
can not be understood of any mortal man, that ev
was or shall be. But yet *Esay* goeth further when h
saith; *A little child is born unto us, and a young son
given unto us, and his principality is upon his own shou-
der, and his name shall be God: the Father of the futu-
world (* or of eternity:) the Prince of peace, &c.* In
which words, we see that Christ is called God. But
the Jew do cavil here and say that *El* or *Elohim*, th
Hebrew words, which we interpret God in this place
may sometime be applyed to a creature, as in *Exod.*
once *El* signifieth an Angel; and *Elohim* at othe
times, is applyed to Judges:) then mark and consid
this discourse of *David* touching the Messias, to whom
he saith, *Thou art beautifull in form above the chil-
dren of men, grace is spred in thy lips; and therefo
hath God blessed thee for ever, &c. Thy seat O God
for ever and ever, the rod, or sceptre, of thy kingdo
is the rod of direction: thou hast loved justice and ha
iniquity, therefore O God, thy God hath anointed th
with oyl of joy above thy partners.* Here the Messias
called God twice, by the same word *Elohim*, as Go
his father is, and therefore as the word signifieth t
God in the one, so must it also in the other.

* So it is in the Hebrew.

An objection answered Exod. 15.11.

Psal. 44.

The third proof. Christ is called Iehova. But to remove all ground of this refuge touchin
El, and *Elohim*, that are names of God, which m
be communicated sometimes, and upon some occasio
to creatures: most apparent it is, that the name *Jeho*
which is called, *Tetragrammaton*, and which is so pec
la

liar unto God alone, as never it may be communicated to other: this name (I say) which is of such reverence among the Jews, as they dare not pronounce it, but in place thereof, do read *Adonai*, that signified Lord: is every where almost in Scripture attributed to Christ, namely where the Latine interpreter hath translated *Lord*, as for example, in two divers places of *Jeremie*, after the long description of the Messias, which before I have recited; he concludeth thus: *Hoc est nomen quod vocabunt eum, Jehova justus noster*, this is the name which they shall call him, *Our just Jehova*; or as the Hebrew hath word for word, *Jehova our justice*. And so do the antient Hebrew Expositours confess upon these places of *Jeremy*, namely Rabbi *Abba*, who asketh the question what Messias shall be called? and then he answereth out of this last place, *he shall be called the eternal Jehova*. The like doth *Misdrasch* gather upon the twenty *Psalm*, and Rabbi *Moses Hadarsan* expounding a place of the Prophet *Sophonie*, cap. 3. vers. 9. concludeth thus: *In this place Jehova signifieth nothing else but the Messias.*

See Esay 18. 7. & 28. 5.

Ier. 23. 7. & 33. 16. Rab. Abba comment. in Thren. v. 16. Misd. Thehilim in Psal. 25. 1.

Rab. Mos. Hadars. in Gen. cap. 41.

Whereby appeareth, that as well in Scripture, as also in the opinion of old Hebrew Expositours, the Messias was to be true God and man. And I might alledge many other testimonies of antient Rabbins, if it were not too long: especially, if I would enter among that kind of Expositours, whom they call Cabalists, who (are more antient and less bruitish then are the other sort, which are termed Thalmudists,) I should find many clear and manifest declarations against the Jews doctrine and errour of later times. And among other, (for example onely of Cabalistical Expositions, I referre the Reader to the discourse of Rabbi *Hacadosch* (which in Hebrew signifieth the holy Rabbine, and lived not long after Christ,) upon the words of *Jeremy* before recited;

Two sorts of Hebrew expositours Cabalists and Thalmudists.

Ier. 23. 7.

cited; in which, for that he findeth the Messias to be
Ier. 23. 7. called *Jehova*, which word in Hebrew is compounded of the three letters, *Jod*, *Vau*, and *He* twice repeated, this Doctour maketh his discourse by art Cabalist in this manner.

Rab. Hacadosch in cap. 9. Esa. The Cabalistical discourse.

"Even as (saith he) the letter *He* in *Jehova*, is compounded of two other Letters named *Daleth* & *Vau* (as appeareth by their form:) so shall the Messias that is signified by this word *Jehova*,) be made of two natures; the one Divine, and the other Humane. And as in *Jehova*, there is twice *He*, and consequently two *Daleths* and two *Vaus* conteined therein: so are there two births, filiations, or childhoods in Messias; the one, whereby he shall be the son of God, Esa. 8. and the other, whereby he shall be the son of a Virgin, which *Esay* calleth the *Propheteß*. And as in *Jehova* the letter *He* is twice put, and yet both *Hes* make in effect but one letter; so in Messias there shall be two distinct natures, and yet they shall make but one Christ. Thus playeth the Cabalist upon the letters of *Jehova* (according to the manner of their Divinity,) and draweth great mysteries (as ye see) from letters ends. In which kind of reasoning, albeit we put no ground nor strength at all: yet it is sufficient to shew that among the elder Jews it was a known and confessed doctrine, that Christ should be both God and man, and have two natures conjoyned distinctly in one person, which is the same that we Christians do affirm.

The fourth proof.

Nay, I will adde further (and this is greatly to be observed: that the self same antient Jews (as some also of the later) do hold, and prove by Scripture; that Christ shall be (for alwayes they speak of the Messias to come,) the very son of God, & *verbum Dei Incarnatum*, and the word of God incarnate, or made flesh. And for the first, that he shall be the son of God; they prove it out of divers places alledged by

Christ called the son of God.

me before: as for example; out of *Geneſis*, where the Latine text hath; *The ſceptre of Juda ſhall not be taken away; until he come, that is to be ſent*: the Hebrew hath, *until Silo come*; which *Silo*, Rabbi *Kimhi* proveth by a long diſcourſe, to ſignifie ſo much, as *filius ejus*, his ſon, that is, the ſon of God. The ſame they prove by the place of *Eſay*, where the Meſſias is called *germen Jehovæ*, the ſeed or ſon of Jehova. Which the Chaldee Paraphraſe turneth, *the Meſſias of Jehova*. They prove the ſame alſo, out of divers *Pſalms*, where Chriſt is called plainly the ſon of God: as where it is ſaid: *he ſhall ſay unto me, thou art my father*, &c. *I will put him my eldeſt ſon, more higher then all the Kings of the earth*, &c. *Jehova ſaid unto me, thou art my ſon, this day have I begotten thee*, &c. *Kiſ the ſon ye Kings and Judges of the earth, and happy are all they that place their hope in him*. Which laſt words, can no way be underſtood of the ſon of any man, for that it is written, *Curſed is the man that putteth his truſt in man*. Wherefore Rabbi *Jonathan*, R. *Nathan*, R. *Selomoth*, *Aben Ezra*, and others, do conclude by theſe and other places which they alledge, that the Meſſias muſt be the very ſon of God.

Gen. 49. 10. Rab David Kmhi in l. radicum. Eſay. 4. 2. Tharg in hunc locum

Pſal. 49.

Pſal. 2. This is according to the Hebrew text ver. 7.

And for the ſecond point, they go yet further, affirming this ſon to be *verbum patris*, the word of God the father. Which the foreſaid *Jonathan* in his Chaldee Paraphraſe doth expreſs in many tranſlations: as for example; where *Eſay* ſaith, *Iſrael ſhall be ſaved in Jehova with eternal ſalvation*, (Which Jehova ſignifieth Chriſt, as all men confeſs;) * *Jonathan* turneth it thus: *Iſrael ſhall be ſaved by Gods word*. So again, where God ſaith by *Oſee*: *I will ſave the houſe of Juda by Jehova their God*, (which is by Chriſt:) *Jonathan* tranſlateth it thus; *I will ſave Juda by the word of their God*. In like manner; where *David* writeth, *Jehova ſaid to my Lord, ſit at my right hand*, &c. *Jonathan*

The fifth proof. Chriſt the word incarnate. Eſay 45. 17.

* In the Chaldee paraphraſe.

nathan expresseth it thus: *Jehova said unto his word, sit at my right hand.* So Rabbi *Isaac Aranna* writing upon *Genesis*, expoundeth this verse of the *Psalm*, *He sent his word and healed them*, &c. to be meant of Messias, that shall be Gods word. And Rabbi *Simeon* the chief of all the Cabalists, upon those words of *Job*, *I shall see God in my Flesh*, gathereth, that the word of God shall take flesh in a womans belly. So that this Doctrine was nothing strange among the Antient Rabbins.

Osee 1. Psal. 110. Rab. Isaac. com. in c. 47. Gen. Psal. 106. 20. R. Simeon Ben Johai. com. in c. 10. Gen. Iob 19. 26.

For further confirmation whereof also, (seeing the matter is of so great importance,) consider what is recorded in a treatise called *Zoar*, of high authority among the Jews, where R. *Simeon* that was last before alledged, citeth a place out of old R. *Ibba*, upon these words in *Deuteronomy*, *Jehova our Lord, is one Jehova*. Which words the said ancient R. *Ibba* interpreteth thus: "By the first *Jehova* in this sentence (being the "incommunicable name of God,) is signified, saith he, "God the Father Prince of all things. By the next "words, (*our Lord*) is signified God the Son, that is "fountain of all sciences. And by the second *Jehova* in "the same sentence, is signified, God the Holy Ghost, "proceeding of them both. To all which is there added "the word *one*, to signifie, that these three are indivisible. But this secret shall not be revealed until the "coming of Messias. Hitherto are the words of Rabbi *Ibba*, reported in *Zohar* by Rabbi *Simeon*, where also the said R. *Simeon* interpreteth these words of *Esay*, *Holy, Holy, Holy, Lord God of Sabbath*, in this manner. "*Esay* by repeating three times Holy, saith he, "doth as much as if he had said, Holy Father, Holy "Son, and Holy Spirit, which three Holies, do make "but one onely Lord God of Sabbath.

R. Simeon in Zoar. Deut. 6. 4. The blessed Trinity proved by an antient Rabbin.

The sixth proof.

Finally, I will conclude this controversie between the later Jews and us with the authority of learned

Philo,

Philo, who lived in the very same time with Christ, and was sent Embassadour twice to Rome in the behalf of his Nation in Alexandria: that is, first in the fifteenth year of *Tiberius* the Emperour, (which was three years before Christs Passion, and the very same year wherein he was baptized by S. *John*,) and the second time about eight years after, to wit, in the first of the reign of *Caligula*. This man, that was the learnedst that ever wrote among the Jews, after the writers of holy Scripture ceased; made a special book of the banishment of his countrey-men, where he hath this discourse ensuing. Philo, lib. 2. legat. Ruff. l. 1. hist c. 6. Euseb. in Chron.

"What time may be appointed (saith he) for the "return home of us banished Jews, it is hard to de- "termine. For by Tradition we have, that we must "expect the death of a high Priest: but of those, "some die quickly, and some live longer. But I am "of opinion, that this high Priest shall be the very "Word of God: which shall be void of all sinne, "both voluntary and involuntary; whose Father shall "be God, and this Word shall be that Fathers wisdom, "by which all things in this world were created. His "head shall be anointed with oyl, and his kingdome "shall flourish and shine for ever. This wrote *Philo* at that time, when he little imagined, that the same high Priest, whom he so much expected, and the same Word of God, whose kingdome he describeth, was now already come into the world. And this shall suffice for our second consideration, what manner of Messias the Jews did expect. Philo lib. De Exulibus.

Now in the third place cometh it to be considered, what Authority and Power the Messias should have at his appearance upon earth, and whether he should change and abrogate the Law of *Moses* or no? wherein there is no less controversie between us and the later Jews, then in the former point of his Divinity. The 3. Consideration whether Christ should change the Law of Moses.

For

Gal. 3. & 4. Heb. 7. For we hold with S. *Paul*, that the Law of *Moses* was given unto the Jews but for a time, to entertain that people withall, and by the outward signs and ceremonies which it had, (whereof the most part, or all

1 Cor. 10. prefigured Christ to come;) to be their schoolmaster and leader to the times of faith, wherein it should be abrogated, and a far more perfect Law set down by Christ in the place thereof.

The Law of Moses imperfect. Heb 7. Acts 15. Gal. 3. This we prove first, for that the Law of *Moses* was an imperfect Law, bringing nothing to perfection, as S. *Paul* well noteth. It was (as S. *Peter* saith) a burdensome Law, which the Jews themselves were not able to bear, for the multitude of Ceremonies therein contained. It was a carnal and servile Law, consisting most in the external. It was a Law of terrour and fear, more then of love and liberty of spirit. It was a

Deut. 15. Law (as I said before) of signs and figures for things to come, and consequently to cease, when those things which it prefigured should come to be present. It was

Deut. 13. & 14. Lev. 5. & 23. Exod. 23. Deut. 27. a Law peculiar and proper for the Jews alone, without respect of all the rest of the world; and the exercise thereof was allowed only in the countrey of Jury; and that which is more, it was not permitted but in one place onely of that countrey, that is, in Jerusalem, whither every man was bound to repair three times a year; to wit, at the Pasqua, at the Pentecost, and at the Feast of Tabernacles; and in that place, alone to make their Sacrifices, and in no other countrey or place besides.

Good reasons. Now then reasoneth the learned Divine, if this Law of *Moses* were for the Jews and Jury onely; how could it serve for the time of the Messias, who was to

Psal. 2 21. 26. Esa. 2. 11. 19. be King, as well of the Gentiles as of the Jews; and to rule all people in the world, that should believe in him, under one Law? If the exercise of this Law were allowable onely, and lawfull in Jerusalem, how could

it poſſibly be fulfilled by Chriſtians that are diſperſed over all the world? As for example, how could they repair to Jeruſalem thrice every year? how could every woman that ſhould dwell in England or India, repair to Jeruſalem for her Purification after every child-birth, as by the Law ſhe was commanded? Moſt evident it is then which we ſaid before, that this Law was given but to endure for a time. And to uſe S. *Pauls* own words, it was but, *Introductio melioris ſpei*, an introduction to a better hope. It was but an enterteinment of that people, (which by their being among the Egyptians were prone to Idolatry,) until Chriſt ſhould come and ordain a perfect Law, that is, a Law of ſpirit and internal affection; a Law of love and liberty; a Law that ſhould be common to all men; ſerve for all countreys, times, places, and perſons; a Law that ſhould be written in the bowels of our hearts; a Law that ſhould be tolerable, eaſie, ſweet, plain, light, brief and factible, as well to the poor as to the rich; a Law (to conclude) that ſhould conſiſt in charity.

Lev. 12. Exod. 13. Num 8.

Heb. 7.

The new Law of Chriſt and the perfection thereof.

This ſignified *Moſes*, when he ſaid to his people, after he had delivered the former Law unto them: *Your Lord ſhall raiſe unto you a Prophet of your own Nation, and from among your own brethren, as my ſelf; him ſhall you hear.* As though he had ſaid, You ſhall hear me but until he come that muſt be a Law-giver as my ſelf, but yet of a more perfect Law; and therefore more to be heard and obeyed. And then he addeth; *Whoſoever ſhall refuſe to hear the words of this Prophet, I my ſelf will revenge it, ſaith our Lord God.* Which words cannot be verified in any other Prophet after *Moſes* until Chriſt; for that of thoſe Prophets the Scripture ſaith, *There aroſe no Prophet like unto Moſes in Iſrael.* Which is to be underſtood, that they had no authority to be Law-makers as *Moſes* had, but were all bound to the obſervation of that Law onely which

Deut. 18.

Deut. 34.

which *Moses* left until Christ came, whom *Moses* he calleth *a Prophet as himself*; that is a Law-maker, and exhorteth all men to hear and obey him.

This yet is made more plainly by the Prophesie of *Esay*, who saith, *Out of Sion shall come a Law, and the word of God out of Jerusalem.* Which cannot be understood of *Moses* Law, that had been published eight hundred years before this was spoken, and that from the mount Sinai, and not from Sion: but Christ's Law began from Sion and Jerusalem, and from thence was spread into all the world. Which the same *Esay* fore-saw, when talking of the Messias he saith. *In that day there shall be an Altar to God in the midst of the land of Egypt: and the title of our Lord at the coast thereof, &c. And God shall be known to the Egyptians at that day, and they shall honour him with sacrifice and oblations.* Which words could not be verified in the old Law of *Moses*; for that by that Law, the Egyptians could have neither Altar nor Sacrifice: but at Christs coming it was fulfilled, when the Egyptians were made Christians, and enjoyed both the Altar and Sacrifices that Christians do use.

Isa. 2.

A new Law prophesied.

Isa. 19.

The same thing was fore-told by God in *Malachi* where he saith to the Jews, and of the Jewish Sacrifices, *I have no pleasure in you, neither will I receive oblations at your hands: for that from the uprising of the sun, unto the going down thereof, my name is great among the Gentiles, and they do sacrifice unto me every where, and do offer unto my name a pure oblation, saith the Lord God of hosts.* In which words, we see first a reprobation of the Jewish Sacrifice, and consequently of the Law of *Moses*, which depended principally of that Sacrifice. Secondly we see, that among the Gentiles, there should be a pure manner of Sacrifice, more gratefull unto God then the other was, even such as might be performed in every place of the

Mal. 1.

The reprobation of the old Law with a promise of a new.

world, and not be tied to one place onely, as the Mosaical Law and Sacrifice was.

And finally, I will conclude this whole matter with the expresse Words of God himself, concerning the Ceremonies and Precepts of the old Law, *Dedi eis præcepta non bona, & judicia in quibus non vivent.* I gave unto them precepts that were not good, and judgements wherein they shall not live. That is, they were not good to continue perpetually, nor shall they live in them for ever, but untill the time by me appointed: of which time, he determineth more particularly by *Jeremy* the Prophet, in these words: *Behold the dayes shall come, and I will make a new Covenant or Testament with the house of Israel and Juda: not according to that Covenant which I made with your fathers, when I brought them forth of the land of Egypt.* Where you see, that at the coming of Christ into this world (for of him and his birth, he talketh at large in all this Chapter, there shall be a new Testament, containing a different Law from that of the old Testament, which was given to the Jews at their going forth of Egypt.

Ezec. 20.

Ier. 3.

A new Testament promised.

Thus much then hitherto hath been shewed, that Christ in all Ages was fore-told and promised, that he should be God, and that his authority should be to change the Law of *Moses*, (that was given but for a time) and to establish a new Law and Covenant, and a new Testament of his own, that should endure and continue for ever.

The summe of that which hath been said.

And albeit these things be very wonderfull, and sufficient to establish any mans belief in the world, when he shall see them fulfilled (which shall be the argument of my second Section;) yet resteth not the Scripture here, but passeth further, and fore-telleth every particular act, accident, and circumstance, that shall fall out, of importance about the Messias in his Coming, Incarnation,

The 4. Consideration. All particulars foretold of Christ.

carnation, Birth, Life, Death, and Resurrection. As for example; at what particular time and season he
Mat. 1. 26. should appear, *Gen.* 49. 10. *Dan.* 9. 26. That he
Luc. 2. 21. should be born of a Virgin, *Esay* 7. 14. That the place of his birth should be the town of Bethleem,
Mat. 2. 16. *Mic.* 5. 1. That at his birth all the Infants round about Bethleem should be slain for his sake, *Jer.* 31.
Mat. 2. 15. That the Kings of the East should come and adore him, and offer gold and other gifts unto him, *Psal.* 71. 10. That he should be presented by his
Luc. 2. mother in the Temple of Jerusalem, *Mal.* 3. 1. That he should flee into Egypt, and be re-called thence again, *Hos.* 11. 2. *Esay* 19. 1. That *John Baptist* should
Mat. 5. go before him and cry in the desert, *Esay* 40. 3. *Mal.* 3. 1.

Mat. 5. After this, that he should begin his own preaching with all humility, quietnesse, and clemency of spirit, *Esay* 42. 2. That he should do strange miracles
Mat. 4. & 8. and heal all diseases, *Esay* 29. 8. & 35. 5. & 61. 1. That he should die for the sins of all the world, *Esay*
Mark 8. 53. *Dan.* 26. That he should be betrayed by his
Mar. 27. own Disciple, *Psal.* 40. 10. & 54. 14. & 108. 8.
Mat. 16. That he should be sold for thirty pieces of silver. *Zach.* 11, 12. That with those thirty pieces there should be
Mat. 27. bought afterward a field of Potshards, *Jer.* 30. That he should ride into Jerusalem upon an Asse before his
Mat. 21. 7. Passion, *Zach.* 9. 9. That the Jews should beat and buffet his face, and defile the same with spitting upon
Mat. 26. 67. him, *Esay* 50. 6. That they should whip, and tear, and rent his body, before they put him to death, *Esay* 53. 5. *Psal.* 37. 18. That they should put him to death among thieves and malefactours, *Esay* 52. 12. That they should give him vinegar to drink, divide his ap-
Luc. 22. parell, and cast lots for his upper garment, *Psal.* 68. 22.
Mat. 27. & 21. 19. That he should rise again from death the
Mat. 28. third day, *Psal.* 15. 19. *Hos.* 6. 3. That he should

ascend

ascend to heaven, and sit at the right hand of God his Father for ever, *Psal.* 67. 19, & 190. 1. Luc. 24. Acts 7.

All these particulars and a number more, were revealed in Scripture touching the Messias, some four thousand years, some two thousand, some one thousand: and the last of all; above four hundred years before Christ was born. Which if we lay together, and do consider withall, how exactly they were fulfilled afterward in the person of Jesus, as in the next Section shall be declared: if we adde also to this, that we have received these Prophecies and predictions from a Nation that most of all other doth hate us, and that the same are to be seen and read in their Bibles, even word for word as they are in ours: if you hold in memory also, what invincible proofs were alledged before in the second Chapter for the infallible truth and certainty of those Hebrew Scriptures: you shall find, that hardly any thing can be imagined for manifestation of a truth before it came to passe, which God hath not observed in fore-shewing the Messias.

The 5. Consideration. Manifestation of Christ to the Gentiles.

And all these considerations are touching the Jews. There remaineth somewhat to be said of the Gentiles: who albeit they were to receive their principal knowledge in this affair from the Jewish Nation, to whom the Messias was first and principally promised, and from whom the Gentiles had to expect both their Saviour and his Apostles, as also the Scriptures for testimony and witnesse of them both; and finally all their certain knowledge and sound understanding in the mysteries of Christ; yet had they also among themselves some kind of notice and fore-warning in this matter, which being joyned with that which I have set down before of the Jews, and examined at the light of Gods divine Prophecies before alledged: it will make very much for confirmation of our Christian verity. And therefore this last

consideration shall be of the fore-knowledge of Gentiles in this behalf.

For better understanding whereof it is to be noted, that besides all knowledge of the Messias, that divers Gentiles might have by the Hebrew Scriptures, which (" as I have shewed before) were in the Greek Language, divers ages before Christ was born ; or by the instruction and conversation of the Jews, with whom many Pagans did live familiarly : there remained three wayes peculiar to Gentiles, whereby they received some understanding and fore-warning of this great mysterie. The first was, by tradition and writings of their ancestours. The second, by Prophecies of their own. The third , by admonishment of their Idols and Oracles, especially when the time of Christs appearance drew near.

" Chap. 2.

Three peculiar waies whereby Gentiles might hear of Christ.

The first way.

And for the first way, it is evident, that as the Jews received divers things by succession from their fore-fathers ; and they again from *Moses* ; and *Moses* from the Patriarchs, *Jacob* , *Isaac*, and *Abraham*, (who was the first man from whom that whole nation proceeded, and in whom they were distinguished from all other people in the world : (so had the Gentiles and other Nations their succession also of Doctrine and Government, even from the beginning ; albeit, the lower they went, the more corrupt they were, and more obscure in Divine knowledge, by their exercise in Idolatry. So we know that the Romans had their learning from the Grecians ; and the Grecians from the Egyptians ; the Egyptians from the Chaldeans, who were the first people that received instruction in Divine matters from *Adam*, *Methusalem*, *Noah*, and others of those first and antient Fathers.

Tradition of learning among Jews and Gentiles.

Euseb. in Chron.

Now then it is to be considered, that by consent of Writers, there were three famous men that lived together in those antient times ; to

Abraham

Abraham, (who deſcending from *Heber*, was the father and beginner of the Jews or Hebrews:) And with him, *Job*, and one *Zoroaſtres*, that were not of that linage of *Heber*, but as we call them for diſtinctions ſake either Heathens or Gentiles, albeit that difference was not then in ure. And of *Job*, we know by the teſtimony of his book, that he was a moſt holy and virtuous man. *Zoroaſtres*, we know onely, that he was greatly learned, and left monuments thereof unto his poſterity. Abraham. Iob Zoroaſtres.

This *Zoroaſtres*, living in *Abrahams* time, might by account of Scripture, ſee or ſpeak with *Noe*. For that *Abraham* was borne above threeſcore years before *Noe* deceaſed. And *Noe* was born above five hundred years before *Methuſalem* died, which *Methuſalem*, had lived two hundred and forty years with our firſt father *Adam*, that had enjoyed converſation both with God and Angels. And thereby (no doubt,) could tell many high and ſecret myſteries, eſpecially touching Chriſt, in whom all his hope for redemption of his poſterity did conſiſt. Which myſteries and hidden knowledge, it is not unlike but that *Abraham*, *Iob*, *Zoroaſtres*, and others, who lived at that time with them, might receive at the third hand, by *Noe* and his children, I mean, "*Sem*, *Cham*, and *Iaphet*, who had lived before the Flood, and had ſeen *Methuſalem*; which *Methuſalem* lived (as is ſaid,) ſo many years with *Adam*.

" The Iews have a tradition that Abraham ſerved Sem 15 years in Chaldea.

Here hence it is, that in the writings of *Zoroaſtres* which are yet extant, "or recorded by other Authors in his name, there are found very many plain ſpeeches of the Sonne of God, whom he calleth, *Secundam mentem*, the ſecond mind. And much more is it to be ſeen in the writings of *Hermes Triſmegiſtus*, (who lived after in Egypt, and recived his learning from this *Zoroaſtres*;) that theſe firſt heathen

" See Clem. Alex. lib. 1. ſtrom. & Orig. 1 6 con. Celſus & Proc l. 2. & 3. in parm. Platonis. Triſmegiſtus.

Philosophers had manifest understanding of this second person in Trinity, whom *Hermes* calleth, *The first begotten Sonne of God; his onely Sonne; his dear, eternall, immutable, and incorruptible Sonne, whose sacred name is ineffable*: those are his words. And after him again among the Grecians, were *Orpheus*, *Hesiodus* and and others, that uttered the like speeches of the Sonne of God: as also did the Platonists, whose words and sentences were too long to repeat in this place. But he that will see them gathered together at large, let him read either *Origen* against *Celsus* the Heathen, or else S. *Cyril* in his first book against *Julian* the Apostate. And this shall suffice for the first way, whereby the Gentiles had understanding of Christ.

Mercu. Her. in Pæmand. c. 1. & deinceps.

Grecians.

For the second thing which I mentioned, it is to be understood, that among the Gentiles there were certain Propheteſſes or women Prophets, called *Sibyllæ*, which in the Greek tongue (as *Lactantius* gathereth) may signifie so much, as either *Councellours to God*, or *Revealers of Gods councell*. And these women being endued (as it seemeth) with a certain spirit of prophecy, did utter from time to time (though in such termes as most Gentiles understood them not) most wonderfull particularities of Christ to come, agreeing (as it were) wholly with the Prophets of Israel, or rather setting down many things in much more plain and evident speech then did the other: the one of them beginning her Greek meetre in these very words: *Know thy God, which is the Sonne of God, &c.* Another of them maketh a whole discourse of Christ in Greek verses called *Acrostichi*, for that the beginning of every verse, is by some letter appointed in order, forth of some one sentence that runneth through the whole. As for example: the sentence that passed through the beginning of those verses which now we talk of, was this, "*Jesus, Christ, Sonne of God, Saviour, Crosse.* And there were

The prophecies touching Christ among the Gentiles.

Lact. lib. 1. div. inst. c. 6.

Of the Sibyls

Lact. lib. 4. instit. cap. 6.

"S. Augustine translateth all the verses. l. 18. de Civ. Dei. cap. 23.

were so many verses in the whole discourse, as there are letters in this sentence. The totall argument being of the Incarnation, Life, Death, Glory, and Judgement of the Sonne of God. And the last two verses of all the meetre are these; *He that hath been described by our Acrostick verses, is an immortall Saviour, and a King, that must suffer for our sinnes.*

The Greek verses of the Sibyls of what importance & authority.

And for that these Prophecies of the *Sibyls* are of marvellous importance to confirm the verity of our Christian Religion, and are alledged often for that purpose by the most grave and learnedest Fathers of our Primitive Church: as for example, by *Justinus* the Martyr, in his Apology for Christians: by *Origen*, against *Celsus*: by *Arnobius*, and his scholar *Lactantius*, against Gentiles: by S. *Cyril*, against *Julian* the Apostata: by S. *Augustine*, in his City of God: by *Eusebius*, and *Constantine* the Emperour, and others: I will say somewhat in this place, for the authority and credit of these verses, lest any man perhaps might imagine (as some Gentiles in old time would seem to do) that they were devised or invented by Christians. And the most of my proofs shall be out of a learned Oration, written in Latine by the foresaid Emperour, to a Councell of Prelates in his dayes, wherein he endeavoured to shew, the undoubted authority of these *Sibyls* Prophecies, which he esteemed so much (after diligent search made for their credit and sincerity) as they seem to have been a great cause of his constant zeal and favour in Christianity.

* See this Oration in Euseb. lib. 4. c. 32. de vita Constant. at the end.

The 1 proof for credit of the Sibyl verses. Var. lib. de reb. div. ad Cæsarem pontinam.

First then he sheweth, that these predictions of the *Sibyls*, could not be devised or feigned by Christians, or made after the time of Christs Nativity, for that *Marcus Varro*, a most learned Roman, who lived almost a hundred years before Christ, maketh mention at large of these *Sibyls*, (who in number he saith were ten) and of their writings, countreys, and ages: as also

of the Writers or Authours, that before his time, had left memory of them. And both he and *Feneſtella* (and other Heathen,) do affirm, that the writings of theſe Sybils, were gathered by the Romans from all parts of the world, (where they might be heard of,) and laid up with diligence, and great reverence in the Capitol, under the charge and cuſtody of the high Prieſts and other Officers, in ſuch ſort, as no man might ſee or reade them, but onely certain Magiſtrates called the *Fiftine*, and much leſſe might any man come to falſifie or corrupt them.

Feneſt. ca. de 15. viris.

The ſecond proof.

Secondly he ſheweth, that *Sybilla Erythræa*, who made the former Acroſtick verſes of Chriſt, teſtifieth of her ſelf, that ſhe lived about ſix hundred years after the Flood of *Noe*, and her countrey-man *Apollidorus Erythræus* and *Varro* do report, that ſhe lived before the war of Troy, and prophecyed to the Grecians that went to that war, that Troy ſhould be taken. Which was more then a thouſand years before Chriſt was born. *Cicero* alſo, that was ſlain more then fourty years before Chriſts Nativity, tranſlated into Latine, the former * Acroſtick verſes, as *Conſtantine* ſaith, which tranſlation was to be ſeen in his works, when *Conſtantine* wrote this Oration, ſo that by no means they could be deviſed or brought in by Chriſtians.

Lact. l. 1. inſtit. cap. 6. Cicero.

* See Cicero of this Acroſtick verſes of Sibylla. l. 2. de divinatione.

The third proof.

Thirdly he ſheweth, that the ſame *Cicero*, in divers places of his works, beſides the mention of theſe Acroſtick verſes, inſinuateth alſo an other prophecy of Sybilla, touching a King that ſhould riſe over all the world, wherewith himſelf and the Romans were greatly troubled: and therefore in one place, after a long invective againſt his enemy *Anthony*, that would ſeem to give credit to that Prophecy; or rather as *Cicero* doth urge againſt him, would have had the ſame fulfilled in *Julius Cæſar*; he concludeth thus: *let us deal*

Cicero. l. 2. de divin. paulo poſt medium.

with

with the Prelates of our religion, to alledge any one thing rather out of the books of Sybilla, then a King whom neither the Gods nor yet men, can suffer to be in Rome.

The like prophecy of Sybilla touching *a King*, is insinuated by the same *Cicero* in his first book of Epistles to *Lentulus*; to wit, that * when the Romans should restore a King in Egypt by force; then should ensue a universall King that should be Lord over Romans and all other. Which prophecy, being much urged by * *Cato* the Tribune, against the restoring of *Ptolomeus Auletes* late King of Egypt, that for his evil government was expulsed by his subjects: the matter was to be of such weight by all the Roman Senate (I mean the sequell of this Prophecy:) that whereas otherwise for many respects, they were greatly inclined to have restored the said *Ptolomy*: yet in regard of this, *religion*, (as they called it,) they changed their minds. But what? could they alter by this, the determination of God? No truly; for soon after, King *Ptolomy* perceiving the Senatours minds to be altered; fled secretly from Rome, to one *Gabinius* that was Governour of Syria; and for five millions of gold, that he promised him, he was by the forces of *Gabinius* restored; and so not long after, was Christ born, according to the meaning of the Sybil prophecy.

Cic. l. 1. ep. fam. ep. 1, 2, 3, 4, 5, 6.

* See lib. 2. oraculorum Sybil. Epist. 5.

* He was father to Cleopatra.

The fear which the Romans had of the universal King prophecied by Sibylla.

Dion. l. 39. hist.

Fourthly, the said Emperour *Constantine* proveth the authority of the Sybils verses, for that *Augustus Cesar* before Christ was born, had such regard of them, that he layed them up, in more strait order then before, according as *Suetonius* a Heathen, in his life reporteth,) under the Altar of *Apollo*, in the hill Palatine: where no man might have the sight of them, but by speciall licence: which licence, *Constantine* proveth, that *Virgil* the Poet had, for that he was in high favour with *Augustus*. And therefore in a certain Eloge, or composition of verses, that he made in praise of

The fourth proof.

Suet. tranq. c. 3. de vita Augusti.

The prophecies of Sybilla alledged by Virgil.

of a young child named *Salonius* newly born to *Asi*
Pollio, *Augustus* great friend, or (as other take it)
Marcellus, a little boy, that was nephew to *Aug*
by his sister *Octavia*, or rather of them both, for a
lation of *Augustus*: he replieth (I say) to one, or b
of these young infants, the whole Prophecy which
had read in these verses of *Sibylla*, touching the bi
of Christ, and of the peace, grace, and golden w
that should come with him: upon which subject
beginneth thus:

Virg. Eclog. 4. Christs prædordination.

Ultima Cumæi venit jam temporis ætas,
Magnus ab integro sæclorum nascitur ordo,
Jam redit & virgo; redeunt Saturnia regna.

That is, now is come the last age propheſied
Sibylla called *Cumæa*: now cometh to be fulfilled
great ordinance and providence of God, appoin
from the beginning of the world; (these were *Sib*
words) now cometh the Virgin, and the first gol
dayes of *Saturnus*, shall return again.

Thus much translated *Virgil* out of *Sibylla*, tou
ing the eternall determination of God, for Christs c
ming into this world, as also of his mother the V
gin, and of the infinite blessings that should app
with him. Now [illegible]h in the same Poet, what *Sib*
had said for Chri[illegible]tuall nativity.

Christs birth.

Jam no[illegible]progenies cœlo dimittitur alto:
Chara Deum soboles, &c.

Now a new progeny or off-spring is sent down fr
heaven, the dearly beloved issue or child of the God
And note here, that *Sibylla* said plainly, *Chara D*
Soboles, the dearly beloved Sonne of God, and not
Gods, but that *Virgil* would follow the style of h
time

time. And thirdly, he ſetteth down out of *Sibylla*, the effect and cauſe of the Sonne of Gods Nativity, in theſe words:

Te duce, ſi qua manent, ſceleris veſtigia noſtri,
Irrita perpetua ſolvent formidine terras.

Chriſts cauſe of coming.

"That is, thou being our Leader, or Captain, the "remnant of our ſinnes, ſhall be made void, or taken "away, and ſhall deliver the world for ever from fear "for the ſame: theſe are *Virgils* words tranſlated (as I ſaid) out of *Sibylla*. And now conſider you in reaſon, whether theſe Prophecies might be applied (as *Virgil* applied them) to thoſe poor children in Rome or no, who died ſoon after this flattery of *Virgil*, without doing good either to themſelves or others? Albeit perhaps in this point, the Poet is to be excuſed, in that he being not able to imagine what the *Sibyl* ſhould mean, made his advantage thereof, in applying the ſame to the beſt pleaſing of *Auguſtus*.

Theſe then are the proofs which *Conſtantine* uſeth for the credit and authority of the *Sibyl* verſes. And of *Sibylla Erythræa* in particular, that made the Acroſtick verſes before mentioned of Chriſts death and paſſion, he concluded in theſe words: *Theſe are the things which fell from heaven into the mind of this Virgin to fore tell. For which cauſe, I am induced to account her for bleſſed, whom our Saviour did vouchſafe to chooſe for a Prophet, to denounce unto the world his holy providence towards us.* And we may conſider in this whole diſcourſe of *Conſtantine*, for authority of theſe verſes. Firſt, that he uſeth onely the teſtimony of ſuch Writers as lived before Chriſt was born, or Chriſtians thought upon. Secondly, that he uſeth theſe proofs to no meaner audience, then to a Councell and congregation of learned men. Thirdly, that he was an Emperour

Conſtantines opinion of the ſpirit of Sibylla Erythræa, orat. ad cœtum Sanct. cap. 18.

1

2.

3.

perour which useth them; that is, one that had mea
to see and examine the originall copies in the Rom
treasury. Fourthly, that he had great learned men
bout him, who were skilfull, and would be diligent
the search of such an antiquity of importance: especi
Lactantius. ly *Lactantius*, that was Master to his son *Crispus*, a
who most of any other Author, reciteth and co
firmeth the said Sybils verses: and *Eusebius Cesari*
sis, that wrote the Ecclesiasticall History, and record
this oration of *Constantine* therein. And finally, we
See Euseb. l. 4 c. 32. de vita Constantini consider that *Constantine* was the first publick Chris
Emperour, and lived within 300 years after Chr
when the records of the Romans were yet whole to
How this Oration was first written in Latine & translated into Greek seen, He was a Religious, Wise, and grave E
perour, and therefore never would have bestow
so much labour to confirm such a thing, at
a time, to such an audience; had not the ma
been of singular importance. And thus much
the second point touching Prophets among Ge
tiles.

There remaineth onely a word or two to be s
of the Confession of Oracles, concerning Christs coming. ken of the third; which is, of the confession of De
and Oracles, concerning Christs coming, especial
when the time of his appearance drew near, and t
they began to forefeel his power and virtue. Where
as I might alledge divers examples recorded by
Gentiles themselves, so for that I have been so
what long in the former points, and shall have oc
sion to say more of this matter, in an other pl
hereafter: I will touch onely here two Oracles
Apollo concerning this matter. The one whereof
The first Oracle, Suidas in Thulis. & Porphy. & Plutarch. de oracul. was to a Priest of his own, that demanded him of t
Religion, and of God; to whom he answered
in Greek: *O thou unhappy Priest, why doest thou a*
me of God that is the father of all things: and of th
most renowned kings dear and onely son; and of the spi
that co

containeth all, &c. Alas, that ſpirit will inforce me ſhortly, to leave this habitation and place of Oracles.

The other Oracle was to *Auguſtus Ceſar*, ever about the very time that Chriſt was ready to appear in fleſh. For whereas the ſaid Emperour now drawing into age, would needs go to Delphos, and there learn of *Apollo* who ſhould reign after him, and what ſhould become of things when he was dead: *Apollo* would not anſwer for a great ſpace; notwithſtanding, *Auguſtus* had been very liberall in making the great ſacrifice called *Hecatombe*. But in the end, when the Emperour began to iterate his ſacrifice again, and to be inſtant for an anſwer: *Apollo* (as it were) inforced, uttered theſe ſtrange words unto him. *An Hebrew child, that ruleth over the bleſſed Gods, commandeth me to leave this habitation, and out of hand t get me to hell. But yet do you depart in ſilence from our Altars.* Thus much was *Apollo* inforced to utter of his own miſery, and of the coming of the Hebrew Boy that ſhould put him to baniſhment. But yet the deceitfull ſpirit, to hold ſtill his credit, would not have the matter revealed to many: whereupon, *Auguſtus* falling into a great muſing with himſelf what this anſwer might import: returned to Rome and builded there an Altar in the Capitoll, with this Latin Inſcription, (as *Nicephorus* affirmeth) *Ara Primogeniti Dei*. The Altar of Gods firſt begotten Sonne.

The ſecond Oracle. Suidas in vita Auguſt. Nicepb. l. 1. hiſt. cap. 17.

Nicepb. l. 1. hiſt. cap. 17.

Thus then have I declared, how that the coming of Gods Sonne into the world, was fore-told both to Jew and Gentile, by all meanes that poſſible in reaſon might be deviſed: that is, by Prophecies, Signs, Figures, Ceremonies, Tradition, and by the confeſſion of Devils themſelves. Nor onely, that his coming was fore-told, but alſo why, and for what cauſe he was to come: that is, to be a Saviour of the world; to die for ſinne; to ordain a new Law, and more perfect

The concluſion of this firſt Section

Common-

Common-wealth. How also he was to come: to ... in mans flesh; in likenesse of sinne; in poverty and ... milicy. The time likewise of his appearance was ... signified, together with the manner of his birth, ... actions, death, resurrection and Ascension. And find ... nothing can be more desired for the fore-knowledg ... any one thing to come, then was delivered and utte ... concerning the Messias, before Christ or Christi ... were talked of in the world. Now then remain ... it to consider and examine, whether these partic ... fore-told so long ago of the Messias to come, do ag ... in Jesus, whom we acknowledge for the true Me ... And this shall be the subject and argument of all ... rest of our speech in this Chapter.

The argument of the two Sections following.

§. 2. *How the former Predictions were fulfi... in Jesus at his being upon earth.*

Although in the Points before recited, which ... to be fulfilled in the Messias at his coming; ... have some controversie and disagreement with ... Jew, as hath been shewed: yet our principal contr... on in them all, is with the Gentile and Heathen that ... lieveth no Scriptures. For that in divers of the fo... named Articles, the Jew standeth with us, and for... and offereth his life in defence thereof, as farre forth ... if he were a Christian: insomuch, that the Ge... oftentimes is inforced to marvell, when he seeth a p... ple so extremely bent against another, as the Jews ... against Christians, and yet to stand so peremptorily ... defence of those very Principles, which are the pro... causes of their disagreement.

Our controversie with Gentiles.

But hereunto the Jew maketh answer, that his ... agreement from us, is in the Application of those Pri... ciples. For that in no wise he will allow, that th... were, or may be verified in Jesus. And herein ... stand...

andeth againſt us much more obſtinately then doth e Gentile. For that the Gentile, as ſoon as he co- eth once to underſtand and believe the Prophecies of cripture, he maketh no doubt or difficulty in the Ap- lication thereof; for that he ſeeth the ſame moſt evi- ently fulfilled in our Saviour. Which is the cauſe that ew or no Gentiles ſince Chriſts appearance have come o be Jews, but that preſently alſo they paſſed over to e Chriſtians. Our controverſie with the Iews.

But the Jew by no means will be moved to yield, lbeit he have neither Scripture, nor reaſon, nor proba- ility for his defence: which among other things is a ery great argument to prove, that Jeſus was the true eſſias indeed, ſeeing that among the marks of the ue Meſſias ſet down by Gods Prophets, this was one, hat he ſhould be refuſed by the Jewiſh Nation. ere hence are thoſe words of the holy Ghoſt ſo long efore uttered: *The Stone which the* Builders refuſed. made the head Stone of the corner: this is done by od, and is marvellous in our eyes.* Hence is that great omplaint of *Eſay*, touching the incredulity and obſti- acy of this people againſt their Meſſias at his coming: hich *Moſes* alſo long before *Eſay*, expreſſed moſt ffectually. The obſtinacy of the Iews. Pſal. 118. Eſa. 27. * The builders are the Iews who take upon them to build Gods houſe. Mat. 21. Eſa. 6. Deut. 28.

It maketh then not a little for our cauſe (gentle eader) that the Jewiſh Nation is ſo wilfully bent gainſt us: and that they refuſed Chriſt ſo peremptorily his being among them. For whomſoever that Na- on ſhall receive and acknowledge, it were a great ar- ument by Scripture that he were not indeed the true eſſias. But yet to demonſtrate to the world, how ttle ſhew of reaſon they have in ſtanding thus againſt eir own ſalvation, and in refuſing Jeſus as they do: will in as great brevity as I may, runne over the chief oints that paſſed at his being upon earth, and thereby amine by the teſtimonies of his greateſt enemies, The Iews obſtinacy againſt us, a great argument for us.

wheth r

whether the foresaid Prophecies and all other sig
which have been from the beginning, to fore-tell u
us the true Messias, were fulfilled in him and his a
ons or no.

The division of this Section into four considerations.

And for that the matters are many and divers, t
will come herein to be handled, I will for order sa
reduce all to four considerations: whereof the first sh
be touching the time fore-propheſied of the coming
Messias, and whether the same agreed with Chri
Nativity or no. The second shall be of divers pa
culars that passed in Christs Incarnation, Birth, C
cumcision, and other accidents, untill the time that
began to Preach. The third shall be of his Life, Co
versation, Miracles, and Doctrine. The fourth a
last of his Passion, Death, Resurrection, and Ascen
on. In all which (as I said before) I will use no o
Author or Testimony of our own side, for proving a
thing that is in controversie between us; but all sh
passe by triall, either of their own Scriptures, or of m
nifest force and consequence of reason, or else
expresse record of our professed enemies.

The testimonies here used.

The 1. consideration. The time appointed.

For the first then, concerning the Time, which is t
principal and head of all the rest, it is to be note
that by consent of all Writers both Pagan, Jewish, a
Christian, Jesus, (whom we believe and confesse to
true Christ) was born the 25. day of *December*,
the end of the one and fourtieth year of the Empe
Augustus reign, which was fifteen years before
reign ended. Also in the beginning of the three a
thirtieth year of *Herods* reign in Jury, which
four years and more before his death. And fr
the beginning of the world, as * some accou
5199. And as others, 4089. For that in t
point between the Hebrews and Grecians, there i
difference of some little more then a hundred yea
concerning their reckoning.

* See Eusеb. in Chron.

The state of the world at Jesus Nativity was this; The three Monarchies of the Assyrians, Persians, and Grecians, were past over and ended: and the Romans were entered into the fourth, that was greater then any of the rest, according to the Prophecy of *Daniel*, five hundred years before *Octavius Cæsar*, surnamed *Augustus*; after five civill warres by himself waged, and after infinite broils and bloud-shed in the world, reigned peaceably alone for many years together: and in token of an universall peace over all the earth, he caused the Temple gates of JANUS to be shut, according to the custome of the Romans in such cases: albeit, this had happened but twice before, from the building of Rome unto that time. And the very same day that Christ was born in Jury, *Augustus* commanded in Rome * (as afterward was observed) that no man should call him LORD, thereby to signifie the free liberty, rest, joy, and security, wherein all men were, after so long miseries, which by continuall warres the world had suffered.

The generall state of the world at Christs coming. Dan. 2.

Sueton. Tranq. & Aurel. victo. & al. in vita August.

* Oros. lib. 7. hist. cap. 22.

By this we gather first, that this time of Jesus birth agreed exactly with the Prophecy so long before set down in *Daniel*, (who lived in the first Monarchy) that after his time, there should be three Monarchies more, and the last, biggest of all; at whose appearing, the Messias should come and build up Gods kingdome throughout all the world.

The 1. proof The Roman Monarchy. Dan. 2. 31, 34, 44.

Secondly, we see that fulfilled which *Esay*, above a hundred years before *Daniel*, fore-told: That at the coming of Christ, *people should sit in the beauty in peace.* And again, *There shall be no end of peace.* And yet further, *He shall be Prince of Peace.* And King *David* long before him again, *In his dayes there shall rise justice, and abundance of Peace.* Which thing, though especially it be to be understood of the internall peace and tranquility of our minds and souls; yet,

The 2. proof The peace of all the world. Esa. 9. 6, 7. & chap. 32. 18. Psal. 71.

considering that external peace also was necessary for a time, for the quiet planting and publishing of Christs Gospel; and seeing that the same was brought to passe most miraculously upon the sudden, when, in reason, men least might expect the same, for the infinite warres wherein the world a little before had been; and by reason of the Roman Monarchy so freshly established; (which in their beginnings are wont to be troublesome) this peace (I say) cannot be but a great argument, that this was the proper time of the Messias his coming. And this for the state of the world in general.

The 3. proof The Sceptre of Iuda.

But now for the particular state of Jury, at Jesus Nativity: thus it was, according as *Josephus* the Jew, (who was born within five years after Christ his Passion) describeth the same. One *Herod*, a stranger, whose father called * *Antipater*, came out of Idumæa, and risen to acquaintance and favour with the Romans, partly by his said fathers means, who was (as *Josephus* words are) *a well monied man, industrious and factious*; and partly also by his own diligence and ambition, being of himself both witty, beautifull, and of excellent rare qualities. By which commendations, he came at length to marry the daughter of *Hyrcanus* King of Jury, that was descended lineally of the house of *David*, and Tribe of *Juda*. And by this marriage, obtained of his father-in-law to be Governour of the Province of Galilee, under him. But *Hyrcanus* afterwards falling into the hands of the Parthians, that carried him into Parthia, *Herod* ran away to Rome, and there, by the help and special favour of *Anthony*, that ruled in company together with *Octavius*, he obtained to be created King of Jury without all title or interest in the world. For that not onely his sad father-in-law *Hyrcanus* was yet alive in Parthia, but also his younger brother *Aristobulus*, and three of his sons, named *Antigonus*, *Alexander*, and *Aristobulus*, and divers other of the blood Royall in Jury.

* His grandfather was a Sexton in Apollo's Temple, & his father was brought up among thieves in Idumæa. Euseb. l. b. 1. cap. 6. ex Africano. Ioseph. l. 14. antiq. cap. 2.

The first rising of Herod Ascolanita.

Herod

Herod then having procured by these meanes to be King of Jury, procured first to have into his hands the foresaid King *Hyrcanus*, and so put him to death; as also he brought to the same end his younger brother *Aristobulus*, together with all his three sonnes. He but to death also his own wife *Mariamnes*, that was King *Hyrcanus* daughter, as also *Alexandra* her mother; and soon after, two of his own sonnes by the said *Mariamnes*, for that they were of the bloud royall of Juda. And a little after that again, he put to death his third sonne named *Antipater*. He caused to be slain at one time forty of the chiefest noble men of the Tribe of *Juda*. And as *Philo* the Jew writeth, (that lived at the same time with him) he put ro death all the *Sanhedrin*, that is, the seventy and two Senatours of the Tribe of *Juda*, that ruled the people. He killed the chief of the sect of Pharisees. He burned the genealogies of all the Kings and Princes of the house of *Juda*; and caused one *Nicholaus Damascenus* an Historiographer that was his servant, to draw out a pedegree from him and his line, as though he had descended from the antient Kings of *Juda*. He translated the high Priest-hood and sold it to strangers. And finally, he so raised, dispersed, and mangled the house of *Iuda*, as no one jot of government, dignity, or principality remained therein. And when he had don all this, then was Jesus of the same house and line born in Bethleem, the proper City of *David*, which *David* was the first founder and first author of Regality in Juda.

Ioseph. l. 15. antiq. c. 9. 11.

The most horrible murders, committed by Herod. Lib 17. c. 10. Lib. 15 ca. 1. Phil. lib. de tempore.

Ioseph. l 14 cap. 2.

A pattern of an ambitious tyrant.

Now then consider the prophecy of *Jacob* concerning the particular time of Christs appearance, allmost two thousand years before these things fell out. *Come hither my children* (said he) *that I may tell you the things that are to happen in the latter dayes, &c. The Sceptre shall not be taken from Juda, untill he come, who is to be sent, and he shall be the expectation of nations.*

The prophecy of Iacob touching the Sceptre of Iuda.

Gen. 49.

Which Prophecy, that is was fulfilled now at Christs Nativity, when *Herod* had extinguished all government in Iuda, no man can deny that will acknowledge the things set down before, which are recorded by Writers both of that time, and of the Iewish Nation and Religion. And that it never was fulfilled from *Davids* dayes, (who began the government to the use of *Juda*) untill this time, appeareth plainly by all histories and records both Divine and Profane. For that from *David*, (who was the first King) unto *Zedechias*, that was the last, and died in the captivity of Babylon; the Scripture sheweth how all Kings descended of the house of *Juda*. And during the time of the Captivity in Babylon (which was 70. years) the Iews were alwayes permitted to chose to themselves a Governour of the house of *Juda*, whom they called RESCHGALUTA. And after their delivery from Babylon, *Zorobabel* was their Captain of the same Tribe; and so others after him untill ye come to the Macchabees, who were both Captains and Priests, for that they were by the mothers side of the Tribe of *Juda*, and by the fathers side of the Tribe of *Levi*, as Rabbi *Kimhi* holdeth. And from these men down to *Hyrcanus* and *Aristobulus*, whom *Herod* slew, there continued still the same Line as *Josephus* declareth. So that by this Prophecy it is evident, that Iesus was born at the proper time appointed for the Messias, when there was neither King nor Councellour, nor any one Governour of the house and tribe of *Juda* left in Iury.

That the Sceptre never failed in Iuda, untill Herod came. 1 Reg. 16. 4 Reg. 29. Ier. 37.

Thalm. in tract. Sanh. cap. Dinei Mammonoth. Rab. Moses Egyp. præfat. Maimonim. Esd. l. 1. c. 1, 2, 3.

Mic. l. 1. cap. 2, 3. Rab. Kimhi com. in Agg. Ioseph. l. 13. & 14. antiq.

The 4 proof The destruction of the second Temple. 3 Reg. 6, 7.

Another Prophecy there is, no lesse evident then the former, wherein it is affirmed, that the Messias shall come before the second Temple of Ierusalem, (that was builded by *Zorobabel* after the Iews return from their Captivity in Babylon) should be destroyed by the Romans. For better understandig whereof, it is to

to be noted, that the Temple of Hierusalem was builded twice: first by *Solomon*, which lasted about 442 years, and then it was burned and destroyed by *Nebuchodonosor*, King of Babylon. Wherefore about seventy years after, it was builded again by *Zorobabel*, who reduced the Jews from Babylon, and so it continued, untill it was destroyed the second time by *Titus* son to *Vespatian* the Roman Emperour, about fourty years after Christs Ascension. At what time, it had lasted from *Zorobabel*, almost five hundred years: And from *Solomon*, above a thousand.

2. Para. 3. Euseb. in Chron. Clem. strom. 4 Reg. 25. 1 Es. 5. 3, 4.

And as in the time of the second building, the people of Israel were poor, and much afflicted in respect of their late long banishment, (though much assisted to this work by the liberality and munificencie of *Darius* King of Babylon:) so was the building and workmanship of this second Temple, nothing comparable for excellency, to the first building of *Solomons*, when the Jews were in the flower of their glory and riches. This testifieth *Aggeus* the Prophet, who was one of the builders, and he testifieth the same to *Zorobabel* and to the rest of those that were with him, by Gods own appointment, in these words. *The word of God was made to Aggeus the Prophet. Tell Zorobabel the son of Salathiel Captain of Juda, and Jesus the son of Josedech high Priest, and the rest of the people. Who is there left of you, that saw this Temple in his first glory, (before our transmigration,) and what say you to this, which now we see? is it not in our eyes, as though it were not at all?* that is, is it not as though it were a thing of nothing, in comparison of the former Temple, which *Solomon* builded?

1 Esd. 5. 6. The building of the second Temple, lesse gorgeous then the first. 1 Esd. 5.

Agg. 2. 4.

Thus said *Aggeus* by Gods commission, of the materiall building of the second Temple. And yet, to comfort the Jews withall, he was commanded presently

in the same chapter to say thus. *Comfort thy selfe Zorobabel, and comfort thy self Jesus son of Josedech high Priest, and comfort your selves all ye people of the earth, saith the Lord God of Hosts: do ye the things which I covenanted with you, when ye came forth of the land of Egypt, and fear not, for that my spirit shall be among you. Thus saith the Lord of hosts;* † *a little time yet remaineth, when I will move both heaven and earth, both sea and land, with all countries in the world. And then shall come the* Desired of all Nations; *and I will fill this house (or temple) with glory, saith the Lord of hosts. Silver is mine, and gold is mine, saith the Lord of hosts: great shall be the glory of this last house or temple, more then of the first, saith the Lord God of hosts.* Hitherto are the words of God by *Aggeus*, and the often repetition, *of the Lord God of hosts*, is to signifie the certainty and great weight of the matter promised.

Agge. 2.

† This he saith for that the three Monarchies issued, wherein there was continuall war and blood-shed.

Now consider then, that whereas God had said immediately before, that his second Temple was nothing in respect of the first, for pomp and riches of the materiall building, (which the old man in the book of *Esdra* did testifie, by their weeping, when then they saw this second and remembred the first:) yet now God saith that, *Gold and silver is his own*, (as though he made no account of the abundance thereof in the former temple, or of the want of the same, in this;) and that notwithstanding the poverty of this second building; yet *shall it be filled and repleniſhed with glory*, and that in such sort, *as it shall far passe in glory the former*, and that shall be (as both here is expressed and other where most plainly,) by the coming of Christ into the second temple which shall be a greater dignity, then any dignity whatsoever was found in the first building of *Salomons* Temple.

1 Esd. 3.

This was fulfilled when Christ was personally, and taught in the Temple. Luc. 1. 2 19 Mat. 21. 26. &c.

Concerning which point, it is to be considered, that the learned

learned Jews, besides the material difference of building before mentioned, do note five things of great importance to have been wanting in the second temple, which were in the first. To wit, the fire sent from heaven to burn the Holocaustes; the glory of God (or Angels) appearing among the images of Cherubins, that stood in the temple: The manifest inspiration of Gods spirit upon Prophets, (for that prophecy failed in the second Temple:) The presence of the Ark: And last of all the *Urim* and *Thummim*. All which great wants and differences notwithstanding, God saith, as you see, that the glory of this second Temple shall be much greater then the first, by the coming of Christ into the same. Which thing *Malachy* the Prophet that lived at the same time when the second temple was in building, confirmeth yet more expressly in these words. *Behold I send my Angel, and he shall prepare the way before my face. And straight after, shall come to his temple, the Lord or Ruler whom you seek, and the* Messenger of the Testament, *whom you desire. Behold he cometh saith the Lord of hosts, and who can imagine the day of his coming? or who can stand or abide to see him? for he shall be as a purging fire, &c.*

Prerogatives of the first Temple. Rab. Samuel tract Sanhedri. Thalm. Hierosol. Rab. Abr. in l. dierum.
1.
2.
3.
4.
5.

Mal. 3. This Christ interpreted of S. Ioh. Baptist. Mat. 11.

By all which is made evident, that Christ must come and appear in the second Temple, before it be destroyed: (as Jesus did, and therefore he cannot be now to come, seeing the said Temple was destroyed above 1500. years past by the Romans, as hath been said. Which destruction and finall desolation, was prophecyed by *Daniel* to ensue soon after the birth and death of Christ, in these words. *After sixtie and two hebdomades, Christ shall be slain; And a people with their Captain to come, shall destroy the City, and the Sanctuary, and the end thereof shall be vastity or spoil. And after the war ended, there shall ensue the appointed desolation.* Which prophecy to have fallen out literally, about

Dan. 9. The second Temple to be destroyed presently after Christs passion.

fourty yeares after Iesus was put to death, when Hierusalem was destroyed, and the Temple overthrown by *Titus*: the story of *Iosephus* the learned Iew, who was a Captain against *Titus* in that war doth manifestly and at large declare.

Ioseph. de bello Iudaco. l. 6.

The fifth proof. The 72. Hebdomades.

And for that we have made mention here, of *Daniels* prophecy concerning the particular time of Christs coming, and of his death, which confirmeth the purpose we treat of so perspicuously, as nothing can be said more evident: it shall not be amisse, to examine the same before we passe any further. For better conceiving whereof, it is to be understood, that this Greek word *Hebdomada* signifying seven, doth sometime import a week of seven dayes, according to our common use; and then it is called in Scripture *Hebdomada dierum*, a week of dayes; as *Dan.* 10. 2. where *Daniel* saith, that he did mourn three weeks of dayes. But at other times, it signifieth the space of seven years, and is called in Scripture *Hebdomada annorum*, a week of years. As in Leviticus where is said: *Thou shalt number to thee seven weeks of years, that is seven times seven, which make fourty nine years.*

Two kinds of weeks.

Lev. 25. Vid. etiam c. 23. & alibi passim.

Now then it is certain, that *Daniel* in the prophecy before alledged, where he assigneth 62 weeks to the time of Christs death, could not mean *weeks of dayes*? for that he appointeth onely seven weeks, to the rebuilding of the City of Hierusalem, of the Temple, and of the walls about, which were not ended but in fourty and nine years after, as may be gathered by the books of *Esdras*; which fourty nine weeks, do make just seven weeks of years. And therefore it is certain, that such Hebdomades of years are meant here by *Daniel*, in all the prophecy.

Lib. 1. & 2.

First then, when the Angel came to comfort him, and to open unto him secrets for the time to come; he said these words. *Mark my speech and understand the vi-*

Dan. 9. 23.

sion. The 70 hebdomades (or weeks) are shortened or hastened upon thy people, and upon the holy City; to the end all prevarication and sin may take an end, and iniquity be blotted out, and everlasting justice be brought in place thereof; to the end that visions and prophecies may be fulfilled and the Holy of Holies *may be anointed.* In which words it seemeth that the Angel did allude by naming 70, unto the 70 years of captivity, prophecied by *Jeremy*; after which ended, the people should be delivered from their temporall bondage in Babylon. And therefore *Daniel* now being in that place, and perceiving the same time to be expired; prayed to God with great instance; to fulfill his promise made by *Jeremy*. Whereto the Angel answered, that it should be done. And as after the exspiration of 70 years, God was now to deliver them, from the bodily captivity of Babylon: so was he also after seventy hebdomades more, to deliver them from bondage of sin and prevarication, and that by the anointed *Messias*, which is indeed *the Holy of all Holies*.

Ier. 25. 2. Why the Angel nameth 70. Hebdomades in this place.

This (I say) may be the reason of naming seventy Hebdomades, thereby to allude to the number of the seventy years of that Babylonical servitude. For that immediately after the Angel appointeth the whole exact number to be threescore and nine Hebdomades; that is, seven to the building of the City and Temple, and threescore and two, from that, to the death of Christ, in these words. *Know thou and mark, that from the end of this speech, to the time that Hierusalem shall be builded, and unto Christ the Captain, there shall be Hebdomades seven, and Hebdomades sixtie two; and the streets and walls (of Hierusalem) shall be builded again though with much difficulty of the times: and after sixty and two Hebdomades, Christ shall be slain. And the people that shall deny him, shall not be his, &c. And then unto consummation and end, shall persevere desolation.*

Dan. 9. 25. The exact number of weeks, from the building of the second Temple to the death of Christ. 62.

Now

Now then if we put these years together, which are those here mentioned by *Daniel*: that is, first the seven Hebdomades, which make fourty and nine years; and then the threescore and two from the restauration of Hierusalem, which make four hundred thirty and four more: we shall find the whole number to be four hundred eighty three years. Which being begun from the first year of *Cyrus*, as some will, (for that he first determined the Iews reduction: or from the second year of *Darius*, as other will) for that he confirmed and put the same in execution:) or from the twentieth year of the said *Darius*, for that then, he made a new edict in the favour of *Nehemias*, and sent him into Iury: every way they will end in the reign of *Herod* and *Augustus*, under whom Christ was born: or in the reign of *Tiberius Cesar*, under whom he suffered. And by no interpretation in the world, can it be avoided, but that this time appointed by *Daniel*, is now out above a thousand and five hundred years past, while yet the Temple stood, and was not put to desolation. And therefore of necessity Christ must be come about that time, and never more hereafter to be looked for.

The account of Daniels weeks.

The sixth proof. The Traditions of Rabbins.

The traditions and observations of the old Iews themselves, do marvellously confirm this belief of ours, for that they did all run to this one point, that about the time of *Augustus* his reign, (wherein Iesus was born,) the Messias should appear. It is often repeated in the Thalmud; that one *Elias* left this Tradition, that the world should endure six thousand years; two thousand before the law of *Moses*; two thousand under the same Law; and two thousand after that, under the Messias. Which last two thousand years, by all computation, could not begin much from the birth of Iesus. And the Rabbins a great while gone, complained in their Thalmud, that there seemed to them in

Thalm. tract Sanhe. cap. helec & alibi.

Thalm. in tract Avodazara.

those dayes, 714 years past, since Christ by the Scriptures, should have appeared; and therefore they do marvell why God so long deferreth the same.

Another observation they have upon the words of *Esay*; *parvulus natus est nobis*, a little child is born unto us. In which words, for that they find the Hebrew letter *Mem*, to be shut in the middest of a word: (which is strange in that tongue, for that *Mem* is wont to be open in the middest of words, and shut onely in the end:) they gather many secrets. And among other, that since *Mem* signifieth six hundred years; so long it should be after *Esay*, untill the time of Christ. Which account of theirs, falleth out so just: that if you reckon the year from *Achaz* King of Iuda, in whose time *Esay* spake these words, untill the time of *King Herod*, under whom Christ was born, you shall perceive the number to fail little or nothing.

Esay. 9 6 An observation of the Cabalists.

Thalm. in l. Sab. & in tract. Sanhedrin. Esay 7. Mat. 2.

A much like observation hath R. *Moses* the son of *Maimon* (whom the Iewes do hold in extream great reverance calling him *the doctour of justice*) in his epistle to his countrymen of Africa, concerning the time of Christs appearance. Which he thinketh to be past, according to the scriptures, above 1000 years in his dayes: he lived about the yeare of Christ 1140. but that God deferreth his manifestation for their sins. To which purpose also appertaineth the tradition of one *Elias*, as R. *Josue* reporteth it in the Thalmud, that the Messias was to be born, indeed according to the Scriptures, before the destruction of the second temple; for that *Esay* saith of the Synagogue *before she was with child she brought forth; and before the grief of travel came she was delivered of a man child.* That is, saith he, before the Synagogue was afflicted and put to desolation by the Romans; she brought forth the Messias. But yet saith, He this Messias, for our sins, doth hide himself for a time in the sea and other desert places, untill we be worthy of his coming.

The observation of R. Moses R. Mos. Ben. Maimon. ep. ad Iudæos African.

Rab. Iosua. ben-Levi-in Thal-tract. Sanhed. c-helec. Esay 66. 7.

Christ hideth himself in the sea.

To

The observation of the Thalmud.

To the like effect, is the observation of the Thalmud it self, and of divers Rabbins therein, concerning the wicked manners of men that should be at Christ's appearance upon earth, of whom they do pronounce these words, *The wise men in Israel, shall be extinguished: the learning of our Scribes and Pharisees shall be putrified; the schools of divinity shall be stewed that time.* Which thing *Josephus*, that lived in the same age with Christ, affirmeth to be fulfilled in the time of *Herod*; insomuch, that if the Romans had not destroyed them, without doubt (saith he) either the earth would haue opened and swallowed them down, or else fire from heaven would have consumed them.

Thalm. tra. Sanh. c. hel. Rad. Iohan. Ra. Iuda. R. Nehot. &c. Ioseph. l. 20. antiq. cap. 6. & 8 & l. 6. de bello Iud. 15. & l. 7. b. 9.

The seventh proof. Foreboding Tacit. l. 11. Sueton. in vita Vesp. Ioseph. de bello Iuda l. 7. c. 11.

All then runneth to this end, both by Scripture, tradition, observation, and instinct of God himselfe: that about *Herods* time, the true Messias should be born. And hereof came that common and publick fame, that is recorded by *Tacitus*, *Suetonius*, and *Josephus*, (which was also written in open sight, upon the chiefest Tower of the City of Hierusalem:) that out of Jury should rise, *A generall Lord of the universall world*. Which prophecy as the Romans either contemned, or turned another way, applying the same afterwards to *Vespatian*: so the Jewes understood it of their Messias, and *Herod* feared the matter greatly, and so that, was so watchfull to extinguish the line of *David*, as hath been shewed.

The eighth proof. The general expectation of the people.

Iohn. 1.

Hereof also it did proceed, that the Magi, or wise men of the East, attended so diligently about that time, to expect the Star that *Balaam* had promised at the coming of this King, Herehence also it was, that the whole people of Jury, remained so attent at this time, more then ever before or since, in expecting the Messias. Whereupon as soon as ever they heard of *John* Baptist in the desert, they ranne unto him, asking if he were Christ? As afterwards also

lso they flocked to Iesus, demanding, *Art thou he hich is to come, or do we expect another?* Which ords import, the great expectation wherein that peole remained in those dayes. Neither wanted that exectation in the chief Governours themselves, as may ppear by that speech of theirs to Iesus, *How long* Iohn. 10. *ilt thou kill us* (with this expectation?) *if thou be Christ, tell us plainly.*

Of which fame, expectation, and greedy desire of he people, divers deceivers took occasion to call themselves the Messias in those dayes, and the people followed them presently; which thing had not happened n any Age before. And among other, there is named ne *Judas Gaulonites*, or *Galilaus*, as S. *Luke* calleth im) and another *Judas*, the sonne of *Ezechias*, both f them very wicked and licentious fellows. One also alled *Atonges*, a shepheard: and two other, named *Theudus* and *Epyptius*, most notable deceivers. And bove all, there was one *Barcozbam*, who (as the *Thal-ud* saith) for thirty yerrs together, was received for e Messias, by the Rabbins themselves, untill at last ey slew him, for that he was not able to deliver them om the Romans. Which facility in the people hen *Herod* saw, he caused *Nicolaus Damascenus* (as noted before) to devise a pedigree for him from the ntient Kings of Iuda: and so he, as well as others, ook upon him to be the Messias, whom divers carnall ews, that expected the Messias to be a magnificent ing (as *Herod* was) would seem to believe, and dilgate abroad, and thereof in the Gospel, they are ought to have been called *Herodiani*; that is, Hero-ians or followers of *Herod*, who came to tempt Christ ith the Scribes and Pharisees.

Divers false Christs did rise in Iury. Acts. 5. Ioseph. l. 17. c. 8. & l. 18. c. 1. & 2. & l. 20. c. 2. & 6. Talm tract. Sanh. cap. helec. Rab. Mos. Ben. Maim. in Sententiis. Nicol. Damascenus, Ioseph. l. 14. antiq. cap. 2. Mat. 22. Mar. 3. & 12.

Wherefore, to conclude, at length this weighty oint, of the time of Christs appearing; seeing that out the birth of Iesus under *Herods* reign, there concurred

The conclusion of this first consideration of the time.

concurred so many signs and arguments together, as
general peace of the Roman Empire; the defection
the Line and Regiment of *Juda*; the open des
the second Temple; the just calculation of *Da*
Hebdomades; the attestation of Oracles; the obs
tion of Rabbins; the publick fame and expectation
all the Jews, together with the palpable experien
more then fifteen hundred years past, since Jesus
peared, wherein we see the Jewish people, in vai
expect another Messias, they being dispersed ove
the world, without Temple, Law, Sacrifice, Pro
or Promise for their Redemption: (which never
pened them, untill after Iesus death, for that in
other their banishments, captivities, and afflict
they had some prophecy, consolation, or promise,
their delivery: these things all (I say) considered,
put together: we may most undoubtedly and assu
ly conclude, that Jesus was born at the just time
pointed and fore-told by Gods holy Spirit,
consequently, that he onely was the holy true Mes
and Saviour of the world, which yet shall
appear by examination of other things that
follow.

The 2. Consideration, Christ his Birth.

In the second consideration, there come to be w
ed these points following; the Line and stock of
his manner of Conception, the place of his B
his Circumcision and Name, his adoration by
Magi, his Presentation in the Temple, and
flight to Egypt.

1. Iesus Line.

For his Line and Stock, there was never man
nied or doubted, but that Jesus was directly
Tribe of Juda, and descended lineally by his m
of the peculiar house of *David*, ("according as it
fore-told that the Messias should do,) which is pr
most clearly by the two genealogies and pedegrees
down by S. *Matthew* and S. *Luke*, of the blessed

" 3 Reg. 7. Psalm. 80. Esa. 11. Matth. 1. Luke 3.

gins, whose descent from *David* to *Joseph*, that was of the same Tribe and kindred with her. And it is confirmed by their repairing to Bethleem, (when proclamation was made by "*Cyrenius* in *Augustus* name, that every person should repair to the head city of their Tribe and Family, to be cessed for their Tribute) seeing that Bethleem was the proper city onely of them that were of the house and line of *David*, for that King *David* was born therein. And finally, it is evident by that the Scribes and Pharisees, who objected matters of much lesse importance against Jesus then this, (as that he was a Carpenters sonne, thereby to depose him for his poverty) yet never objected they against him, that he was not of the house of *David*. Which they would never have omitted, if they might have done it with any colour, for that it would have weighed more against him then all the rest; and would have in one word dispatched the whole controversie. Nay, I adde further, that is remaineth registred in the Jews Thalmud it self, That *Jesus of Nazareth Crucified, was of the Blond Royall from Zorobabel, of the house of David.*

" Of this matter, writeth Ioseph l. 18. c. 1. ant.

1 Reg. 17. 2 Reg. 2.

Mat. 13. Luke 6.

Thal. tract. Sanh. Nigmar had.

2. The manner of his conception.

For the manner of his Conception, and of the Message or Annunciation made unto his mother by the Angel, albeit it depend principally upon the relation and credit of the Virgin her self, who onely was privy thereunto; and upon the testimony of *Joseph*, to whom it was revealed by the same Angel afterward: yet he that shall consider the circumstances of the thing it self: as first, the simplicity of both the reporters. Then, how that it is not likely, that *Joseph* being just, (as he is described) would have concealed a thing so much against himself, and against the Law, if he had not some way been assured of the truth. Thirdly, the innocent age of the blessed Virgin, who was not past fourteen years old at that time, as

Luke 1.

Mat. 1.

S. *Au-*

Auguſt. li. 4. de Trin. c. 5. & l. cont. Iudæos, cap. 5. Chryſoſt. in cap. 1. Luke.

S. *Auguſtine* and other ancient Fathers do prove by manifeſted arguments: All theſe things, I ſay, do make it improbable, that ſhe would invent ſuch a matter of her ſelf. And finally, the ſtrange Prophecy, which ſhe uttered in her Canticle of MAGNIFICAT, and which we ſee now fulfilled, albeit at that time very unlikely; to wit, *That all generations ſhould call her* BLESSED. Theſe circumſtances, he that will conſider, cannot but ſee that the matter muſt needs be true.

3. The manner of Ieſus Nativity. Iſa. 7.

And as for the kind and manner of his Nativity, moſt manifeſt it is by Scripture, that the Meſſias was appointed to be born of a Virgin; for ſo ſaith *Eſay* plainly: *Behold, a Virgin ſhall conceive, and bring forth a ſonne.* And *Eſay* appointeth this to King *Achaz*, for a wonderfull and ſtrange ſign from God. Which he could not have done in reaſon, if the Hebrew word in that place might have ſignified a young woman onely, as ſome later Rabbins will affirm; ſaying that it is no ſign nor ſtrange thing, but very common and ordinary for young women to conceive and bring forth children. Wherefore the Septuagint do very well tranſlate it in the Greek, by the proper name of Patthenos. *Virgin*; and ſo alſo did the elder Jews underſtand it. Rab. Simeon Ben. Iohai, in c. 2. Gen. as Rabbi *Simeon* well noteth. And Rabbi *Moſes Hadarſan* of ſingular credit with the Jews, upon the Rab. Moſ. Hadar in Pſal. 84. 12. words of the Pſalme, *Truth ſhall bud forth of the earth, &c.* ſaith thus. Here Rab. *Joden* noteth, that it is not ſaid, *Truth ſhall be ingendred of the earth*, but *truth ſhall bud forth*; to ſignifie thereby, that the Meſſias, who is meant by the word *Truth*, ſhall not be begotten, as other men are, in carnall copulation. Thus farre Rabbi *Moſes*, who in another place, that upon the 25. Chapter of *Geneſis*, alledgeth Rab. *Berechias* to be of the ſame opinion, and to prove it out of the 109. *Pſalme* ver. 4.

The same is also proved by the plain words of *Jeremy*: *God hath created a new thing upon earth, A woman shall inviron (or include) a man.* That is, she shall include him in her womb, and bring him forth, after a new and strange manner, without generation of man. Ier. 31. 22.

And finally, Rabbi *Hacadosch* proveth by Cabala, out of many places of Scripture, not onely that the mother of Messias shall be a Virgin, but also that her name shall be *Mary*. Rab. Hacad. quæst. 1. in Esa. cap. 9.

All the ten *Sibyls* in like manner, according as *Betuleius* setteth out their prophesies, do make special mention of the mother of Messias, that she shall be a most pure and holy Virgin: so that this matter was revealed very clearly both to Iew and Gentile before it came to pass. And *Clem. Alexandrinus* writeth, that *Simon Magus*, to the end he might not seem inferiour to Iesus in this point, feigned that he was also born of a virgin, as Iesus was. Betuleius in l. de car. Sibyl. Clem. in recognit.

4. The place appointed for the birth of the Messias. Mich. 5.

That Bethleem where Christ was born, was the peculiar place preordained by God for the birth of the Messias, the Prophet *Micheas* fore-told plainly, when he uttered divers ages before Christ was Incarnate, these words: *And thou Bethleem Ephrata art but a little one in respect of thousands in Juda: and yet, shall there come forth of thee, one that shall be the* RULER *of Israel: and his coming forth is from the beginning, and* FROM THE DAYES OF ETERNITY. By which words is plainly expressed, that albeit Bethleem were but a little poor town, as indeed it was, in comparison of many other in Iuda: yet therein should be born temporally that Governour of Israel, whose divine birth was before the worlds foundation, and from all eternity. And so do interpret this place, both *Jonathan Ben Uziel*, the great Author of the Chaldee Paraphrase, who died 28. years before Christ was born, and also R. *Selomoh* and *Hacadosch* in their Commentaries upon this place of *Micheas*.

The same thing fore-told *David*, of Ephrata, Bethleem, for both names do signifie one thing, appeareth by the former place of *Micheas*, and other

Gen. 35. & 48. 1 Para. 2. Psalm. 131. "when talking of the Messias, and being desirous know where he should be born, he saith; *I will go into the tabernacle of my house, nor into my bed nor will I give my eyes sleep, or rest to the temples my head; untill I find out the place that is appointed for my Lord; the tabernacle or house, for the God Jacob.* And then the mysterie being revealed unto him he saith presently: *Behold, we have heard of it now Ephrata, or Bethleem; we have found it out in the fields † of wood.* And to shew how he reverenced the place for that cause, he addeth immediately: *We will adore in the place where his feet have stood.* Where by he fore-propheseth, not onely the adoration that after in that place unto Jesus by the Magi, or three Kings of the East; but also of all other adoration that in the same place in the memory of Iesus, by other devout Christians until this day. For which respect *Origen* saith, that the place of Bethleem was most famous and renowned in his dayes.

† This he saith for that in Davids time, Bethleem stood nigh unto woods Mat. 2. Orig. contra Cels.

5. The Angels singing. For the Angels appearing to the shepheards in the night of the Nativity, there can be no more said, but the credit, honesty, and simplicity of them, that reported it; and likely it is, they would never feign a thing that might have been refuted by testimony of the shepheards themselves, if it had been false.

6. The name Iesus. Of the name of Jesus, given to him in his Circumcision; it was to be seen set down in a book, that however soever it were not Scripture, yet it was exstant in the world before Christ was born. I mean the fourth book of *Esdras*, which hath these words in the person of God the father, *Behold the time shall come, when the signs shall appear that I have told*, &c. *And my son Jesus shall be revealed with these who are with him, &c.*

4 Esd. 7.

And after those years my son CHRIST *shall die, and the earth shall render those that sleep therein.* Rabbi *Hacadosch* also proveth by art Cabalist, out of many places and Texts of Scripture, that the Messias name at his coming shall be JESUS. And among other, he addeth this reason: That as the name of him who first brought the Iews out of bondage into the land of Promise, was *Jesus* or *Josue*, (which is all one:) so must his name be Iesus, that shall the second time deliver them from the bondage wherein they are, and restore them to their old and ancient possession of Iury, which is the chief benefit they expect by the Messias.

Rab. Hac. in Esa. 9. Gen. 49. & Psalm 71 & 95. Note this reason.

Finally, it is not probable that the Virgin *Mary* should feign this Name of her self, for that among the Iews there were many other names of more honour and estimation at that time: as, *Abraham*, *Isaac*, *Jacob*, *Moses* and *David*. And therefore if she would have feigned any, as it is like she would have taken one of them, as soon as this, which had not been the name of any great Patriarch.

7. The coming of the three Kings Mat. 2.

There followeth the coming of the three Magi or Wise-men from the East; of whom * *Cyprians* words are, *It is an old Tradition of the Church, that the Magi of the East, were Kings, or rather little Lords of particular places.* Which is to be understood, such little Kings, as *Joshuah* slew thirty in one battel. And it is to be noted, that S. *Matthew* maketh mention of the coming of these Kings to Ierusalem, as of a known and publick matter, whereof all Ierusalem and Iury was able to bear him witness. For he talketh of their open coming to Ierusalem; and of their inquiry for the new born King; of their speech and conference had with *Herod*; as also of *Herods* consultation with the Scribes and Pharisees, about the place of the Messias birth. And finally, he sheweth the most pitifull

* Cypr. ser. de Bap. & idem Tert. l. 3. con. Marcion. Hillar. l. 4. de Trin. Ios. 12.

murther that ensued of almost " infinite Infants, in all the circuit of Bethleem for this matter. Which could not be a thing unknown to all Iury, and much less feigned by S. *Matthew*, for that he should have given his adversaries the greatest advantage in the world; if he had begun his Gospel with so notorious and open an untruth, which might have been refuted by infinite persons that were yet alive.

' Fourteen thousand, as saith the Liturgy of the Ethiopians, and Calend. Græcorum.

Epiphanius is of opinion, that these Kings arrived in Ierusalem two years after Christs Nativity; for that *Herod* slew all Infants of that age. But other hold more probably, that the star appeared unto them two years before Christs Nativity, so that they came to Bethleem, the thirteenth day after Christs birth, according as the Church doth celebrate the Epiphany. S. *Basil* thinketh, that they were learned men, and might by their learning and art-magick (wherein those countrey-men at that time were very skilfull) understand & feel, that the power of their Heathen Gods was greatly diminished and broken. They might also be stirred up with that common bruit and general prophesie, spread over all the East in those dayes, as both *Suetonius* and *Josephus* do record: *That out of Jury should come an universal King over all the world.* By these means (I say) and by the Prophesie of *Balaam*, left among them from *Moses* time, (for he was a Gentile) whereby was signified, that a Star should rise and declare a great and mighty King in Israel; they might be induced at the sight of this Star, to take so long a journey as they did towards Jury.

Epiph. hæres. 51.

Ammon. Alex. in Harm. Niceph. l. 1. cap. 13.

Basil. ser. in nat. dom.

Suet. in Vespas. c. 4. Ioseph lib 7 de bel. c. 12. Num. 24.

This Starre (as I have said) was fore-told by *Balaam*, a Heathen Prophet, above 1500. years before it appeared. And after *Balaam* again, it was prophesied by *David*, that Kings of Arabia, Saba, and other Eastern countreys should come and adore Christ, and offer both gold and other gifts unto him. The murther

Prophesies of things that should fall out in Bethleem. Num. 24. Psal. 71. 10.

also of those infants of Bethleem was presignified by *Jeremy*, in the weeping of *Rachel*, for the slaughter of her children: which *Rachel* was buried in Bethleem, and for that cause, those infants were called her children, albeit she were dead above two thousand years before they were slain, and above fifteen hundred before *Jeremy* wrote the Prophesie. Amongst which infants, *Herod* also for more assurance, slew an infant of his own. For that (as *Philo* noteth) he was descended by his mother of the line of Iuda. Which cruelty coming to *Augustus* ears, he said (as *Macrobius* reporteth,) that he had rather be *Herod*'s Swine, then his sonne; for that, he being a Iew, was forbidden by his Religion to kill his Swine, though not ashamed to kill his sonne.

Ier. 31. 15. Gen. 35. 18.

Philo. lib de temp.

Macrob. lib. Saturnal. c. 4 Augustus speech of Herod,

The same Star whereof we speak, is mentioned by divers Heathen Writers; as by *Pliny*, under the name of a Comet (for so they termed all extraordinary Stars,) which appeared in the latter end of *Augustus* dayes, and was far different from all other, that ever appeared. And therefore, contrary to the nature of those kind of Stars, it was adjudged by the whole colledge of Southsayers, to pretend universal good unto the earth, and for that cause, had an image of metal erected to it in Rome, and (as *Plinies* words are) *Is Cometa unus, toto orbe colitur*: that onely Comet, is worshipped throughout the whole world.

Plin. l. 2. c. 25 Heathen testimonies for the Star which guided the wise men.

Origen also, writeth of one *Cheremon* a Stoick, that was much moved with the consideration of this Star, and for that after the appearance thereof, he perceived the power of his gods decayed, took a journey into Jury, (in company of other Astronomers,) to inform himself further of the matter. Whereunto *Chalcidius*, a Platonick doth adde, that the Chaldean Astronomers did gather by contemplation of this Star, that some God descended from

Origen cont. Celsum.

Chalcid. apud Marsic. Ficin. tract. de stella Mag. Sibyl. Samia apud Betul.

heaven to the benefit of mankind. And finally, the Sibyls talking of the coming of Christ, affirmed plainly, *Rutilans eum sydus monstrabit*, a blazing Star shall declare his coming. Which prophesie *Virgil* the Poet having read in *Augustus* time, and soon after having seen the same fulfilled: applyed it (as I shewed before of all the rest,) to the flattering of *Cæsar*, and therefore he saith in the place before alledged,

Eclog. 4. *Eece Dionæi, processit Cæsaris astrum.*

Behold the Star of *Cæsar* (descended of *Venus*,) hath now appeared; which Star indeed, was the Star of *Cæsar*'s Lord and Master.

After fourty dayes past over, S. *Luke* reporteth; how *Jesus* by his mother was presented in the Temple of Jerusalem; and therewithall recounteth two strange things that happened at the same time: to wit, that two grave and reverend persons, *Simeon*, surnamed Just; and *Anna*, the Prophetess: (both of singular sanctity amongst the Jews:) coming into the Temple at the very time, when Jesus was there in his mothers arms; took notice of him, and acknowledged him publickly for the Messias and Saviour of the world. Foretelling also, by the spirit of prophesie, divers particular things that were to ensue, both to Christ and Christians, especially to his mother the blessed Virgin. Which things being published at that time, and confirmed afterward by the event, do well declare, that this narration of S. *Luke*, could not be forged: as do also the number of particular circumstances set down about the time, place, and persons most notoriously known to all Jerusalem. For, as for *Anna*, she had lived from her youth until fourscore years of age in the Temple: and thereby was known to the most part of Jury. And as for *Simeon*, he was the scholar of the most famous *Hillel*, and condisciple to *Jonathan* maker of the Chaldee paraphrase, of whom

Luke 2. 7.

The preservation of Jesus of Jerusalem.

Anna the prophetess. Simeon.

Thal. tract. Pickei. Avoth.

whom I spoke before: and the Iews Thalmud confesseth, that by the death of these two men (but especially of *Simeon*,) failed the spirit of the great Synagogue called *Sanhedrin*: which after the captivity of Babylon, until *Herod*'s time, supplyed (in a sort) the spirit of prophesie, that was expresly in Israel before the said Captivity. Thal. tract. Ioma. cap. Tereph. Gecalpi.

Of Christs flight into Egypt for fear of *Herod*, Saint *Luke* well noteth, that it was prophesied by *Osee* long before; *That God would call his son out of Egypt*. And the Prophet *Esay* describeth the same very particularly, when he saith: *Behold our Lord Jehova, shall ascend up, (or ride) upon a light cloud*; (which was his flesh or humanity; *and shall go down into Egypt; and all the Idols of Egypt shall shake at his presence*. Which later point, *Eusebius* sheweth that it was fulfilled most evidently, in the sight of all the world: for that no Nation came to Christian religion with so great celerity or with so great fervour, as did the Egyptians: who threw down their Idols before any other heathen Nation. And as they had been the first in idolatry to other countreys: so were they the first, by Christs coming unto them,) that afterward gave example of true return to their Creatour. It followeth in *Esay*: *And I will give up Egypt into the hands of cruel Lords: and a Potent King shal take dominion over them*. Which was fulfilled about the very time wherein Christ was to come. For that then, after many spoils and cruelties exercised upon Egypt by the Roman Lords and Princes, *Pompey*, *Cæsar*, *Antony*, and others: in the end, *Cleopatra* their Queen, (that was the last of all the blood and line of the *Ptolomies*,) was inforced to flee her self; and so *Augustus* the Emperour, took possession of all Egypt, and subjected it as a Province to the Romans Empire.

Christs flight into Egypt. Luke 2. Osee 11. Esay 16.

Euseb. l. 6. dem. c. 20. & l. 9. c. 2, 3, 4.

The benefit that Egypt received by Christs flight unto it.

But consider you, how *Esay* concludeth the matter after all these temporal afflictions, threatened against Egypt; and confess, that such adversity is no signe of Gods disfavour to them who receive it. For thus saith God after all his comminations. *In that day, there shall be an Altar of Jehova in the middest of Egypt: they shall cry to God in their tribulation, and he shall send them a* Saviour, *&c. Blessing shall be in the middest of the land, to whom our Lord God of hosts hath given his benediction; saying, Blessed is my people of Egypt.* And here we make an end of our second consideration.

The third consideration. The life and actions of Iesus.

In the third place, there cometh to be considered (according to our former division,) the life, conversation, doctrine, and miracles of Iesus. And first, touching things done by him after his coming out of Egypt, which might be about the sixth or seventh year of his age,) until his Baptism by Saint *John*, (which was the 30.) there is little recorded, either in Prophane or Ecclesiastical Writers. For that, as Saint *Justin*, Saint *Chrysostome*, Saint *Augustine*, and others do write, he bestowed that time in the common exercises and labours of mans life: thereby to shew himself true man, and give demonstration how much he detested idleness.

Just. in Tryph. Chrys. in Iohan. Aug. l. 4. de Trinit. c. 5.

Of S. Iohn Baptist.

Of Saint *John* Baptist, all Hebrew writers of that time do make mention, with exceeding praise and admiration of his holiness: especially *Josephus*, that lived immediately after Christs dayes, saith: he was *Vir optimus, Judæos excitans ad virtutum studia.* A most excellent man, stirring up the Jews to the exercise of vertue. He addeth also, that partly for fear of the great concourse of people which flocked unto him, and partly by the sollicitation of *Herodias*, concubine and brother wife to *Herod Antipas*, the great *Herod*'s son: (in whose cause he had turned off his own wife, daughter of *Areta* King of the Arabians:) he was appre-

Ioseph. l. 18. antiq. c. 7.

hend-

hended, and impriſoned in the Caſtle of Acherun, and therein ſoon after, put to death. Which murther *Joſeph* eſteemed to be the cauſe of all the miſery which enſued afterward to *Herod* and his whole family.

Of this man it was written by *Malachy* the Prophet: *Behold, I ſend my meſſenger (or Angel) before me: and he ſhall prepare the way before my face, and preſently ſhall come to his Temple, the* Ruler *whom you ſeek, and the* Meſſenger of the Teſtament *which you deſire.* Which propheſie was fulfilled moſt evidently, when upon the preaching of S. *John*, Chriſt came unto him: and albeit S. *John* had never ſeen him before: yet he acknowledged him for the Meſſias, in the preſence of infinite people: and his acknowledgment was confirmed by the viſible deſcending of a dove and voice from hevaen, in the ſight and hearing of all the people preſent, according as three of our Evangeliſts do report. Which they would never have preſumed to do; had not the matter been moſt evident, and without all compaſs of denial or contradiction.

Mal. 3.

S. Iohns behaviour towards Chriſt.

Mat. 3. Mar. 1. Luke 3.

And truly, no one thing in all this ſtory of Jeſus life, doth more eſtabliſh the certainty of his being the true Meſſias: then that *John* Baptiſt, (whoſe wiſdome, learning, virtue, and rare ſanctity, is confeſſed and recorded by the writings of all our adverſaries;) ſhould refuſe the honour of Meſſias offered to himſelf, and lay it upon Jeſus: as alſo, ſhould direct thoſe diſciples that depended of him, to the onely following and embracing of Jeſus doctrine. Which is moſt evidently proved that he did: for that of ſo many followers and diſciples as himſelf had: no one appeared ever after, that was not a Chriſtian.

2.

The preaching and doctrine of Chriſt.

When Jeſus was baptized, he began to preach: and his whole doctrine was directed to the manifeſtation of his Fathers will, and amendment of mans life.

Iesus. Deut. 6. Mat. 2.

life. It tended, all to this one ground and principle: *Thou shalt love the Lord, with all thy soul, and thy neighbour as thy self.* It was plain, easie, perspicuous, and evident, though it treated of most high mysteries. It had neither pomp nor pride of Rhetorical words, nor flattering of mans wickedness, as the doctrine of many Philosophers had. Neither consisted it of unprofitable external ceremonies (as the later observations of the Iewish law did,) nor was it fraught of carnality and spirit of this world, as the Turkish Alcoran, and other Sectaries doctrine is. But all was simplicity, all was spirit, all was truth, all was honesty, all was humility, all was charity.

Heathen doctrine.

Iewish ceremonies.

Turkish Alcoran.

The comparison of Christs law with that of Moses. Mar. 5.

It took away or disanulled, no one perfect or spiritual point of *Moses* law; but rather revived, interpreted, fulfilled, and made perfect the same. For whereas that commanded external observance; this added also, internal obedience. Whereas that said, love your friends; this adjoyned, love also your enemies. Whereas that commanded, we should not kill; this further commandeth, to speak no angry words. Whereas that prohibited to commit actual adultery: this also forbiddeth to covet in mind. Whereas that said, take no interest or usury of Iew that is thy countreymen; this saith, take it of no man whatsoever. Whereas that accounted every Iew onely to be thy neighbour; this teacheth every person living to be thy brother. Whereas that taught thee, to offer up a Calf or a Sheep, or an Ox, for thy sinnes; this instructeth thee, to offer up a contrite heart, in the bloud of him that died for all, with a firm purpose of amendment of life. And finally, this doctrine tendeth wholly to the true, sincere, and perfect service of God thy Lord, that made and redeemed thee, to the exaltation of his onely name, power, goodnesse, and glory: to the depression of mans pride, by dis-

The effect of Christs doctrine.

discovering his misery to the contempt of this world, and vain pomp thereof: to the mortification and subduing of our sensual appetite: to the true love and unfeigned charity of our neighbour: to the stirring up of our spirit: to celestial cogitations: to peace of conscience, tranquility of mind, purity of body, consolation of our soul. And in one word, to reduce mankind again to a certain estate of innocency, simplicity, and Angelical sanctity upon earth, with his eye fixed onely, in the eternal inheritance of Gods kingdom in heaven.

This was the doctrine delivered by Jesus; which is the same, that Gods Prophets foretold, should be delivered by the Messias. And as for his life and conversation; by the testimony of his greatest adversaries, it was more admirable, then his doctrine: his life being a most lively table, wherein the perfection of all his doctrine was expressed. A man of such gravity, as never in his life he was noted to laugh: of such humility; as being the sonne of God, he scarce, used in this world the dignity of a servant: of such sweet and mild behaviour; as all the injuries of his enemies, never wrested from him one angry word. Finally, he was such an one, as he was described by *Esay*, so many ages before he was born, in these words: he *shall not cry nor contend, nor shall any man hear his voice in the streets: he shall not crush a broken reed, nor tread out a little Flax that lieth smoking on the ground.* And another Prophet, not long after him brake forth into this speech, upon consideration of the behaviour that should be in the Messias: *Rejoyce thou daughter of Sion, triumph thou daughter of Jerusalem: for behold, thy King shall come unto thee, thy just Saviour: he is poor and humble, &c.* And as the Prophets did foretell the virtue and sanctity of the Messias; so the Devils themselves could not but confess the same, to have been

3. The life and conversation of Iesus.

Esa. 42.

Zach. 9.

been fulfilled in the person of Jesus: as is most evident by the testimony of *Porpherie*, a professed enemy to the Christian name. Who after consideration of divers Oracles uttered by his Idols, touching Iesus: he breaketh into this confession. *It is exceeding wonderfull, what testimony the Gods do give of the singular piety, and sanctity of Jesus: for which they avouch him rewarded with immortality: but yet these Christians are deceived in calling him God.* Thus much writeth *Porpherie*. And last of all, *Josephus* the Jew, that was born immediately after him, thus: *There was at this time one Jesus, a wise man, if it be lawfull to call him a man: a worker of most wonderfull miracles, and a Master and teacher of all such men, as willingly were content to embrace the truth.*

Porphyr. lib. de laud. Philos.

Ioseph. l. 18. antiq. c. 7.

Of Iesus Miracles.

In which testimony of *Josephus*, we see mention made so of Iesus miracles, which is the next thing whereof we are to consider. And as *Josephus* in this place, being a Jew, beareth witnesse that Iesus performed many strange miracles: so most apparently, and according to the interpretation of *Josephus* in this place, were the same miracles forecold by the Prophets of God, that they should be done by the true Messias. So *Esay* in his 25. chapter describeth at large, how the Messias at his coming shall declare his commission by giving sight to the blind, hearing to the deaf, speech to the dumb, and agility of body to the lame and cripple. And that which is more marvellous, God revealed this point very particularly to the Gentiles by the Sibyls, among whom one of them wrote thus of Christ to come, as *Lactantius* recordeth. *He shall do all by his onely word: he shall cure all infirmities: he shall raise the dead, he shall make the lame to run and skip, the deaf shall hear, the blind shall see, and the dumb speak. In five loaves & two fishes 5000 persons shall be satisfied: and the fragments shall fill 12 baskets, to the hope of many. He shall comman-*

Predictions of the Messias miracles.

Last l. 4 div. Instit. c. 15.

the winds, and walk upon the furious ſea, with his feet of peace. And after divers other Greek verſes to this purpoſe, ſhe concludeth in theſe words: *Men ſhall ſay, that I am a mad and lying Propheteſs, but when all theſe things ſhall come to paſs, then remember me, for then ſhall no man ſay more, that I was a lyar, but rather the Prophet of the great God.*

To theſe predictions of Prophets in Iury, and among the Gentiles, do agree the Doctors of the Iews themſelves in many places of their Thalmud; to wit, that the Meſſias ſhall be moſt wonderfull in working miracles. And in their publick Commentary upon *Eccleſiaſtes*, they have theſe words. *All the former miracles of Propheſies and Saints, ſhall be nothing to the miracles of the Meſſias when he cometh.* And thus much of the fore-telling of Chriſts miracles. But now for the fulfilling thereof in Ieſus; that is, how theſe predictions were performed in the ſtupendious works and actions of our Saviour, there is no difficulty. For that beſides the former teſtimony of *Joſephus*, (which were ſufficient in this caſe) the Iews themſelves do grant and record Ieſus miracles in divers treatiſes of their Thalmud: yea, they make mention of many wonderfull things which Ieſus did, that are not written by our Evangeliſts. The ſame doth *Mahomet* in his Alcoran; affirming, Jeſus the Son of *Mary*, to have been a great Prophet, and to have wrought his miracles by the onely power and Spirit of God: and that himſelf was ſent to confirm Ieſus Doctrine, ſaving onely in the point of his God-head, wherein he ſaith, that Ieſus went too far, and had a check for the ſame at Gods hand when he returned to heaven.

Thal. tract. Beracoth ca mermathas Colin.

Miſdraſch Coheleth, cap. 1.

The confeſſion of Ieſus miracles by his enemies.

Thal in trac. Avoda Zara Miſdraſch Coheleth. Alcoran. Azoar. 1. 4. 11. 13.

Thus much do theſe enemies confeſs of Jeſus miracles. Which, as it is much, coming from ſuch witneſſes: ſo if they would either deny or diſſemble the ſame, they might be proved againſt them by moſt evident

reaſons

reasons: especially in two Points, wherein there can be no probability of denial.

The calling of the Apostles.

Ioseph l. 18. antiq. cap. 4.

The first, is the calling and retaining of his Apostles and other followers, (whereof *Josephus* also in the place before alledged, maketh mention, as of a great miracle;) who were of divers callings, states, conditions, trades, and occupations in the world. And they all, upon the sudden, left both father, mother, wife, children, and other temporal respects, and followed him, who had nothing to give or promise them in the world. A man that never spake them fair, nor uttered Doctrine, that was not repugnant to the sensuality of this life, as may appear by their own writings and testimonies of him. A man, that was contemned by the better sort, as then it might seem; that is, by the wise and learned of that countrey; and especially, misliked by them that were in government, as a dangerous and troublesome man to the State. One that had neither friends in the world to bear him out, nor house to put his head in: and yet, notwithstanding all this, the worldly men and women, and some such also as were great sinners, and loose livers before, should leave all their worldly hope, stay, and condition, to follow such a man, with so great inconveniences, losses, dangers, and disfavours as they did; and should continue with him in all his afflictions, and be content to die and lose their lives, rather then forsake him, or abandon his service. this (I say) is such a miracle, as never in the world fell out the like, and must needs be granted by the enemy to be supernatural.

A great Miracle.

The miraculous fact of Iesus.

The second Point is of external things and facts done by Jesus, above all power of humane ability, in the sight and knowledge of all the Jews; which facts were published by our Evangelists, and especially by S. *Matthew*, in the Hebrew tongue, while yet the persons were alive upon whom they were wrought, or in-

fini-

finite other that might be witnesses thereof. As for 1.
example, the raising of *Lazarus* in Bethania, that was Ioh. 11.
a village but a mile or two distant from Ierusalem; at
whose death and burial (being a Gentleman) many
Scribes and Pharisees must needs be present, (accord- Ioseph. l.17.
ing to the Iewish custome at that time reported by *Jo-* antiq. ca.11.
sephus;) and they saw him both, deceased, interred, and
the funeral feast observed for him, as also raised again
by Iesus after four dayes of his burial. With whom
they did both eat, and drink, and converse, after his re-
turn to life; and every day might behold him walking
in the streets of Ierusalem. This story (I say) how
could it be feigned?

So in like manner, the raising of the Archi-syna- 2.
gogues daughter, whose name is affirmed to be *Jairus*, Mat. 9.
with divers other circumstances, that do make the Mar. 5.
thing most notorious. The raising of the widows son 3.
before the gate of the city of Naim, in the presence of Luke 7.
all the people that bare the Corps and stood about it.
The healing of the Cripple in Ierusalem, that had lain 4.
eight and thirty years lame at the Pools side, or bath,
called *Probatica*: which miracle was done also in the Iohn 5.
sight of almost infinite people. The casting out of a 5.
legion of Devils, from a man that for many years to-
gether was known to live possessed in the mountains;
which Devils, by peculiar licence obtained of Iesus, to
enter into a heard of Swine, and so presently carried Mat. 9.
two thousand of them away into the sea and drowned Mark 5.
them: whereupon, the whole countrey about, of the
people called *Cerasines*, being stricken with fear upon
sight of the fact, besought Iesus most humbly to de-
part from their borders. The feeding and filling of 6.
more then five thousand men, besides women and chil- Mat. 14.
dren, with five barley loaves and two fishes onely. Luke 9.
The turning of water into wine, at the marriage of 7.
Cana, in the presence of all the guests. The healing 8.
Luke 14.
of

of him by a word onely, that had an incurable dropsie and this at the table of a principal Pharisee, and in the sight of all that sate at dinner with him.

These (I say) and divers other such miracles, which were done in the presence and sight of so infinite people, and recorded by our Evangelists at such time, when many desired to discredit the fame, and might have done easily, by many witnesses and authority, if any part thereof had been subject to calumniation, cannot in reason or probability be doubted of. And therefore I must conclude, that seeing these things are above all power of humane nature, and could not be done but by the finger and virtue of God himself; considering also, that it is impossible, that God should assist, or give testimony to falshood: it must needs ensue, that all was true and sincere that Jesus affirmed: and consequently, seeing he affirmed himself to be the Son of God, and the true Messias, it must needs follow by these miracles, that he was so indeed; which is the ground of that speech of his to the faithless Pharisees, *If you will not believe my words, believe my deeds.* And thus much of Jesus Life, Doctrine, Conversation, and Miracles.

The conclusion of this consideration.

John 10.

The 4. Consideration. The Passion and Resurrection.

There remaineth now onely the fourth and last consideration of this Section; which is, the Passion, Resurrection, and Ascension of Jesus. And about his Passion, there is little or no controversie; for that all his enemies do agree and grant, that he was betrayed by his own Disciple, apprehended, afflicted, and delivered up by the Iews, and finally put to death upon the Crosse by the Gentiles. The testimony of *Josephus* may suffice for all herein. Whose words are, *That the principal Jews of his countrey, having accused and delivered over Jesus to Pilate, (that was Governour and Jury for the Roman Emperour,) he adjudged him to the Crosse.* The same do all other Iews and Gentiles record

Ioseph. l. 18. antiq. cap. 4.

record; and in this they take great offence and scandall, that we should attribute Divinitie unto a man that had suffered on the Crosse.

But if we shew, that this was the eternall preordination and appointment of God, for saving of mankind; and that the same was fore-told both to Iew and Gentile from the beginning; and so understood also by the Iewish Doctours of elder times: then every reasonable man (I trow) will remain satisfied, and preferre Gods divine Wisdome before mans folly.

Christ ascending to Ierusalem to receive his Passion, Mat. 20. & Mark 8.

First then consider, that when Christ had ended his Preaching, and wrought so many miracles as seemed sufficient to his eternall wisdome, and when the time was come preordained for his Passion, (whereof he told publickly his Disciples before;) he went up to Ierusalem of purpose to receive his death; and made a solemne entry into that City upon an Asse; which was prophesied of him by *Zachary* many years before. *Rejoyce dangter of Sion. Behold thy* JUST KING *and* SAVIOUR *shall come unto thee upon an Asse.* Mat. 21. Zach. 9.

Mark 10. & 16. Psal. 40. 54. 108.

And after his abode some dayes in that place, he was betrayed and sold by his own Disciple, as *David* before-hand in many places had fore-told should come to passe. Then followed his apprehension and most servile abusage by the Jews, whereof it was fore-prophesied in his person by *Esay*: *I gave my body to them that beat it: and my cheeks to them that buffetted the same. I did not turn my self away from them that reproched me: nor yet from them that did spit in my face.* Esa. 50.

The barbarous abusage of Iesus fore-told by prophesy.

After this barbarous intreaty by the Iews, they delivered him over to *Pilate* a Gentile, and never ceased to solicit and pursue their unquenchable hatred against him; untill they saw him on the Crosse. Where

also he was used in the highest degree of spitefull dealing. Whereof the fore-said *David*, made mention long before, in the person of the Messias, when he said:

Psalme 21. *They pierced my hands and feet, they divided among them my apparel: and upon my (upper) Garment they did cast lots.* And again, of another cruelty he complaineth, saying, *They gave me Gall to eat, and in my thirst they refreshed me with Vineger.*

Christs death most plainly fore-told.

And finally, that Christ should die for the sinnes of mankind, is a common Principle, both prefigured and fore-told throughout all the old Scripture. Prefigured by the sacrifice of *Isaac*; by the raising up of the brazen Serpent; and by all other sacrifices that were in that Law. Fore-told, not only by the Scriptures before alledged, but also most plainly by *Daniel*, who was told by an Angel, that after a certain time by him there appointed: *Ungetur Sanctus Sanctorum.* The "Saint of Saints shall be annointed, *& occidetur Christus*: this annointed Saint or Christ, shall be put to "death. *Zachary* also about the same time, doth not "onely fore-tell his death, but also the kind thereof, and from what people he should receive the same: for thus he saith in the person of Christ himself. *The inhabitants of Jerusalem at that day shall look upon me, whom they have Crucified.*

Gen. 22. 22.

Numb. 21.

Dan. 9.

Zach. 12.

The most wonderfull prediction of Christ his passion by Esay.

But if ye will read the whole story of Christs Passion, set down at large six hundred years before it fell out; I referre you to a narration of *Esay*, who to signifie the strangenesse of the case, beginneth with this Preface: *Who will give credit to that we shall report? &c.* And then after a little, he goeth on in these words: *He shall mount up as a twig from a dry earth. He hath no form or beauty upon him. We beheld him, and therein was no countenance in him: we saw him the most contemptible and despised man in the world. A man full of pains, and experienced in infirmity. His countenance*

Isay 53.

Christs deformity upon the Crosse.

was

was obscure and despicable, and we made no account of him. Truly, he took upon himself our griefs, and did bear our pains. We accounted him as a leper; and as a man stricken and punished by God. But he was wounded for our iniquities, and crushed in pieces for our wickedness. The discipline (or correction) of our peace lieth upon him: and by his wounds we are made whole. We have all erred, and gone astray, like sheep, every man after his own wayes; and God hath laid upon him the iniquity of us all. He was offered up for us, because he would so; he shall be led to his slaughter as a sheep; and as a Lamb he shall be silent before his shearers.

Christ appointed to die for our sinnes.

For the sinnes of my people have I stricken him, saith God. He hath done no iniquity, neither was there deceit found in his mouth. Yet would our Lord crush him in infirmity. But if he shall give his life for sinne, then shall he see a long seed (or generation,) and the will of our Lord shall be directed in his hand. And for so much as his soul hath sustained labour, it shall see and be filled. And this MY JUST SERVANT, * *in his knowledge, shall justifie many, and bear their iniquities; and I will allot unto him very many people, and he shall divide the spoils of the stout, for that he hath delivered his soul unto death, and was accounted among the wicked, and prayed for his transgressours.*

The increase of Christs kingdome after his resurrection.

* That is, in making him self known or revealing the knowledge of himself to the world.

Thus particularly (as ye see) was the death and passion of Christ fore-told by the Prophets of Israel to that Nation. Now hear ye the Prophecy of *Sibylla* if ye please, wherein she fore-shewed the same to the Gentiles. These are her words set down by *Lactantius*: *He shall appear miserable, ignominious, and deformed: to the end he may give hope unto the miserable. Afterwards, he shall come into the hands of most wicked and faithlesse men: they shall spit upon him with their unclean mouthes. He shall yield his innocent back to the whip, and shall say nothing while he*

The particulars of Christ his passion, fore-told by Sibylla. Lacton. li. 4. divin. Instit. ca. 16. & 18.

receiveth the stripes, to the end he may speak to those that are dead. He shall bear a Crown of Thorns; and they shall give him Gall to eat, and Vinegar to drink. And this shall be the hospitality he shall find among them. What thing can be more plainly described then this?

The consent of Rabbins. Thal. tract. Sanh. c. helec. Misdrasch Ruth. Rab. Ioseph. in l. Siph. Rap. Iacob & R. Hanina in c. bel. Isa. 53.

Neither do the antient Rabbins and teachers among the Iews dissent from this. For that in their Thalmud, that was gathered above twelve hundred years ago, the plain Sentences of divers are set down, that their Messias at his coming, shall be put to death. And as for Rabbi *Jonathan*, author of the Chaldee Paraphrase, who died a little before Christ was born, he applieth the whole narration of *Esay* before recited, (as needs he must) to the murder of the Messias by the Iews.

Rab. Simeon Ben Iohai lib. de spe.

Whereupon, Rabbi Simeon that lived the next age after, writeth these words following: *Wo be to the men of Israel, for that they shall slay the Messias. God shall send his Sonne in mans flesh to wash them, and they shall murder him.*

Rab. Hadar. in Dan.

Whereto agreeth Rabbi *Hadarsan* and others, and do prove further out of the fore-alledged

Dan. 9. 27.

prophecy of *Daniel*, Chap. 9. ver. 27. that after Messias shall have preached half seven years he shall be slain. For that *Daniel* saith, *In half of seven years the Hoast and Sacrifice shall cease.* Upon which words they comment thus: *Three years and a half shall the presence of God in flesh cry and preach upon the Mount Olivet and then shall he be slain.* Which words,

* Misdrasch Tehilim.

the Iews ordinary * Commentary upon the Psalmes, doth interpret to be meant of Christs Preaching three years and a half before his Passion, which disagreeth very little or nothing from the account of us Christians, and of our Evangelists.

Of the Miracles that fell out in Christ his death and passion.

And so we see by all that hitherto hath been said, that the very particulars of Christs whole Death and Passion, were fore-told most plainly both to Iew and

and Gentile, and acknowledged also by the antient Doctours of the Jewish nation, before the effectuation thereof came to passe. And Sybilla addeth further two particular miracles, that should fall out in the said Passion of the Messias: to wit, *that the veile of the Jews Temple should break in two, and that at midday, there should be darknesse for three hours, over all the world.* Which thing to have been fulfilled at the death of Iesus, not onely Saint *Matthew* doth assure us in his Gospel: but also *Eusebius* affirmeth, that he had read the same, word for word recorded in divers Heathen Writers. And amongst other he cited one *Phlegon*, an exact Chronicler, that reporteth the same in the fourth year of the two hundred and second Olympias; which agreeth just with the eighteenth year of *Tyberius* reign, wherein our Saviour suffered. And he goeth so nigh, as to name the very hours of the day, which our Evangelists do. * *Æsculus* also an old Astronomer, doth confirm the same, and proveth moreover, by the situation and constitution of the Sun and Moon at that time, that no Eclypse could then be naturally. Which thing in like manner, *Dionysius Areopagita* did observe in the very day of Christs passion, being at that time but twenty five years old, and yet well studied in Astronomy, as himself testifieth. And finally, *Lucianus* a learned Priest of *Antioch*, was accustomed to provoke the Gentiles to their own commentaries and stories, for record and testimony of those things.

Lact. l. 4. divin. instit. c. 19.

Mat. 27. Euseb. in Chron. An. Dom. 32. Phleg. Trallian. l. 24. Chron. An 4. Olim. 202.

* See Orig. cont. Cels. l. 6. & Suid. in verbo Iesus, & Tert. in Apolog. Dionys. Areop. in ep. Lucian. præfo. apud Euseb.

There ensueth now, for ending and confirmation of all that hath been said and proved before, to adde a word or two, of Iesus Resurrection. Which points, as of all other it is of most importance: so was it most exactly foretold both to Iew and Gentile, and promised by Christ himself in all his speeches, while he was upon earth. And among the Iews, it was assu e l by all the prophecies before recited,

Of Iesus resurrection

which do promiſe ſo great abundance of glory, joy, and triumph, to Chriſts Church after his paſſion. Which never poſſibly could be fulfilled unleſſe he had riſen from death again. And therefore the ſaid Reſurrection was prefigured in *Jonas*, together with the time of his abode in the Sepulchre. It was alſo expreſly fore ſhewed by *David*, affirming, *that God would not permit his holy one to ſee corruption.* And after him again, more plainly by *Oſee*; *He ſhall quicken us again after two dayes: in the third de ſhall raiſe us, and we ſhall live in his ſight.* And to the Gentiles, Sybilla left written, not far from the ſame time: *He ſhall end the neceſſity of death by three dayes ſleep: and then returning from death to light again, he ſhall be the firſt, that ſhall ſhew the beginning of reſurrection to his choſen: for that by conquering death, he ſhall bring us life.*

Ionas 2.

Pſal. 15.

Oſee 6.

Lact l. 5. Iuſt. Div. cap. 19.

Thus much was promiſed by Prophets, before Chriſts appearance. And Jeſus to comfort his Diſciples and followers, reiterated this promiſe again of himſelf in many ſpeeches, albeit oftentimes his meaning was not perceived. Which promiſe of returne from death, if it had been made for ſome long time to come, (as *Mahomet* promiſed his Saracens after 800 years to reviſit them again;) albeit the performance were never meant, yet might the falſhood lurk in the length of time. But Jeſus aſſuring all men, that he would riſe again, within three dayes: it cannot be imagined, but that he ſincerely purpoſed to performe his promiſe, for that otherwiſe the fraud muſt ſoon have been diſcovered. Now then, let us conſider what manner of performance Jeſus made hereof.

Mat. 17. 16., 17, 18. Mar. 8. 9, 10. Luk 11. 18. Ioh 2. Mahum. in Alcor. A Zoar. 17.

The appearings which Ieſus made after his reſurrection.

And firſt the perſons intereſſed in the matter, as they whoſe totall hope, ſtay, refuge, and felicity depended hereof, I mean his appaled, diſmayed, and afflicted diſciples, do recount twelve ſundry apparitions, which Ieſus made unto them in fleſh, after his

after his reſurrection. The firſt was to *Mary Magdalene* a-part, when ſhe with *Salome* and other women, went and remained with ointments about the Sepulchre. The ſecond, was to all the foreſaid women together, as they returned homewards, who alſo were permitted to embrace his feet. The third, was to *Simon Peter* alone. The fourth, to the two Diſciples in their journey to Emaus. The fifth was, to all the Apoſtles and other Diſciples together, when the doores were ſhut. The ſixth, was to the ſame company again, after eight dayes, when *Thomas* was with them: at what time alſo he did both eat and drink, and ſuffered his body to be handled among them. The ſeventh was, to Saint *Peter* and Saint *John*, with five other Diſciples, when they were in fiſhing: at what time alſo he vouchſafed to eat with them. The eighth, was to eleven Diſciples at one time, upon the Mount Tabor in Galily. The ninth, was to more then five hundred brethrẽ at one time, as Saint *Paul* teſtifieth. The tenth, was to S. *James*, as the ſame Apoſtle recordeth. The eleventh, was to all his Apoſtles, Diſciples, and friends together, upon the Mount Olivet by Jeruſalem, when in their preſence he aſcended up to heaven. The twelfth and laſt, was after his Aſcenſion, unto S. *Paul*, as himſelf beareth witneſſe.

1. Mar. 16.
2. Mat. 28.
3. 1 Cor. 15. Luk. 24.
4.
5. Ioa. 20.
6. 1 Cor. 15. Ioa. 20.
7. Ioa. 21.
8. Mat. 28.
9. 1 Cor. 15.
10. Ibid.
11. Act. 1.
12. 1 Cor. 15.

All theſe apparitions are recorded in Scripture, as made by Jeſus after his Reſurrection, to ſuch as by his eternal wiſdome, were preordained to be witneſſes of ſo glorious a ſpectacle. To whom as Saint *Luke* affirmeth, *He ſheweth himſelf alive by many arguments, for the ſpace of fourty dayes together, and reaſoned with them of the kingdome of his Father.* And why any man ſhould miſtruſt the teſtimony of theſe men that ſaw him, converſed with him, eat with him, touched him, and heard him ſpeak; and whoſe entire eſtate and welfare depended wholly of the certainty hereof. I ſee

Act. 1.

no reason. For what comfort had it been, or consolation to these men, to have devised of themselves, these former apparitions? What incouragement might they have taken, in those dolefull times of desolation and affliction, to have had among them, the dead body of him, on whose onely life their universall hope and confidence depended? The Scribes and pharisees being astonished with the sudden news of his rising again, confirmed unto them by their own souldires that saw it: found no other way to resist the fame thereof, but onely by saying, (as also their posterity do unto this day,) that his Disciples came by night and stole away his body, whyleſt the souldiers were a sleep. But what likelyhood or possibility can their be in this? For first, it is evident to all the world, that his Apostles themselves, (who were the heads of all the rest) were so dismayed, discomforted and dejected at that time; as they durst not once go out of the doore. For which cause onely, those silly women who for their sex esteemed themselves more free from violence; presumed alone to visit his Sepulchre, which no one man durst for fear of the souldiers; untill by those women they were informed, that the foresaid band of souldiers were terrified and put to flight by Christs Resurrection.

Circumstances that confirm the true Resurrection of Jesus.

Great improbabilities.

And how then was it likely, that men so much amazed and overcome with fear, should adventure to steal a body from a guard of souldiers that kept it? Or if their hearts had served them to adventure so great a danger: what hope or probability had there been of successe; especially, considering the said body lay in a new sepulchre of stone, shut up and locked; and all sealed by the Magistrate? How was it possible (I say) that his Disciples should come thither? break up the Monument? take out his body? and carrie the same away, never after to be seen or found, without especial

especiall of some one among so many that attended there? Or if this were possible, (as in reason it is not;) yet what profit, what pleasure, what comfort could they receive hereby? We see that these Apostles and Disciples of his, who were so abandoned of life and heart in his Passion: after two dayes onely, they were so changed; as life and death can be no more contrary.

The great change in Iesus disciples, by his resurrection.

For, whereas before they kept home in all fear, and durst appear no where, except among their own private friends: now they came forth into the streets and common places, and avouched with all alacrity, and irresistable constancy; even in the faces and hearing of their greatest enemies; that Iesus was risen from death to life; that they had seen him; spoken with him; and enjoyed his presence. And that for testimony and confirmation hereof, they were most ready to spend their lives. And could all this (trow you) proceed onely, of a dead body, which they had gotten by stealth into their possession? Would not rather the presence and sight of such a body; so torn, mangled, and deformed as Iesus body was, both upon the crosse and before; have rather dismaied them more then have given them comfort? Yes truly. And therefore *Pilate* the Governour, considering these circumstances; and that it was unlikely that either the body should be stolen without privity of the souldiers; or if it had been; that it should yield such life, heart, consolation, and courage to the stealers: began to give ear more diligently to the matter, and calling to him the Souldiers that kept the watch, understood by them the whole truth of the accident: to wit, that in their sight and presence, Iesus was risen out of his sepulchre to life, and that at his rising, there was so dreadfull an earth-quake with trembling and opening of sepulchres round about; such shrieks, cries, and commotion

The examination of the matter by Pilate.

motion of all elements: as they durſt not abide longer, but ran and told the Jewiſh Magiſtrates thereof who being greatly diſcontented (as it ſeemed) with the advertiſement; gave them money to ſay, that while they were ſleeping, the body was ſtolen by his Diſciples from them.

Pilates letter to Tyberius, and his proceeding thereupon.

All this wrote *Pilate* preſently to his Lord *Tyberius*, then Emperour of Rome. And he ſent withall, the particular examinations and confeſſions of divers others, that had ſeen and ſpoken with ſuch as were riſen from death at the ſame time, and had appeared to many of their acquaintance in Jeruſalem, aſſuring them alſo, of the reſurrection of Jeſus. Which informations, when *Tyberius* the Emperour had conſidered, he was greatly moved therewith, and propoſed to the Senate, that Jeſus might be admitted among the reſt of the Roman Gods; offering his own conſent, with the priviledge of his ſupreme royall ſuffrage to that decree. But the Senate in no wiſe would agree thereunto. Whereupon *Tyberius* being offended, gave licence to all men to believe in Jeſus that would; and forbid upon pain of death, that any officer or other ſhould moleſt or trouble ſuch as bare good affection, zeal, or reverence to that name. Thus much teſtifieth *Tertullian* againſt the Gentiles of his own knowledge; who living in Rome, a learned man, and pleader of Cauſes, divers years before he was a Chriſtian; (which was about one hundred and eighty years after Chriſts Aſcenſion:) had great ability by reaſon of the honour of his family, learning, and place wherein he lived, to ſee and know the records of the Romans. And the ſame doth confirm alſo *Egeſippus* another Antient Writer of no leſſe authority then *Tertullian*, before whom he lived.

Tertul. in Apolog. pro Chriſtian.

Egeſip. l. 1. hiſt. Euſeb. l. 4. c. 21. Ruffin. l. 1. c. 22.

The opinion of the wiſer ſort of Iews touching Ieſus reſurrection in that time.

Neither onely divers Gentiles had this opinion of Jeſus reſurrection again from death, but alſo ſundry Jews of great credit and wiſdome at that time, were in-

enforced to believe it; notwithstanding it pleased not God to give them so much grace, as to become Christians. This appeared plainly by the learned *Josephus*, who writing his story not above forty years after Christs passion, took occasion to speak of Jesus, and of his Disciples. And after he had shewed how he was crucified by *Pylate*, at the instance of the Iews; and that for all this, his Disciples ceased not to love him still: he adjoyneth forth with these words *Id circo illis tertio die vita resumpta, denuo apparuit*. That is, for this love of his Disciples, he appeareth unto "them again the third day, when he had resumed life "unto him. Which expresse, plain, and resolute words, we may in reason take, not as the confession onely of *Josephus*, but at the common judgment, opinion, and sentence of all the discreet and sober men of that time, laid down and recorded by this Historiographer; in whose dayes their were yet many Christians alive, that had seen and spoken with Iesus after his resurrection: and infinite Iews, that had heard the same protested by their fathers, brethren, kinsfolk, and friends, who had been, themselves eye-witnesses thereof. Ioseph. l. 4. antiq. c. 4.

And thus having declared and proved the resurrection of our Saviour Iesus, both how it was foreshewed, as also fulfiled; there remaineth nothing more of necessity to be said in this Section. For that, whosoever seeth and acknowledgeth, that Iesus being dead, could raise himself again to life, will easily believe also that he was able to ascend to heaven. Whereof notwithstanding, Saint *Luke* alledgeth sixscore witnesses at the least, in whose presence he ascended from the top of the Mount Olivet, after forty dayes space which he had spent with them, from the time of his Resurrection. He alledgeth also, the appearing of two Angels among all the people, for testimony thereof he nameth the day, and place, when, and where it

of Iesus Ascension. Act. 1.

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it happened. He recounteth the very words, that Jesus spake at his Ascension. He telleth the manner how he ascended, and how a cloud came down and received him into it. He declareth what the multitude did, whether they went, and in what place they remained after their departure thence. And finally, he setteth down so many particulars; as it had been the easiest matter in the world, for his enemies to have refuted his narration, if all had not been true. Neither was there any to receive more dammage by the falshood thereof, then himself and those of his profession, if the matter had been feigned.

Likelihoods of truth.

The conclusion of this second section.

Wherefore to conclude at length this treatise of the Birth, Life, Doctrine, Actions, Death, Resurrection, and Ascension of Jesus: seeing nothing hath happened in the same, which was not foretold in the Prophets of God; not any thing foreshewed by the same Prophets concerning the Messias, which was not fulfilled most exactly, within the compasse and course of Iesus abode upon earth, we may most certainly assure our selves, that as God can neither foretell an untruth, nor yield testimony to the same: so can it not be, but that these things which we have shewed to have been so manifestly fore-prophecied, and so evidently accomplished: must needs ascertain us, that Iesus was the true Messias: Which thing shall yet more particularly appear, by that which ensued by his power and virtue, after his Ascension; which shall be the Argument of the section that followeth.

§ 3. *How Jesus proved his Deitie after his departure to Heaven.*

AS by the Deeds and Actions of Jesus while he was upon earth, compared with the predictions of Gods Prophets from time to time; he hath been declared

clared in the former Sections, to be the true Messias and Saviour of the world; so in this that now we take in hand, shall the same be shewed by such things, as ensued after his Ascension and departure from this world, Wherein his Power and Deitie appeared more manifestly (if it may be) then in other his works which he wrought in this life. In which kind, albeit, I might treat of many and almost infinite branches; yet for order and brevitie sake, I mean onely to take in consideration these few that ensue: wherein, not onely the Power of Jesus, but also his Love, his Care, his Providence, and most perfect accomplishement of all his Promises; and finally, the Justification of all his Speeches, Prophecies, and Doctrines upon earth, have been declared. The contents of this third Section.

And to reduce what is to be said herein to some order and method; it is to be noted, that in the first place shall be considered the sustentation, protection, increase, and continuation of Iesus little Church and Kingdome, that himself first planted and left upon earth. The second consideration shall be of his Apostles and their actions. The third, of his Evangelists. The fourth of his Witnesses and Martyrs throughout the world. The fifth, shall treat of the kingdome of infernall powers beaten down by his virtue. The sixth, of the punishement and just revenge that lighted upon his enemies, who most impugned his divine Person in this world. The seventh and last shall declare the fulfilling of all such Prophecies and Predictions as proceeded from his divine Mouth, while he was conversant upon earth. The division of the particular considerations ensuing.

Now then for the first it is to be considered, that at Iesus departure out of this world from the Mount Olivet, S. *Luke* reporteth, that all the multitude of his followers, which there had beheld his Ascension into heaven, returned back together into the city of Ierusalem, The 1 Consideration, Christs Church.

lem, and there remained in one house together; continuing in prayer, and expectation what should become of them. The whole City was bent against them themselves were poor and simple people; and divers them women: Lands or revenues they had not to maintain them; nor friends in Court to give them countenance against their enemies. The name of JESUS most odious; and whosoever did favour him was counted a traitour and enemy to the State. There wanted not (perhaps) among them, who considering great multitude, would imagine with themselves, what should become of them; where they should find maintain and sustain them; what should be the of that feeble Congregation? For abroad they dare not go for fear of persecution; and continue long together they might not, for want of necessaries. Besides that, every hour they expected to be molested and drawn forth, by Catchpoles and Officers. And also in these distresses, the fresh memory of Jesus, and sweet promises made unto them at his departure; also the delectable presence of his blessed mother, and her often exhortations and encouragements unto them, did comfort them greatly, as well may be supposed: yet to him that by humane reason should ponder and weigh their present state and condition it could not chuse but seem hard, and no way durable.

The state of Christs first Church.

But behold upon the sudden, when they had continued now ten dayes together, and might by all probability find themselves in very high degree of temporall distresses: Jesus performed his promise of sending them a COMFORTER, which was the holy Ghost. By whose coming, besides the internall joy, and incredible alacrity and exultation of mind, they received also fortitude and audacity to go forth into the world. They received the gift of tongues, enabling them to converse

The coming of the holy Ghost, and what comforts he brought with him. Acts. 2.

converse and deal with all sorts of people. They received wisdome and learning, with most wonderfull illumination in highest mysteries, whereby to preach, to teach, and convince their adversaries. They received the gift of Prophecy, to fore-tell things to come; together with the power of working Signs and Miracles, whereby the whole world remained astonished. And for a taste or earnest-penny of that which should ensue, concerning the infinite increase of that little Congregation: they saw three thousand of their adversaries converted to them in one day, by a Sermon of S. *Peter*.

Which increase went on so fast for the time that ensued, that within fourty years after, the Gentiles themselves confesse, that the branches of this Congregation were spread over all the world, and began to put in fear the very Emperours themselves. Whereof not long after, a man as learned as ever was any, converted from Paganisme to Christianity, beareth record, in his Defense to an Emperour and his Officers, who, according to the nature of persecutours, accounted Christians for Traitours to his State and Dignity. Which vulgar objection, this foresaid learned man refuteth in these words.

Sueton. in vita Nero. Corn. Tac. l. 5. hist.

"If we were enemies to your Estate, you might "well seek new Cities and Countries whereof to bear "Government; for that you should have in your Em- "pire more Enemies then Citizens. We have filled "your Towns, your Cities, your Provinces, your Islands, "your Castles, your Fortereſſes, your Tents, your "Camps, your Courts, your Palaces, your Senates, and "your Market-places. Onely we have left your Ido- "latrous Temples unto your selves: all other places "are full of Christians. If we were enemies, what "dangerous warres might we make against you (al- "beit our number were farre lesse,) who esteem so little

Tertullian in Apolog. ad gentes.

" little of our lives, as to offer our selves daily to be
" slain at your hands? This then is your safety in very
" deed, not your persecuting of us, but that we are ho-
" nest, patient, and obedient; and that it is more
" lawfull in Christian Religion, to be killed, than
" to kill.

The wonderful quick increase of Christs Church. In Præfat. Apolog.

By which words of *Tertullian*, in this first beginnings and infancy (as it were) of Christian Religion (for he lived in the second Age after Christ) we see how this little flock and Kingdome of Iesus was increased, notwithstanding all the resistance and violence of the world against it. Which appeareth by the same *Tertullian* to have been such, and was even at that time when he wrote those words; (the fourth Persecution being then in most fury:) as all the Malefactours of the world together had not so much rigour shewed against them, as had the most innocent Christian that lived; for confessing onely that Name and Religion.

This then declared most apparently, that it could not proceed, but of some divine power and supernaturall assistance, that in so short a space, amidst the contradiction and opposition of so many adversaries; among the whips, and swords, and tortures, of so great, potent, and violent persecutours, this poor, simple, and feeble Congregation should pierce through, and augment it self so strongly. Especially, if we consider the outward means of this increase; wherein there was nothing to allure or content mans nature; nothing gorgeous, nothing delectable, nothing to please or entice certain sensuality.

The increase of Christians against nature.

Plutarch. in Apoth. Prin. regum. The proclamation of Cyrus Monarch of Media.

We read of an Emperour, that taking in hand to conquer the world, made this Proclamation for winning men unto his party: " Whosoever will come
" and be my Servant: if he be a foot-man, I will make
" him a horse-men. If he be a horse-man, I will make
him

"him ride with coaches. If he be a farmour, I will "make him a gentleman. If he poſſeſs a cottage, I "will give him a village. If he have a village, I will "give him a city. If he be lord of a city, I will make "him prince of a region and countrey. And as for "gold, I will poure it forth unto him by heaps and "weight, and not by number.

This was *Cyrus* Edict and Proclamation to his followers, very glorious (as we ſee) in pomp of words and oſtentation of ſtyle. Let us now compare the Proclamation of Jeſus, whoſe Entrance and Preface was: *Pœnitentiam agite*: Do ye penance. And then it followed: *In hoc mundo preſſuram habebitis*: In this world you ſhall receive affliction. And then again: *They ſhall whip and murder you.* And yet further; *You ſhall be hatefull in the ſight of all men, for my ſake.* Then there is adjoyned; *He that loveth his life ſhall loſe his ſoul.* After that enſueth; *He that will follow me, muſt bear his Croſs.* And finally the concluſion is; *He that cometh to me, and doth not hate his father, his mother, his wife, his children, his brethren, his ſiſters, as alſo his own life; he is not worthy to be my ſervant.*

Ieſus Proclamation. Mat. 3. Iohn 16. Mat. 10. Luke 9. Luke 14.

This was the entertainment propoſed by Jeſus, to ſuch as would come and ſerve under his Banner; with expreſſe proteſtation, that himſelf was ſent into the world, not to bring peace, reſt, and eaſe to fleſh and bloud; but rather to be the cauſe of ſword, fire, tribulation, combate, and enmity. And yet with theſe cold offers, preſented to the world by poor, abject, and moſt contemptible officers, and by this doctrine, ſo croſs and oppoſite to mans nature, inclination, and ſenſual appetite; he gained more hearts unto him within the ſpace of fourty years, (as hath been ſaid) then ever did Monarch in the world poſſeſs loving ſubjects, by whatſoever temporal allurement they did or might

Mat. 5.

propose. Which argueth most evidently, the omnipotent puissance of him, that contrary to mans reason, could bring to passe so miraculous a conquest.

The 2. Consideration. Of Christs Apostles.

There followeth in order the consideration of Christs Apostles; which in some respect may be said more strange and wonderfull then the former, in that they being both rude and simple, and unlettered men, (and for the most part of the baser sort) should be chosen and assigned to so great a work, as was the conversion of all Countreys and Nations; and to stand in combate with the power, learning, and wisdome of all the world. Neither onely had they to contend and fight against their enemies, but also to direct, and govern, and manage all those, who should be adjoyned to their Masters kingdom. To which charge, they seemed so untoward and insufficient in all that time wherein they lived with him upon the earth; as by their questions and demands made unto him a little before his Passion, they might appear to have learned very little, in three whole years conversation and instruction; and in very deed to be incapable of so high mysteries and functions.

Yet notwithstanding these men, who of themselves were so weak and impotent, after strength and confirmation received by the descending of Gods holy Spirit into them; became so perfect, able, and most excellent men, as they brought the whole world in admiration of them: not onely by the most exquisite perfection of their doctrine, (wherein of a sudden, without study, they excelled and convinced the greatest Philosophers then living:) but also, and that especially, by the rare and stupendious Miracles which they wrought in the sight of all men. The contemplation whereof, as Saint *Luke* reporteth, drove the beholders not onely into great marvel, but also into fear and exceeding terrour.

Acts 2.

And

And for example, he recounteth the reſtoring of a lame man at the Temple-gate of Jeruſalem, which had been a Cripple for the ſpace of fourty years or more; and the miracle done and teſtified in the preſence and knowledge of all the City. He recordeth alſo the dreadfull death of *Ananias* and *Sapphira*, by the only ſpeech and voice of S. *Peter*: as in like manner, the healing of infinite ſick people by the preſence and ſhadow of the ſame Apoſtle. He reporteth the moſt wonderfull deliverance of the ſaid S. *Peter* out of the hand and priſon of *Herod* by an Angel. The variety of languages which all the Apoſtles ſpake. The viſible deſcending of the holy Ghoſt upon all ſuch, on whom the ſaid Apoſtles did but lay their hands. The miraculous Converſion of S. *Paul*, by Chriſt appearing unto him in the way when he went to perſecute. Of which miracle, S. *Paul* proteſted in every place afterward, and once eſpecially, in open audience and judgement before *Agrippa* the King, and *Feſtus* Governour of Jury.

The Apoſtles Miracles.

Acts 3.

Acts 2.

1 Cor. 15. 2 Cor. 12. Act. 9. 22. 26.

Theſe miracles and many more are recorded by S. *Luke*, whereof ſome part were ſeen by himſelf, and the reſt moſt evident to all the world, as done in publick before infinite witneſſes. Neither is it poſſible they ſhould be forged, for that (as in the like I have noted before) it had been moſt eaſie to have refelled them, and thereby to have diſcredited the whole proceedings of Chriſtian Religion in thoſe firſt beginnings. As for example, if the miracle of *Peters* delivery forth of the hands and priſon of *Herod Agrippa*, had any way been to be touched with falſhood, how many would there have been of *Herods* Officers, Courtiers, Servants or Friends, that for defence of their Princes honour, (ſo deeply tainted by this narration of S. *Luke*, publiſhed not long after the thing was done:) how many (I ſay) would have offered themſelves to refute and diſgrace

The Miracles repeated of the Apoſtles, could not be feigned.

the Writers thereof, having so pregnant means by publick record to do the same? So again, whereas the same *Luke* reporteth of his own knowledge, that in a city of Macedonia, named Philippi, S. *Paul* and *Silas* after many miracles done, were whipped and put in prison, with a diligent guard, in the lowest prison of all; their feet locked fast in stocks of timber; and that at mid-night, when *Paul* and *Silas* began to pray, the whole prison was shaken, and all the doors thrown open; as also the gyves, not onely of those two, but of all the other prisoners, upon a sudden burst in sunder; and that thereupon, not onely the Jaylour cast himself at the feet of *Paul*, but the Magistrates also, (who the day before had caused them to be whipt) came and asked them pardon, and entreated them to depart from their city: This story (I say) if it had been false, there needed no more for confutation thereof, but onely to have examined the whole city of Philippi, which could have testified the contrary.

Acts 16.

None ever durst impugne the Miracles of our Apostles but by calumniation.

And yet amongst so many adversaries and eager impugners of Christian Religion as Gods enemy stirred up in the Primitive Church, of all sorts and sects of people; no one ever appeared, that durst attempt to take in hand the particular improving of these or the like Miracles, but rather confessing the facts, sought always to discredit them by other sinister calumniations: namely and commonly, that they were wrought by the deceits and slights of Art-magick. Thus said the Jews of the miracles of Jesus; and so said *Julian* the Apostate of the wonderfull strange things done by S. *Peter* and S. *Paul*, affirming them to have been the most expert in Magick of any that ever lived; and that Christ wrote a special book of that profession, and dedicated the same to *Peter* and *Paul*; whereas notwithstanding, it is most evident, that *Paul* was a persecutour divers years after Christ departed. One *Hierocles* also wrote a book

Mat. 12. Aoud Cyril. l 1 cont. Iul. Aug. lib. de vera Relig.

book, wherein he feigneth *Apollonius Tyaneus* to have done the like miracles by Magick, which Christ and his Apostles did by divine power. And finally, it is a general opinion that both *Nero* and *Julian* gave themselves so extremely to the study of that vain science, as no men did ever the like; upon emulation only of the miracles done in Rome by *Peter* & *Paul* when *Nero* lived, and by other Saints and disciples, in the time of *Julian*. Euseb. lib. cont. Hiero.

But what was the end? *Pliny*, that was a Pagan, writeth this of *Nero*; that as no man ever laboured more then he in that science: so no man ever left a more certain testimony of the marvellous exceeding vanity thereof. The like in effect writeth *Zosimus* of *Julian*, albeit himself a malitious heathen. And if it were not written; yet their several extraordinary calamities, and most miserable deaths, which by all their magick they could not foretell, doth sufficiently testifie the same unto us: especially the last words of *Julian*: *Vicisti Galilæe, vicisti.* Thou hast won (O Galilean,) thou hast gotten the victory. Acknowledging thereby, as well the truth of Christs miracles and of his followers, as also the vanity, folly, and madnesse, of his own endeavours. Plin. l 30. Nat. hist c. 1. Zosimus in vit. Iulia. Niceph l 10. c. 35. hist.

Thus then went forward Christs Apostles, and preached him every where throughout the world: *Domino cooperante: & sermonem confirmante, sequentibus signis*, that is, (as S. *Mark* affirmeth;) our Lord Jesus working with them, and confirming their preaching by signs and miracles. In respect of which benigne assistance of Jesus in their actions: S. *Luke* saith further: *they dealt most confidently in our Lord: his word of grace giving testimony to their doings, and shewing forth signs and most prodigious wonders by their hands.* No persecution, no terrour, no threats of enemies, no difficulty, or danger that might occurre, could stay them from their course of setting forth Christs name and glory. And they were so assured of the truth, by the inward The success of the Apostles. Mar. 16. Acts 14. The assurance of the Apostles.

illuminations which they had, and by this certain testimony of Gods favour and assistance in doing miracles: as one of them writeth thus: *That which we have heard, which we have seen with our eyes, which we have beheld, which our hands have handled of the word of life: that we do testifie and announce unto you.* And an other, * who had been a grievous persecutor, & was converted without conference with any Christian in the world; said, *of Jesus Christ that was dead, and risen again*: that, *neither tribulation, nor distresse, nor famine, nor beggary, nor danger, nor persecution, nor dint of sword*, could daunt him from the service of such a master. And in another place, he saith, that he esteemed all things in this world, wherein a man might glory, to be as very dung and detriments, in respect of the eminent knowledge, (that is his word) of his Lord Jesus Christ. In which very name, he took so exceeding great delight: as in a few Epistles which he left written: he is observed to have used this sentence, *Dominus noster Jesus Christus*, above two hundred times.

1 Joh. 1.

* S. Paul.

Rom. 8.

Phil. 3.

The joyfull ending of the Apostles.

Neither endured this in these Apostles, for a time onely, but all their lives, which as they spent with alacrity in the service of Jesus: so in the end they gave up the same most chearfully, to whatsoever death presented it self, for confirmation and sealing of their former doctrine: never so full of confidence, courage, and consolation as at that hour: nor ever so boldly denouncing their Master, or talking so joyfully of rewards, Crowns, and Kingdomes; as at the very last instant and upshot of their worldly combat. This then declareth most manifestly, that the actions of these men, proceeded not of humane spirit, nor could be performed by the power of man, but by the divine force and supernaturall assistance of their Lord and God, whom they confessed.

2 Tim. 4. 1 Thes. 2.

The third consideration Of the Evangelists.

And thus much in brevitie, of Christs Apostles. There

There ensue his **Evangelists**: that is, such men, as have left unto us written, his birth, life, doctrine, and death. Wherein is to be noted, that Jesus being God, took a different way from the custome of man, in delivering unto us his laws and precepts. For that men, who have been lawmakers unto the world, knew no surer way of publishing their laws, and procuring authority to the same; then to write them with their own hands, and in their life time to establish their promulgation. So *Lycurgus*, *Solon*, and others among the Grecians: *Numa* to the Romans: *Mahomet* to his Saracens: and divers other in like manner. But Jesus to shew his divine power in directing the pen and stile of his Evangelists, would not leave any thing written himself, but passed from this world in simplicity and silence, without any further shew or ostentation of his own doings; meaning notwithstanding by his eternal wisdome, that the prophesie of *Ezekiel* shou'd be fulfilled, which fore-signified the being of his four irrefragable witnesses, which day and night without rest, should preach, extoll, and magnifie their Lord and Master, to the worlds end.

Iesus left nothing written by himself.

Ezek. 1.

Four then were fore-prophesied, and four (as we see) by Gods providence were provided, to fulfill the same prophesie; The first and last, are two Apostles, that wrote as they had seen. The two middle are two Disciples, who registred things, as they had understood by conference with the Apostles: The first Gospel was written by an Apostle, to give light and open the way to all the rest: And the last, in like manner was written by an Apostle; to give authority and confirmation to all the former. The first was written in Hebrew or Jewish tongue, for that Jesus actions were done in that countrey; to the end that either thereby the whole nation might believe them, or the obstinate impugne them. The other three, were written

The different qualities, and circumstances of the four Evangelists.

in the publick tongues of all other nations; that is, in the Greek and Roman languages if it be true (* which divers hold,) that S. *Marks* Gospel was first written in Latine.

* See Armacan. l. 9. de quæst.

Circumstances of truth in our Evangelists.

They wrote their Stories in divers countreys, each one remaining far distant from another; and yet agree they all (as we see) most exactly, in the very same narration. They wrote in divers times, the one after the other; and yet the later did neither correct nor reprehend any thing in the former. They published their stories, when infinite were alive that knew the facts, and many more that desired to impugne them. They set down in most of their particular narrations, the time, the day, the hour, the place, the village, the house, the persons, the men, the women, and other the like. Which circumstances, the more they are in number, the more easie to be refuted, if they were not true. Neither did they in Jury write of things done in Judea; but in the same countrey it self: in towns and cities that were publickly known; in Bethania and Bethsaida, villages hard by Jerusalem; in the Suburbs and hills about the Citie; in such a street, at such a gate, in such a porch of the Temple, at such a fish-pool, which all people in Jerusalem did every day behold.

The publishing of our Gospel.

They published their writings in their own lifetime; and preached in word so much as in writing they had recorded. They permitted the same to the judgement and examination of all Christs Church; especially of the Apostles, who were able to discern every least thing therein contained. So *Mark* set forth his Gospel, by the instruction and approbation of S. *Peter*: as also did S. *Luke*, by the authority of S. *Paul*. They altered not their writings afterward, as other Authours are wont, in their later editions: nor ever corrected they any one jot of that which they had first set down. And that which never happened, in any other wri-

Hieron. in catalog Script. Eccl.

writings in the world beſides, nor ever Prince or Monarch was able to bring to paſſ, for credit of his edicts or ſanctions; they gave their lives for defence and juſtifying of that they had written.

Their manner of writing is ſincere and ſimple; without all art, amplification, or Rhetorical exornation. They flatter none: no not Jeſus himſelf, whom they moſt adore: nor in confeſſing him to be their God and Creatour, do they conceal his infirmies of fleſh, in that he was man: as his hunger and thirſt, his being weary, how he wept, his paſſions of fear; and the like. So likewiſe, in the Apoſtles that were the Governours, ſuperiours, and heads of all the reſt: do theſe Evangeliſts diſſemble, hide, or paſſe over no ſuch things as were defects and might ſeem to worldly eyes, to turn to their diſcredits. As for example; how Christ rebuked them for their dulneſs in underſtanding, how after long inſtruction, they propoſed notwithſtanding very rude and impertinent queſtions unto him: how *Thomas* would not believe the atteſtation of his fellows; how S. *John*, and S. *James* the ſonnes of *Zebede* ambitiouſly ſollicited to have the preeminence of ſitting neareſt to Chriſt in glory. Which later clauſe, being ſet down clearly by S. *Mark*, while yet S. *John* the Apoſtle was living; the ſame was never denyed nor taken ill by the ſaid Apoſtle, neither S. *Mark's* Goſpel the leſſe approved by him, albeit he lived longeſt, and wrote laſt of all the reſt.

The manner of ſtyle in our Evangeliſts.

Mat. 21. Mar. 2. Joh. 7. Luc. 19.

Mar. 15. Iob. 10.

Marc. 10.

Nay, which is more, and greatly (no doubt) to be obſerved: theſe Evangeliſts were ſo ſincere and religious in their narrations: as they noted eſpecially the imperfections of themſelves, and of ſuch other as they principally reſpected. So S. *Matthew* nameth himſelf *Matthew the Publican*. And ſo S. *Mark* being *Peters* diſciple, recordeth particularly how S. *Peter* thrice denied his maſter. S. *Luke*, that was ſcholar & dependent of

A ſpecial point to be obſerved in our Evangeliſts.

Mat. 10. Mar. 14.

Act. 15. of Saint *Paul*, maketh mention alone, of the little differences between *Paul* and *Barnabas*; and in the ſtory of S. *Stephens* death, after all his narration ended he addeth a clauſe, that in humane judgement might have been left out, to wit: *Saulus erat conſentiens nec*
Act. 7. *ejus*. *Saul* was conſenting and culpable of *Stephens* death. Whereby we may perceive moſt perſpicuouſly, that as theſe men were plain, ſincere, and ſimple, and far from preſuming to deviſe any thing of themſelves: ſo were they religious, and had ſcruple to paſſe over or leave out any thing of the truth in favour of themſelves, or of any other whoſoever.

Theſe mens writings then, were publiſhed and received for undoubted truth, by all that lived in the very ſame age, and were privie to the particulars therein conteined. They were copied abroad into infinite mens hands, and ſo conſerved with all care and reverence, as holy and divine Scripture. They were read in Churches, throughout all countreys and Nations: expounded, preached, and taught by all paſtours: and commentaries made upon them, by holy Fathers from time to time. So that no doubt can be made, but that we have the very ſame writings incorrupt, as the Authours left them: for that it was impoſſible for any enemy to corrupt ſo many copies over all the world, without diſcovery and reſiſtance. And the ſame very text, words, and ſentences, which from age to age, the learned Fathers do alledge out of theſe Scriptures, we find them now, as they had them at that time. As for example: S. *John* that lived longeſt of all the Apoſtles and Evangeliſts, had among other ſcholars and auditours, *Papias*, *Ignatius* and *Polycarpus*; all which agree of the four Goſpels and other writings, left unto us in the new Teſtament; affirming S. *John* to have approved the ſame. Theſe men were maſters again to *Juſtin* Martyr, *Irenæus*, and other, whoſe writ-

No doubt but that we have the true writings of our Evangeliſts.

ings

tings remain unto us. And if they did not; yet their sayings and judgements touching the Scriptures, are recorded unto us by *Eusebius* and other Fathers of the next age after, and so from hand to hand until our dayes. So that of this, there can be no more doubt, then whether Rome, Constantinople, Hierusalem, and other such renowned Cities known to all the world at this day: be the very same, whereof Authours have treated so much in ancient times. Euseb. l. 5. hist. cap. 15.

And thus much of Christs Evangelists; for whose more credit, and for confirmation of things by them recorded; his divine providence pre-ordained, that infinite witnesses, (whom we call Martyrs) should offer up their blood in the Primitive Church and after. Whereas for no other doctrine, profession, or religion in the world, the like was ever heard of, albeit among the Jews, in time of the *Macchabees*, and at some other times also, when that Nation for their sins were afflicted by Heathen Princes: some few were tyrannized and injuriously put to death: yet commonly, and for the most part, this was rather of barbarous fury in the Pagans for their resistance, then directly for hatred of Jewish religion. And for the number, there is no doubt, but that more Christians were put to death within two moneths for their belief throughout the world: then were of Jews in 2000 years before Christs coming. Which is undoubtedly a matter very wonderfull; considering, that the Jewish religion impugned no lesse the Pagan Idolatry, then doth the doctrine of the Christians. But this came to passe, that Christs words might be fulfilled, who said; *I come not to bring peace, but the sword.* And again: *I send you forth as sheep among wolves.* That is to say; to be torn and harried, and your bloud to be devoured. The fourth consideration. Of Martyrs. Machab. li. & 2. Mat. 5. Mat. 10.

In which extreme and most incredible sufferings of Christians, 3 points are worthy of great consideration: 3 Points to be considered in our Martyrs.

The

The first, what infinite multitudes of all states, conditions, sex, qualities, and age, did suffer daily for testimony of this truth. The second: What intollerable and unaccustomed torments, not heard of in the world before, were devised by Tyrants for afflicting this kind of people. The third: what invincible courage, and unspeakable alacrity the Christians shewed, in bearing out these afflictions, which the enemies themselves could not attribute but to some divine power and supernatural assistance.

* See the narration of Philaas bishop in Africa, touching his point, alledged by Eusebius l. 8 hist. ca. 11. & 12.

The singular alacrity of Christians in their sufferings. Tertul. in apolog.

And for this later point of comfort in their sufferings, I will alledge onely this testimony of *Tertullian* against the Gentiles; who objected, that wicked men suffered also, as well as Christians. Whereto this learned Doctour made answer in these words; Truth it is, that many men are prone to ill, and do suffer for the same: but yet dare they not defend their evil to be good, as Christians do their cause. For that every evil thing by nature, doth bring with it either fear or shame: and therefore we see, that malefactours albeit they love evil; yet would they not appear so to the world, but desire rather to lie in covert. "They "tremble when they are taken; and when they are "accused, they deny all, and do scarce oftentimes "confesse their doings upon torments. And finally, "when they are condemned, they lament, moan, and do "impute their ill fortune to destiny, or to the Planets. "But the Christian, what doth he like to this? Is there "any man ashamed? or doth any man repent him "when he is taken, except it be for that he was not ta-"ken sooner? If he be noted by the enemy for a Chri-"stian; he glorieth in the same: if he be accused; he "defendeth not himself: if he be asked the question; "he confesseth it willingly: if he be condemned, he "yieldeth thanks. What evil then is there in this Chri-"stian cause, which lacketh the natural sequel of evil?

I mean,

"I mean fear, ſhame, te giverſation, repentance, ſor-
"row, and deploration? What evil (I ſay) can this
be deemed, whoſe guiltineſſe is joy? whoſe accuſation
is deſire? whoſe puniſhment is happineſs.

Hitherto are the words of learned *Tertullian*, who was an eye-witneſſe of that he wrote, and had no ſmall part in the cauſe of thoſe that ſuffered, being himſelf in that place and ſtate, as daily he might expect to taſte of the ſame affliction. To which combate, how ready he was, may appear by divers places of his his Apology, wherein he uttereth (beſides his zeal and fervour) a moſt confident ſecurity, and certain aſſurance of Jeſus aſſiſtance, by that which he had ſeen performed in infinite other in their greateſt diſtreſſes, from the ſame Lord before. So that nothing doth more aſcertain us of the divine power and omnipotency of Jeſus, then the fortitude invincible, which above all humane reaſon, force, and nature, he imparted to his Martyrs. Jeſus aſſiſtance to his Martyrs.

After which conſideration, there cometh to be weighed the fifth Point before mentioned, which is, of the ſame power and omnipotency of Jeſus, declared and exerciſed upon the Spirits infernall. Which thing, partly may appear by the Oracles alledged in the end of the former Section, (wherein thoſe Spirits fore-told that an Hebrew Child ſhould be born, to the utter ſubverſion and ruine of their Tyrannicall dominion:) And much more at large, the ſame might be declared, by other Anſwers & Oracles uttered after Chriſts Nativity, and regiſtred in the monuments even of the Heathens themſelves. Whereof he that deſireth to ſee more ample mention, (eſpecially out of *Porphyry*, who then was living,) let him read *Euſebius* ſixth book, *De preparatione Evangelica*, where he ſhall finde ſtore, and namely, that *Apollo* many times exclaimed: *Hei mihi, ingemiſcite! Hei mihi! Hei mihi! Oraculorum defecit* The 5. Conſideration. The ſubjection of Spirits.

defecit me claritas! Wo unto me! lament ye with me! wo unto me! wo unto me! for that the honour of Oracles hath now forsaken me. Which complaints and lamentations, are nothing else but a plain confession, that Jesus was he, of whom a Prophet said divers ages before, *Attenuabit omnes Deos terræ*: he shall wear out and bring to beggary all the Gods or Idols of the earth. This confessed also the wicked Spirits themselves, when at Christs appearing in Jury, they came unto him at divers times, and besought him, not to afflict or torment them, nor command them presently to return to hell; but rather to permit them some little time of entertainment in the sea or mountains, or among herds of swine, or the like. Which confession they made in the sight of all the world, and declared the same afterwards by their facts and deeds.

Sopho. 2.

Of the miraculous ceasing of Oracles at Christs appearing.

For presently upon Jesus death, and upon the preaching of his Name and Gospel throughout the world, the Oracles which before were abundant in every Province and Countrey were put to silence. Whereof I might alledge the testimonies of very many Gentiles themselves, as that of *Juvenal*:

Iuv. Satyr. 6.

Cessant Oracula Delphis,

All Oracles at Delphos, do now cease, *&c.* That also of another Poet:

Lucan.

Excessere omnes adytis, arisque relictis
Dii quibus imperium hoc steterat, &c.

"That is, the gods by whom this Empire stood, are all "departed from their Temples, and have abandoned "their Altars and places of habitation. *Strabo* also hath these express words: *The Oracle of Delphos at this day, is to be seen in extreme beggary and mendicity.* And finally, *Plutarch*, that lived within one hundred years after Christ, made a special book, to search out the causes, why the Oracles of the gods were

Strab. l. 9. Geograph. Plutar. de perfect. Oracul.

ceas-

ceased in his time. And after much turning and winding many wayes, resolved upon two principal points, as causes thereof. The first, for that in his time there was more store of Wise-men then before, whose answers might stand in stead of Oracles: and the other, that peradventure the Spirits which were accustomed to yield Oracles, were by length of time grown old and dead. Both which reasons in the common sense of all men, must needs be false; and by *Plutarch* himself, cannot stand with probability. For first, in his books which he wrote of the lives of antient famous men, he confesseth, that in such kind of wisdome as he most esteemed, they had not their equals among their posterity. Secondly, in his Treatises of Philosophy, he passeth it for a ground, That Spirits, not depending of material bodies, cannot die or wax old; and therefore of necessity we must conclude, that some other cause is to be yielded of the ceasing of these Oracles, which cannot be but the presence and commandment of some higher power, according to the saying of S. *John*: *To this end appeared the Sonne of God, that he might dissolve (or overthrow) the works of the devil.*

Two insufficient causes.

1 Iohn 3.

Neither did Jesus this alone in his own person, but gave also power and authority to his disciples and followers to do the like, according to their Commission in S. *Matthews* Gospel · *Super omnia Dæmonia & spiritus immundos, &c.* You shall have authority over all Devils and unclean spirits. Which Commission, how they afterward put in execution, the whole world yeldeth testimony. And for example sake onely, I will alledge in this place, an offer or challenge made for proof thereof by *Tertullian*, to the Heathen Magistrates and persecutours of his time: his words are these. *Let there be brought here in presence before your Tribunal seats some person, who is certainly known to be possessed with a wicked spirit, and let that*

Mat. 10.

Tertul. in Apolog. ad gentes.

spirit

spirit be commanded by a Christian to speak, and he shall as truly confess himself to be a devil, as at other time to you he will falsly say, that he is a god. Again at the same time, let there be brought forth one of those (your Priests or Prophets) that will seem to be possessed by divine Spirit, I mean of those that speak gasping, &c. (in whom you imagine your gods to talk) and except that spirit also (commanded by us) do confess himself to be a devil, (being indeed afraid to lie unto a Christian:) do you shed the bloud of the Christian in that very place, &c. None will lie to their own shame, but rather for honour or advantage; yet those spirits will not say to us, that Christ was a Magician, as you do: nor that he was of the common condition of men. They will not say he was stoln out of his Sepulchre, but they will confesse, that he was the Virtue, Wisdome, and Word of God; that he is in Heaven, and that he shall come again to be our judge, &c. Neither will those devils in our presence deny themselves to be unclean spirits, and damned for their wickednesse, and that they expect his most horrible judgement, professing also that they do fear Christ in God, and God in Christ; and that they are made subject unto his servants.

A most confident offer made by Tertullian.

Hitherto are the words of *Tertullian*, containing (as I have said) a most confident challenge, and that upon the lives and bloud of all Christians, to make trial of their power in controlling those spirits which the Romans and other Gentiles adored as their gods. Which offer, seeing it was made and exhibited to their persecutours themselves, then living in Rome; well may we be assured, that the enemy would never have omitted so notorious an advantage, if by former experience he had not been perswaded that the joyning herein would have turned and redounded to his own confusion.

And this puissant authority of Jesus imparted to Christians,

Christians, extended it self so far forth, that not only their words and commandments, but even their very presence did shut the mouths and drive into fear these miserable spirits. So *Lactantius* sheweth that in his dayes, among many other examples of this thing, a lay serving-man that was a Christian, following his master into a certain Temple of Idols, the gods cried out, that nothing could well be done as long as that Christian was in presence. The like recordeth *Eusebius* of *Diocletian* the Emperour, who going to *Apollo* for an Oracle, received answer, *That the just men were the cause that he could say nothing*. Which just men, *Apollo's* Priests interpreted, to be meant Ironically of Christians; and thereupon, *Diocletian* began his most cruel and fierce Persecution in *Eusebius* dayes. *Sozomenus* also writeth, that *Julian* the Apostata endeavouring with many sacrifices and conjurations to draw an answer from *Apollo Daphnæus*, in a famous place called Daphne, in the suburbs of Antioch; understood at last by the Oracle, that the bones of S. *Babylas* the Martyr, that lay near to that place, were the impediment why that god could not speak. And thereupon, *Julian* presently caused the same body to be removed. And finally, hereof it proceeded, that in all sacrifices, conjurations, and other mysteries of the Gentiles, there was brought in that Phrase recorded by scoffing *Lucian*, *Exeant Christiani:* Let Christians depart: for that while they were present, nothing could be well accomplished.

The wonderfull authority of Christians over spirits. Lact. lib. 4. divin. Instit. cap. 19.

Euseb. l. 5. de præp. Evang.

Sozom. l. 3. hist. cap. 18.

Lucian. in Alex.

To conclude, the Pagan *Porphyry*, that of all other most earnestly endeavoured to impugne and disgrace us Christians, and to hold up the honour of his enfeebled Idols; yet discoursing of the great plague that raged most furiously in the City of Messina in Cicily, where he dwelt; yieldeth this reason, why *Æsculapius* the god of Physick (much adored in that place)

Porph. lib. 1. cont. Christ. apud Euseb. l. 5. c. 1 de præp. Evang.

A marvellous confession of Porphyry.

was not able to help them. *It is no marvel* (saith he) *if this city so many years be vexed with the plague, seeing that both Æsculapius and all other gods be now departed from it by the coming of Christians. For since that men have begun to worship this Jesus, we could never obtain any profit by our god.* Thus much confesseth this patron of Paganism, concerning the maim that his gods had received by Jesus honour. Which albeit he spake with a malicious mind to bring Christians in hatred and persecution thereby; yet is the confession notable, and confirmeth that story which *Plutarch* in his fore-named book doth report; That in the latter years of *Tiberius* reign, a strange voice and exceeding horrible clamour, with hideous cryes, screiches, and howlings, were heard by many in the Grecian sea, complaining that the great god PAN was now departed. And this, *Plutarch* (that was a Gentile) affirmeth to have been alledged and proved before the Emperour *Tiberius*; who marvelled greatly, and could not by all his divines and south-sayers, whom he called in that consultation, gather out any reasonable meaning of this wonderfull accident. But we Christians, comparing the time wherein it happened, unto the time of Jesus death and Passion, and finding the same fully to agree, may more then probably perswade our selves, that by the death of their great god PAN (which signifieth All) was imported the ruine and utter overthrow of all the wicked spirits and Idols upon earth.

A pretty story of Plutarch.

Plutarch. in defectu Oracul.

The 6. Consideration. The punishment of enemies.

And thus hath the Deitie of Iesus been declared and proved by his omnipotent power, in subduing infernal enemies. Now resteth it for us to make manifest the same, by his like power and divine Iustice, shewed upon divers of his enemies here on earth; whose greatest punishment, albeit for the most part, he reserveth for the life to come: yet sometimes, for manifestation of his omnipotency, (as especially it was behovefull in those

those first dayes of his appearance in the world) he chasteneth them also even here on earth, in the eye and sight of all men. So we read of the most infamous and miserable death of *Herod* the First, surnamed *Ascalonita*, who after his persecution of Christ in his Infancy, and the slaughter of the Infants in Bethleem for his sake; was wearied out by a loathsome life in fear and horrour of his own wife and children, whom after he had most cruelly murdered, was enforced also by desperation through his unspeakable vexations, griefs, and torments, to offer his own hand to his own destruction, if he had not been staid by his friends that stood about him.

1. Herod Ascalonita. Ioseph. l.17. antiq.ca.10. & lib. 1 de bel. Iud. cap.21.

After him, *Archelaus* his eldest sonne, that was a terrour to Jesus at his return from Egypt, fell also by Gods Justice into marvellous calamities. For first, being left as King by his father; *Augustus* would not allow or ratifie that succession; but of a King, made him a Tetrarch, assigning to him onely the fourth part of that Dominion which his father had before. And then again, after nine years space, took that away in like manner, with the greatest dishonour he could devise; seizing upon all his treasure and riches by way of confiscation, and condemning his person to perpetual banishment, wherein he died most miserably in Vienna in France.

2. Archelaus. Ioseph. l. 17. antiq. c. 15. l. 2. de bel. & Iuda. cap. 6.

Not long after this, the second son of *Herod* the First, named *Herod Antipas*, Tetrarch of Galilee, who put S. *John Baptist* to death, and scorned Jesus before his Passion, (whereat both himself and *Herodias* his concubine were present:) was deposed also by *Caius* the Emperour (being accused by *Agrippa* his neerest kinsman) and most contumeliously sent in exile, first to Lyons in France, and after that, to the most desart and inhabitable place of Spain, where he with *Herodias* wandered up and down in extreme calamity, so long

3. Herod Antipas. Ioseph. l.18. antiq.c.9 l.2 de Bel.c.8.

as they lived, and finally ended their dayes, abandoned of all men. In which misery also it is recorded, that the dancing daughter of *Herodias*, who had in her jollity demanded *John Baptists* head, being on a certain time enforced to pass over a frozen river, the ice brake, and she in her fall had her head cut off by the same ice, without hurting the rest of her body, to the great admiration of the lookers on.

Niceph. l. 1. cap. 20.

4. Herodias daughter.

5. Herod Agrippa.

The like event had another of *Herods* family, named *Herod Agrippa*, the accuser of the fore-named *Herod* the Tetrarch; who in his great glory and triumph, having put to death S. *James* the brother of Saint *John* Evangelist, and imprisoned S. *Peter*; was soon after in a publick assembly of Princes and Nobles at Cesarea, stricken from heaven with a most horrible disease, whereby his body putrified, and was eaten with vermin, as both S. *Luke* reporteth, and *Josephus* confirmeth. And the same *Josephus*, with no small marvel in himself, declareth, that at the very time when he wrote his story, (which was about seventy years after the death of *Herod* the first,) the whole progeny and offspring, kindred, and family of the said *Herod*, which he saith was exceeding great, by reason he had nine wives together, with many children, brothers, sisters, nephews, and kinsfolk,) were all extinguished in most miserable sort, and gave a testimony (saith *Josephus*) to the world, of the most vain confidence that men do put in humane felicity.

Acts 12. Ioseph. l. 19. antiq. cap. 7. lib. 18. 8. 7.

The stock of Herod soon extinguished.

And as the punishments lighted openly upon Jesus professed enemies in Jury, so escaped not also the Romans their chastisment; I mean such as especially had their hands in persecution of him, or of his followers after him. For first, of *Pontius Pilate*, that gave sentence of death against him, we read, that after great disgrace received in Jury, he was sent home into Italy, and there by manifold disfavour shewed unto him by the

The punishment of the Romans.

6. Pilate. Eutrop. l. 7. hist. Euseb. l. 2. c. 7. hist.

the Emperour his Master, fell into such desperation, as he slew himself with his own hands.

And secondly, of the very Emperours themselves, who lived from *Tiberius* (under whom Jesus suffered,) unto *Constantine* the great, under whom Christian religion took dominion over the world, (which conteined the space of three hundred years;) very few or none, escaped the manifest scourges of Gods dreadfull justice, shewed upon them at the knitting up of their dayes. For examples sake; *Tiberius*, that permitted Christians to live freely, and made a law against their molestation, as before hath been shewed, died peaceably in his bed. But *Caligula*, that followed him, for his contempt shewed against all divine power, in making himself a God; was soon murthered by the conspiracy of his dearest friends. *Nero* also, who first of all other began persecution against the Christians; within few moneths after he had put Saint *Peter* and Saint *Paul* to death in Rome, (having murthered in like manner his own mother, brother, wife, and master,) was upon the sudden, from his glorious estate and Majesty, thrown down into horrible distress and confusion, in the sight of all men; as being condemned by the Senate, to have his head thrust into a pillory, and there most ignominiously to be whipped to death: was constrained, for avoiding the execution of that terrible sentence, to massacre himself with his own hands, by the assistance of such as were dearest unto him.

Tertul. in Apolog. 6. Caligula. 7. Nero.

The like might be shewed in the tragical ends of *Galba*, *Otho*, *Vitellius*, *Domitian*, *Commodus*, *Pertinax*, *Julian*, *Macrinus*, *Antoninus*, *Alexander*, *Maximinus*, *Gordianus*, *Aurelianus*, *Decius*, *Gallus*, *Volusianus*, *Æmilianus*, *Valerianus*, *Gallienus*, *Cajus*, *Carinus*, *Maximianus*, *Maxentius*, *Licinius*, and others, whose miserable deaths, a noble man and Councellour

8. Many Emperours that died miserablely. Evagrius Scholast. l. 3. hist. c. 41.

well near a thousand years past, did gather against Zosimus a Heathen Writer, to shew thereby the powerfull hand of Iesus upon his enemies; adding furthermore, that since the time of *Constantine*, whilest Emperours have been Christians, few or no such example can be shewed, except it be upon *Julian* the Apostate, *Valens* the Arrian Heretick, or some other of like detestable notorious wickedness. And thus much of particular men chastised by Iesus.

9. The chastisement of Ierusalem and of the Iewish people.

But if we desire to have a full example of his justice upon a whole Nation together: let us consider what befell Ierusalem, and the people of Iury, for their barbarous cruelty practised upon him, in his death and Passion. And truly if we believe *Josephus* and *Philo*, the Iewish Historiographers, (who lived either with Christ, or immediately after him) it can hardly be expressed by the tongue or pen of man, what insufferable calamities and miseries, were inflicted on that people (presently upon the Ascension of Iesus,) by *Pilate* their Governour, under *Tiberius* the Emperour; and then again by *Petronius* under *Caligula*, and after that by *Cumanus*, under *Claudius*; and lastly, by *Festus* and *Albinus*, under *Nero*. Through whose cruelties that Nation was enforced finally to rebell and take arms against the Roman Empire, which was the cause of their utter ruine and extirpation by *Titus* and *Vespatian*. At what time, besides the overthrow of their City, burning of their Temple, and other infinite distresses, which *Josephus* an eye-witness protesteth, that no speech or discourse humane can declare: the same Authour recordeth eleven hundred thousand persons to have been slain, and four score and seventeen thousand taken alive, who were either put to death afterward in publick triumphs, or sold openly for bond-slaves into all the world.

Ioseph. l.19. antiq.l.2. & 3. de bel. Iudai Philo in Flacco, & l. 2. q. leg. Cornel.Tac. l. 12.

And in this universal calamity of the Iewish Nation, being the most notorious and grievous that ever happened to Nation or people, before or after them, (for the Romans never practised the like upon other;) it is singularly to be observed, that in the same time and place, in which they had put Iesus to death before; that is, in the feast of their Paschal, when their whole Nation was assembled at Ierusalem from all parts, Provinces, and Countreys of the earth: they received this their most pitifull subversion, and that by the hand of the Roman *Cæsar*, to whom by publick cry, they had appealed from Iesus but a little before. Yea, further it is to be observed and noted, that as they apprehended Iesus, and made the entrance to his passion upon the mount Olivet: so *Titus* (as *Iosephus* writeth) upon the same mount planted his first siege for their finall destruction. And as they led Iesus from *Caiphas* to *Pilat*, afflicting him in their presence: so now were themselves led up and down, from *John* to *Simon*, (two tyrants that had usurped dominion within the City,) and were scourged and tormented before their tribunal seats. Again, as they had caused Iesus to be scoffed, beaten, and villanously entreated by the souldiers, in *Pilat*'s Palace: so were now their own principal rulers and noble men, (as *Iosephus* noteth,) most scornfully scoffed, beaten, and crucified by the same souldiers. Which later point of crucifying, or villanous putting to death upon the Crosse, was begun to be practised by the Romans, upon the Iewish Gentry, immediately after Christs death, and not before. And now at this time of the war, *Iosephus* affirmeth, that in some one day, five hundred of this nation were taken and put to this opprobrious kinde of punishment; insomuch; that for the great multitude (saith he,) *Nec locus sufficeret Crucibus, nec Cruces corporibus*: that neither the place was sufficient to contein so many

How Christ his death was punished with like circumstances upon the Iews.

Ioseph. l. 5. de bel. c. 8.

Cap. 27.

Lib. 5. de bel. c. 28.

Crosses as the Romans set up; nor the Crosses sufficient to sustain so many bodies, as they murdered by that torment.

A marvellous providence of God for delivering the Christians that were in Ierusalem at the time of the destruction.

This dreadfull and unspeakable misery, fell upon the Iewes, about fourty years after Iesus Ascension, when they had shewed themselves most obstinate and obdurate against his doctrine, delivered unto them not onely by himself, but also by his Disciples; of which Disciples they had slain now Saint *Stephen* and Saint *James*; and had driven into banishment both Saint *Peter* and Saint *Paul*, and others that had preached unto them. To which later two Apostles, (I mean Saint *Peter* and Saint *Paul*,) our Saviour Iesus appeared a little before their martyrdome in Rome, (as *Lactantius* writeth,) and shewed that within three or four years after their deaths, he was to take revenge upon their Nation, by the utter destruction of Ierusalem, and of that generation. Which secret advice, the said *Lactantius* affirmeth, that Peter and *Paul* revealed to other Christians in Iury, whereby it came to passe, (as *Eusebius* also and other Authours do mention,) that all the Christians living at Ierusalem, departed thence, not long before the siege began, to a certain town named Pella, beyond Iordan, which was assigned unto them for that purpose, by Iesus himself, for that it being in the dominion of *Agrippa*, (who stood with the Romans,) it remained in peace and safety, while all Iury besides was brought to desolation.

Lib. 4. divin. Inst. c. 21. Euseb. l. 3. cap. 5. Niceph. 3.

The Iewish miseries after the destruction of Ierusalem.

This then was the providence of God for the punishment of the Iews at that time. And ever after their estate declined from worse to worse; and their miseries daily multiplyed throughout the world. Whereof he that will see a very lamentable narration; let him read but the last Book onely of *Josephus* history *de Bello Judaico*, wherein is reported besides other things

things that after the war was ended, and all publick slaughter ceased; *Titus* sent sixteen thousand Iews, as a present to his father to Rome, there to be put to death in divers and sundry manners. Others he applyed to be spectacles for pastime to the Romans that were present with him; whereof *Josephus* saith, that he saw with his own eyes, two thousand and five hundred murthered and consumed in one day, by fight and combat among themselves, and with wild beasts at the Emperours appointment. Others were assigned in Antioch and other great Cities, to serve for faggots in their famous bonefires at times of triumph. Others were sold to be bond-slaves: others condemned to dig and hew stones for ever. And this was the end of that war and desolation. After this again under *Trajane* the Emperour, there were so infinite a number of Iews slain and made away by *Martius Turbo* in Africa, and *Lucius Quintus* in the East; as all histories agree, that it is impossible to expresse the multitude. But yet more wonderfull is it, that the same historians do report; that in the eighteenth year of *Adrian* the Emperour, one *Julius Severus* being sent to extinguish all the remnant of the Iewish generation: destroyed in small time 980 towns and villages within that countrey, and slew five hundred and four score thousand of that bloud and nation in one day: at which time also he beat down the City of Ierusalem in such sort; as he left not one stone standing upon another of their antient buildings; but caused some part thereof to be re-edified again, and inhabited by onely Gentiles. He changed the name of the City, and called it * Ælia, after the Emperours name. He drove all the progeny and off-spring of the Iews forth of all those countreys, with a perpetual law confirmed by that Emperour, that they should never return, no, not so much as look back from any high or eminent

Ioseph. l. 7. de bel. c. 20. & 21.

The final desolation of the Iewish nations.

Oros. l 7. c. 13. Ariston pellæus in hist. Euseb. l. 4. c. 8. Niceph. l. 3. c. 24.

* The Emperours name was Ælius Adrianus.

eminent place, to that countrey again. And this was done to that Iewish Nation by the Roman Emperour, for accomplishing that demand, which their principal elders, had made not long before to *Pilate* the Roman Magistrate, concerning Iesus most injurious death, crying out with one consent and voice; to wit: *Let his bloud be upon us, and upon our posterity.*

Mat. 25.

The seventh consideration. The fulfilling of Iesus prophesies.

And herein also (I mean in the most wonderfull and notorious chastisement, or rather reprobation of this Iewish people, which of all the world was Gods peculiar, before,) is set out unto us, as it were in a glasse, the seventh and last point, which we mentioned in the beginning of this section: to wit, the fulfilling of such speeches and prophesies, as Iesus uttered when he was upon earth: as namely at one time, after a long and vehement commination, made to the Scribes, Pharisees, and principal men of that Nation, (in which he repeated eight several times the dreadfull threat, woe;) he concludeth finally, that all the just bloud, injuriously shed, from the first Martyr *Abel*, should be revenged very shortly upon that generation. And in the same place, he menaceth the populous City of Ierusalem, that it should be made desart. And in another place, he assureth them, that one stone should not be left standing thereof upon another. And yet further he pronounced upon the same City, these words, *The dayes shall come upon thee, that thy enemies shall environ thee with a wall, and shall besiege thee; they shall straighten thee on every side, and shall beat thee to the ground, and thy children in thee.* And yet more particularly, he foretelleth the very signs, whereby his Disciples should perceive when the time indeed was come; using this speech unto them. *When you shall see Ierusalem besieged with an army; then know ye, that her desolation is at hand; for that these are the dayes of revenge, to the end all may be fulfilled which*

Mat. 2. 3.

Luk. 21.

Luk. 19.

Iesus speeches of Ierusalem.

Luk. 21.

which is written, great distreſs ſhall fall upon this earth, and vengeance upon this people. They ſhall be ſlain by dint of the ſword, & ſhall be led as ſlaves into all countreys. And Jeruſalem ſhall be troden under feet by the Gentiles, until the times of Nations be accompliſhed.

This foretold Jeſus of the miſery that was to fall upon Jeruſalem, and upon that people (by the Romans and other Gentiles,) when the Jews ſeemed to be moſt in ſecurity and greateſt amity with the Romans, (as alſo they were, when the ſame things were written,) and conſequently, at that time, they might ſeem in all humane reaſon, to have leſs cauſe then ever before, to miſdoubt ſuch calamities. And yet how certain and aſſured foreknowledge, (and as it were moſt ſenſible forefeeling) Jeſus had of theſe miſeries, he declared, not onely by theſe expreſſe words and by their event; but alſo by thoſe pitifull tears he ſhed upon ſight and conſideration of Jeruſalem, and by the lamentable ſpeech he uſed to the women of that City, who wept for him at his paſſion, perſwading them, to weep rather for themſelves and their children, (in reſpect of the miſeries to follow,) then for him.

The circumſtance of the time, when Ieſus ſpake his words, and when they were written.

Luk. 19.

Luk. 22.

Which words and predictions of Jeſus, together with ſundry other his ſpeeches, foreſhewing ſo particularly the imminent calamities of that Nation, (and that, as I have ſaid, at ſuch time, when in humane diſcourſe there could be no probability thereof;) when a certain heathen Chronicler and Mathematick, named *Phlegon*, about an hundred years after Chriſts departure, had diligently conſidered, having ſeen the ſame alſo in his dayes moſt exactly fulfilled, (for he was ſervant to *Adrianus* the Emperour, by whoſe commandment, as hath been ſaid before, the final ſubverſion of the Iewiſh Nation was brought to paſſe:) this *Phlegon* (I ſay) though a Pagan, yet upon conſideration of theſe events, and others that he ſaw, (as the

Phleg. Thralli. lib. annal.

The Teſtimony of a Heathen for the fulfilling of Chriſts propheſies.

the extreme persecution of Christians foretold by Christ, and the like:) he pronounced, that never any man foretold things so certainly to come, or that so precisely were accomplished, as were the predictions and prophesies of Jesus. And this testimony of *Phlegon*, was alledged and urged for Christians, against one *Celsus*, a heathen Philosopher and Epicure, by the famous learned *Origen*, even the very next age after it was written by the authour; so that of the truth of this allegation, there can be no doubt or question at all.

Orig. lib. 2. cont. Cels. sup. initium.

And now albeit these predictions and prophesies, concerning the punishment and reprobation of the Jews fulfilled so evidently in the sight of all the world, might be sufficient demonstration of Jesus fore-knowledge in affairs to come: yet are there many other things besides fore-shewed by him, which fell out so exactly, as did these; notwithstanding that by no learning, Mathematical reason, or humane conjecture, they were or might be fore-seen. As for example, the foretelling of his own death; the manner, time, and place thereof: as also the person that should betray him, together with his irrepentant end. The flight, fear and scandal of his Disciples, albeit they had promised and protested the contrary. The three several denials of *Peter*. The particular time of his own Resurrection, and Ascension. The sending of the Holy Ghost, and many other the like predictions, prophesies, and promises, which to his Apostles, Disciples and followers, that heard them uttered, and left them written before they fell out, and saw them afterward accomplished; and who by the falshood thereof should have received greatest dammage of all other men, if they had not been true: to these men (I say) they were most evident proofs of Jesus divine presence in matters that should ensue.

Other prophesies of Iesus fulfilled to his Disciples.

But yet for that an Infidel, (with whom onely I sup-

ſuppoſe my ſelf to deal in this place) may in theſe and the like things find perhaps ſome matter of cavillation; and ſay, that theſe Propheſies of Jeſus were recorded by our Evangeliſts, after the particularities therein propheſied were effectuated, and not before: and conſequently, that they might be forged. I will alledge certain other events, both fore-told and regiſtred before they came to paſs, and divulged by publick Writings in the face of all the world, when there was ſmall ſemblance that ever the ſame ſhould take effect. Such were the particular fore-telling of the kind and manner of S. *Peters* death, whiles he yet lived. The peculiar and different manner of S. *John* the Evangeliſts ending, from the reſt of the Apoſtles. The prerogative given to *Peter* above the reſt, that his Faith and Chair ſhould never fail, (which we ſee miraculouſly verified even until this day;) the ſucceſſions of all other Apoſtles having failed; and his, not. The fore-ſhewing and deſcribing to his Diſciples the moſt extreme and cruel perſecutions that ſhould enſue unto Chriſtians for his ſake; (a thing at that time not probable in reaſon, for that the Romans permitted the exerciſe of all kinds of Religions:) and that notwithſtanding in all theſe preſſures and intollorable afflictions, his faithfull followers ſhould not ſhrink, but hold out, and daily increaſe in zeal, fortitude, and number; and finally, ſhould atchieve the victory and conqueſt of all the world: a thing much more unlikely at that day, and ſo far paſſing all humane probability, as no capacity, reaſon, or conceit of man might reach or attain the foreſight thereof.

Propheſies fulfilled in the ſight of Gentiles.

1.

2.

3.

4.

5.

And with this will we conclude our third and laſt part of the general diviſion ſet down in the beginning, concerning the grounds and proofs of Chriſtian Religion.

§. 4. *The*

§. 4. *The Conclusion.*

The summe of the former three Sections.

BY all that hitherto hath been said, we have declared and made manifest unto thee (gentle Reader) three things of great importance.

1. First, that from the beginning and creation of the world, there hath been promised in all times and ages, a Messias or Saviour of mankind; in whom, and by whom, all Nations should be blessed: as also, that the particular time, manner, and circumstance of his coming, together with the quality of his person, purpose, doctrine, life, death, resurrection, and ascension, were in like manner by the Prophets of God most evidently fore-shewed.

2. Secondly, that the very same particulars and special points, that were designed and set down by the said Prophets, were also fulfilled most exactly with their circumstances, in the person and actions of Jesus our Saviour.

3. Thirdly, that besides the accomplishment of all the foresaid Prophesies, there were given by Jesus, many signs, manifestations, and most infallible arguments of his Deitie and omnipotent puissance, after his Ascension or departure from all humane and corporal conversation in this world. By all which wayes, means, arguments, and proofs, and by ten thousand more, which to the tongue or pen of man are inexplicable; the Christian mind remaineth setled, and most firmly grounded in the undoubted belief of his Religion, having besides all other things, evidences, certainties, and internal comforts and assurances which are infinite, these eight demonstrative Reasons and perswasions which ensue, for his more ample and abundant satisfaction therein.

Eight Reasons.

1. First, that it was impossible that so many things should

should be fore-told so precisely, with so many particularities, in so many ages, by so different persons all of sanctity, with so great concord, consent, and unity, and that so long before-hand, but by the Spirit of God alone, that onely hath fore-knowledge of future events. The Prophesies.

Secondly, that it could not possibly be, that so many things so difficult and strange, with all their particularities and circumstances, should be so exactly and precisely fulfilled, but in him alone of whom they were truly meant. 2. The Fulfilling.

Thirdly, that it can no wayes be imagined, that God would ever have concurred with Jesus doings, or assisted him, above all course of nature, with so abundant miracles, as the Gentiles do confess that he wrought; if he had been a Seducer, or taken upon him to set forth a false Doctrine. 3. Gods Assistance.

Fourthly, if Jesus had intended to deceive the world; he would never have proposed a Doctrine so difficult and repugnant to all sensuality: but rather would have taught things pleasant and gratefull to mans voluptuous delight, as *Mahomet* did after him. Neither could the nature of man, have ever so affectuously embraced such austerity, without the assistance of some divine and Supernatural Power. 4. Iesus Doctrine.

Fifthly, for that Jesus being poorly born and unlettered, as by his adversaries confession doth appear, and that in such an age, and time when all worldly learning was in most flourishing estate: he could never possibly, but by divine Power, have attained to such most exquisite knowledge in all kinds of learning, as to be able to decide all the doubts and controversies of Philosophers before him as he did; laying down more plainly, distinctly, and perspicuously, the pith of all humane and divine Learning, within the compasse of three years teaching, (and that to auditours of so great simpli- 5. Iesus manner of Teaching.

simplicities) then did all the sages of the world until that day, insomuch, that even then the most unlearned Christian of that time, could say more in certainty of truth, concerning the knowledge of God, the creation of the world, the end of man, the reward of virtue, the punishment of vice, the immortality and rest of our soul after this life, and in other such high Points and Mysteries of true Philosophy, then could the most famous and learned of all the Gentiles, that had for so many ages before beaten their brains in contention about the same.

6. **Iesus life and manner of proceeding.**

Sixthly, if Jesus had not meant plainly and sincerely in all his doings according as he professed, he would never have taken so severe a course of life to himself, neither would he have refused all temporall dignities and advancements as he did; he would never have chosen to die so opprobriously in the sight of all men, nor made election of Apostles and Disciples so poor and contemptible in the world; nor if he had, would ever worldly men have followed him in so great multitudes, with so great fervour, zeal, constancy, and perseverance unto death.

7. **The beginners and first publishers of Christian Religion.**

Seventhly, we see that the first beginners and founders of Christian Religion left by Iesus, were a multitude of simple and unskilfull persons, unapt to deceive or devise any thing of themselves. They began against all probability of mans reason; they went forward against the stream and strength of all the world; they continued and increased above humane possibility: they persevered in torments and afflictions insufferable; they wrought miracles above the reach and compasse of mans ability; they overthrew Idolatry that then possessed the world, and confounded all powers infernall, by the onely name and virtue of their Master. They saw the Prophesies of Iesus fulfilled, and all his divine Speeches and Predictions come to passe. They saw

saw the punishment of their enemies and chief impugners to fall upon them in their dayes. They saw every day whole Provinces, Countreys and Kingdomes converted to their Faith. And finally, the whole Roman Empire, and world besides, to subject it self to the Law, Obedience, and Gospel of their Master.

Lastly, among all other reasons and arguments, this may be one most manifest unto us; that whereas by many testimonies and expres's prophesies of the old Testament, it is affirmed, that the people of Israel should abandon, persecute, and put to death the true Messias at his coming, as before hath been shewed; and for that fact, should it self be abandoned of God, and brought to ruine and dispersion over all the world; (wherein according to the words of *Hosea: They shall sit a long time, without King, without Prince, without Sacrifice, without Altar, without Ephod, or Images; and after this again shall return and seek their God in the last dayes:*) We see in this age the very same particularities fulfilled in that Nation, and to to have continued now for these fifteen hundred years that is, we see the Jewish people abandoned and afflicted above all Nations of the world; dispersed in servility throughout all corners of other Nations; without dignity or reputation; without King, Prince, or Common-wealth of themselves; prohibited by all Princes, both Christian and other, to make their Sacrifices where they inhabite; deprived of all means to attain to knowledge in good literature, whereby daily they fell into more gross ignorance and absurdities against common reason in their latter Doctrine, then did the most barbarous Infidels that ever were, having lost all sense and feeling in spiritual affairs; all knowledge and understanding in celestial things for the life to come; having among them no Prophet, no grave Teacher, no man directed by Gods holy Spirit; and finally, as men forlorn

8. The present state of Iews.

Hos. 3.

lorn and filled with all kind of misery, do both by their inward and external calamities, preach, denounce, and testifie to the world, that Jesus whom they Crucified, was the only true Messias and Saviour of mankind; and that his bloud (as they required) lieth heavily upon their generation for ever.

The conclusion of the Chapter, with an admonishment.

Wherefore, to conclude this whole discourse and treatise of the Proofs and Evidences of our Christian Religion, seeing that by so manifold and invincible demonstrations it hath been declared and laid before our eyes, that Jesus is the only true Saviour and Redeemer of the world; and consequently, that his Service and Religion is the onely way and means to please Almighty God, and to attain everlasting happiness; there remaineth now to consider, that the same Jesus, which by so many Prophets was promised to be a Saviour, was also fore-told by the self-same Prophets, that he should be a Judge and examiner of all our actions. Which latter point, no one Prophet that hath fore-shewed his coming, hath omitted seriously to inculcate unto us: no, not the *Sibyls* themselves, who in every place where they describe the most gracious coming of the Virgins Son, do also annex thereunto his dreadfull appearance at the day of Judgment; especially in those famous Acrostich verses, whereof there hath been so much mention before; the whole discourse upon the words, *Jesus Christ, Son of God, Saviour and Cross*, containing nothing else, but a large and ample description of his most terrible coming in fire, and flame, and conflagration of the world at that dreadfull day, to take account of all mens words, actions, and cogitations.

Jesus shall be also a Judge.

Apud Euseb. li. 4. in vit. Const. in fin.

1 Reg. 2. Psal 95. Esa. 2. 13, 26, 27. 0. Jer 30. Dan. 7. Sopho 1. Maac. 20.

To which description of these Pagan Prophets, is consonant the whole tenour and context of the old Bible, fore-shewing every where the dreadfull Majesty, terrour, and severity of the Messias at that day.

The

The new Testament also, which tendeth wholly to comfort and solace mankind, and hath the name of Evangil, in respect of joyfull news which it brought to the world; omitteth not to put us continually in mind of this Point. And to that end, both Jesus himself, amidst all his sweet and comfortable speeches with his Disciples, did admonish them often of this last day: and his Apostles, Evangelists, and Disciples after him, repeated, iterated, and urged this important consideration in all their words and writings.

Mat. 11. 13, 16. 24, 25. Mark 13. Luke 17. Rom. 2. 14. 1 Cor. 15. 2 Cor. 5.. 1 Thes. 4. 5. 2 Thes. 1. 1 Tim. 2. 2 Pet. 3. Heb. 9. Iude 15. Apoc. 1.

Wherefore, as by the name and cogitation of a Saviour, we are greatly stirred up to joy, alacrity, confidence, and consolation; so by this admonishment of Gods Saints, and of Jesus himself, that he is to be our Judge and severe examiner of all the minutes and moments of our life, we are to conceive just fear and dread of this his second coming. And as by the whole former Treatise we have been instructed, that the onely way to salvation is by the profession of Jesus Religion; so by this account that shall be demanded at our hands at the last day, by the Authour and first Instituter of this Religion; we are taught, that unless we be true Christians indeed, and do perform such duties as this Law and Religion prescribeth unto us, so far off shall we be from receiving any benefit by the Name, as our judgement shall be more grievous, and our final calamity more intollerable. For which cause, I would in sincere charity, exhort every man, that by the former discourse hath received any light, and is confirmed in his judgement concerning the truth of Christian Religion, to employ his whole endeavours for the attainment of the fruit and benefit thereof; which is, by being a true and real Christian; for that Christ himself fore-signified, that many should take the name without commodity of their profession. And

An illation upon the premises, with an exhortation.

to the end each man may the better know or conjecture of himself, whether he be in the right way or not, and whether he perform in deed the duty required of a true Christian; I have thought convenient to adjoyn this Chapter next following of that matter, and therein to declare the particular points belonging to the profession. Which being known, it shall be easie for every one that is not over partial or wilfully bent to deceive himself, to discern of his own estate, and of the course and way that he holdeth. Which is a high point of Wisdom for all men to do while they have time, least at the latter day, we having passed over our lives in the bare name only of Christianity, without the substance; do find our selves in number of those most unfortunate people, who shall cry Lord, Lord, and receive no comfort by that confession.

HOW THE END WHEREUNTO Man was Created, may be atchieved by us, and the duties belonging thereunto.

With a declaration of the two general parts wherein all those duties may be reduced, which are Belief *and* Life; Faith *and* good Works.

CHAP. V.

AS in humane learning and sciences of this world, after declaration made of the end whereunto they tend and are directed; the next Point is, to declare the means whereby that end may be obtained: so, much more, in this divine and heavenly Doctrine of Christian Religion, which concerneth our soul and everlasting salvation. For that we have shewed before, the final end

which man was created and placed in this world was, and is, that he ſhould imploy himſelf in the ſervice of God, and thereby gain everlaſting glory, and felicity to himſelf in the next life; It followeth by order of good conſequence, that we ſhould treat in this place, how a man may attain the fruits of this doctrine: that is to ſay, how he may come to be a true ſervant of God, and what duties are neceſſarily to be performed for the ſame; as alſo how he may examine or make tryal of himſelf, whether he be ſo indeed or not. Which examination (to ſpeak in brief) conſiſteth principally in the conſideration of theſe two general points or heads, whereunto all other particulars may be reduced, to wit, faith and works; belief and life, that is to ſay, firſt; whether he believe unfeignedly the total ſumme of documents and myſteries, left by Jeſus and his Diſciples in the Catholick Church; and ſecondly, whether he perform in ſincerity the rules and precepts of life, preſcribed unto Chriſtians by that doctrine, for direction of their works and actions. So that on theſe two main points of Chriſtian duty, we are to beſtow our whole ſpeech in this Chapter.

The effect of this Chapter.

Two points.

1. And for the firſt, how to examine the truth of our belief; it would be over-tedious to lay down every particular way, that might be aſſigned for diſcuſſion thereof: for that it would bring in the conſideration of all times, as well antient as preſent about controverſies in Chriſtian faith, which hath been impugned from age to age, by the ſeditious inſtruments of Chriſts infernal enemies. And therefore, as well in reſpect of the prolixity (whereof this place is not capable) as alſo for that of purpoſe I do avoid all dealing with matters of controverſie, within the compaſs of this work: I mean onely at this time, for the comfort of ſuch as are already in the right

The firſt part concerning belief.

way, and for some light to others, who perhaps of simplicity may walk awry; to set down with as great brevity as possible may be, some few general notes or Observations, for their better help in this behalf.

3. In which great affair of our faith and belief (wherein consisteth as well the ground and foundation of our eternal welfare, as also the fruit and entire utility of Christs coming into the world;) it is to be considered, that God could not of his infinite wisdome (foreseeing all things, and times to come) nor ever would of his unspeakable goodness (desiring our salvation as he doth) leave us in this life without most sure, certain, and clear evidence in this matter: and consequently, we must imagine, that all our errours committed herein (I mean in matters of faith and belief among Christians) do proceed rather of sin, negligence, wilfulness or inconsideration in our selves; then either of difficulties or doubtfulness in the means left unto us for discerning the same, or of the want of Gods holy assistance to that effect, if we would with humility accept thereof.

The matters of faith and beliefe asie among Christians.

4. This, *Esay* made plain, when he prophesied of this perspicuity; that is, of this most excellent priviledge in Christian Religion, so many hundred years before Christ was born. For after, that in divers Chapters he had declared and foretold the glorious coming of Christ in signes and miracles, as also the multitude of Gentiles that should imbrace his doctrine, together with the joy and exultation of their conversion: he foreshoweth presently the wonderfull providence of God also, in providing for Christians so manifest a way of direction for their faith and Religion; as the most simple and unlearned man in the world, should not be able (but of wilfulness) to go astray therein. His words are these, directed to the Gentiles. *Take comfort and fear not: behold*

your God shall come and save you. Then shall the eyes of the blind be opened, and the ears of the deaf shall be restored. And there shall be a path and way: and it shall be called * the holy Way: *and it shall be unto you so direct a way, as fools shall not be able to erre therein.* By which words we see, that among other rare benefits that Christs people were to receive by his coming; this should be one, & not the least; that after his holy doctrine once published and received, it should not be easie for the weakest in capacity or learning that might be (whom *Esay* here noteth by the name of fools) to run awry in matters of their belief; so plain, clear, and evident should the way for trial thereof be made. Esay 45.

* The direct holy way of the Catholick Church.

5. Herehence it is, that Saint *Paul* pronounceth so peremptorily of a contentious and heretical man: *That he is damned by the testimony of his own judgement or conscience:* For that he hath abandoned this common, direct, and publick way, which all men might see, and hath devised particular paths and turnings to himself. * Herehence it is, that the antient Fathers of Christs Primitive Church, disputing against the same kind of people; defended all wayes, that their errour was of malice and wilfull blindness, and not of ignorance; applying those words of prophesie unto them: *They that saw me, ran out from me. That is,* (saith S. *Augustine*,) *they which saw and beheld the Catholick Church of Christ* (which is the plain way denoted by *Esay*, and the most eminent mountain described by *Daniel*, as also by *Esay* himself in another place, and expounded by Christ in S. *Matthews* Gospell:) *this Church* (saith he) *wicked hereticks beholding* (for that no man can avoid the sight thereof, but he that most obstinately will shut his eyes;) *yet for hatred and malice, do they run out of the same, and do raise up heresies and schisms against the unity thereof.* Tit. 3.

* See Saint Aug. tract. 1. in Epist. Ioan. & l. de un. Eccl. cont. Petil. c. 14.

Psal. 30.

Conçion. 2. in Psal. 30.

Dan. 2. Esa. 2. Mat. 5.

6. Thus much saith this holy Doctour: by whose discourse we may perceive, that the plain and direct way mentioned by *Esay*, wherein no simple or ignorant man can erre; is the general body of Christs visible Church upon earth, planted by his Apostles throughout all Countreys and Nations, and continuing by succession, unto the worlds end. In which Church, whosoever remaineth, and believeth all things that are taught therein; cannot possibly fall into error of faith. For that this Church or universal body is guided by Christs spirit, who is the head thereof, and so no wayes subject or within the compass of error. For which cause, Saint *Paul* nameth it: *The pillar and firmament of truth.* And the same Church is so manifest and evident (and shall be so to the worlds end, as the same learned Doctour, and other his equals do prove:) that it is more easie to find it out, then it is to see the Sun or Moon, when it shineth brightest, or to behold the greatest hill or mountain in the world. For as Saint *Augustines* words are: *Albeit particular hills in one countrey, may be unknown in another; as* Olympus *in Greece, may be unknown in Africa, and the mountain Giddaba of Africk, may be unknown in Greece: yet* (saith this holy Father) *a mountain that passeth throughout all Countreys, and filleth up the whole world* (as *Daniel* prophesied Christs Church should do) *cannot be but apparent in the sight of all men, and consequently must needs be known of all men, but only of such as willingly do shut their eyes from sight thereof.*

The way of avoiding errour in belief.

1 Tim. 3.

Aug. tract. 1. in epist. Ioan. Chri. hom. 4 de verb. Isa. vidi Dom.

Dan. 2.

7. For declaration of which reason, argument and discourse of holy Fathers (being also the discourse of Christ himself in the Gospel, when he remitteth men to the visible Church, that is placed on a hill;) it is to be noted, that in the time from Christs ascension, until the thirteenth year of *Neroes* Reign, who first of the Roman

A declaration of the Fathers argument.

Mat. 5. 18. 20.

Roman Emperours, began open perſecution againſt the proceedings of Chriſtians, and put to death Saint *Peter* and Saint *Paul*: In this time (I ſay) of toleration under the Roman Empire (which conteined the ſpace of thirty ſix years) Chriſts Apoſtles and Diſciples had preached & planted one uniform Goſpel throughout all the world, as both by their acts and Geſts recorded, as alſo by the peculiar teſtimony of S. *Paul* to the Romans, may appear. Which thing being done moſt miraculouſly by the power and virtue of their Maſter, and Biſhops, Paſtours, and other Governours, being ordained in every Church and Countrey, for guiding and directing the ſame by themſelves and their ſucceſſors to the worlds end: this (I ſay) being once brought to paſs, and the little ſtone that was cut out of a hill without hands, being now made a huge mountain, that had ſpread it ſelf over the whole face of the earth, according to *Daniels* propheſie: then thoſe holy and ſage Apoſtles, for preventing of all new doctrines and falſe errours that might afterwards ariſe (as by revelation from Jeſus, they underſtood there ſhould do many) moſt earneſtly exalted, and with all poſſible vehemency called upon the people, to ſtand faſt in the documents and traditions then received, to hold firmly the faith and doctrine already delivered, as a *Depoſitum* and treaſure committed to be ſafely kept unto the laſt day. And above all other things, they moſt diligently forewarned them to beware of new fangled teachers, whom they called *Hereticks*; who ſhould break from the unity of their univerſal body, already made and knit together; and ſhould deviſe new gloſſes, expoſitions, and interpretations of Scripture; bring in new ſenſes, doctrines, opinions, and diviſions; to the renting of Gods Church and City now builded, and to the perdition of infinite ſouls.

Rom. 1.
Dan. 2.
1 Cor. 16. Gal. 5. 2 Theſ. 2. 1 Tim 6. 20. 2 Tim. 1. Mat. 7. 2 Tim. 2. 3. Tit. 3. 2 Theſ. 3. 2 Ioan. 7. Apoc. 2.

8. For

Aug. l. de vera rel. c. 7.

8. For discerning of which kind of most pernicious people (as Saint *Augustine* and other holy Fathers do note) and for more perfect distinction between them and true Christians; the said Apostles invented the name *Catholick*, and set down in their common Creed, that clause or Article, *I believe the holy Catholick Church.* By which word *Catholick* (that signifieth universal) they gave to understand to all posterity, that whatsoever doctrine or opinion should be raised afterward among Christians, disagreeing from the general consent, doctrine, and tradition of the universal Church; was to be reputed as errour and heresie, and utterly to be rejected. And that the onely anchor, stay, and security of a Christian mans mind, in matters of belief for his salvation, was to be a *Catholick*; That is * (as all antients Fathers do interpret the same) one, who laying aside all particular opinions and imaginations, both of himself and others, doth subject his judgement to the determination of Christs universal, visible, & known Church upon earth, embracing whatsoever that believeth, and abandoning whatsoever that Church rejecteth. And this is that plain, direct, sure, and infallible way among Christians, whereof we spake out of *Esay* and other Prophets and Saints of God before, wherein no man can erre, though never so simple, but only of wilfull and obstinate malice; which is declared in this manner following.

The first invention of the name Catholick.

* See S. Hieron. cont. Luciferian. Vinc. Lyrin. l. cont. haeref. Aug. cont. ep. Man.

Why he that heareth the Church, cannot be deceived.

9. The Gospel of Christ being once preached, and received uniformly over all the world, and Churches of Christianity erected throughout all Countreys, Provinces, and Nations in the Apostles time, as hath been said: it is to be considered, that this universal Church, body, or kingdome, so gathered, founded, and established, was to continue visibly, not for one or two ages, but unto the worlds end. For so it was fore-shewed and promised most perspicuously by *Daniel*,

niel, when he foretelling the four great Monarchies, that after him ſhould enſue, adjoyneth theſe evident words of the Church and Kingdom of Chriſt: *In the dayes of theſe kingdoms, ſhall God raiſe up a Celeſtial Kingdom, which ſhall endure for ever, without ſubverſion; and that Kingdom ſhall not be delivered over to any other people.* By which laſt words, as alſo by divers promiſes of Chriſt himſelf in the Goſpel, we are aſcertained, that the very ſame viſible congregation, Church, Body, Common-weal, Government and Kingdom, which was eſtabliſhed by the Apoſtles in their time, ſhall endure and continue by ſucceſſion of followers, unto the worlds end: neither ſhould it paſs over, or be delivered to any other people: that is, no new teachers or later doctrines diſſenting from the firſt, ſhall ever finally prevail againſt it. Which propheſie to have been fulfilled from that day unto this, is made evident and moſt apparent, by the records of all ages; wherein, albeit divers errors and hereſies have ſprung up, and made great bluſtering and diſturbance for a time, yet have they been repreſſed and beaten down again by the ſame Church, and her viſible pillars, Paſtours and Doctours, in the end.

Dan.2.

Mat.16.18.

10. For examples ſake; in the firſt age, there aroſe up certain ſeditious fellows among the Jews, making ſome contention about their ceremonies, as alſo did *Simon Magus*, *Nicolaus*, *Corinthus*, *Ebion*, & *Menander*, that were hereticks. Againſt whom (beſides, the Apoſtles) ſtood in defence of that which was publiſhed before, their Diſciples S. *Martialis*, S. *Dionyſius Areopagita*, *Ignatius*, *Polycarpus*, & others. In the ſecond age, roſe up *Baſilydes*, *Cerdon*, *Marcion*, *Valentinus*, *Tatianus*, *Apelles*, *Montanus* & divers others: againſt whom ſtood in the battel *Juſtin Martyr*, *Dionyſius* Biſhop af Corinth, *Irenæus*, *Clemens Alexandrinus*, *Tertullian*, and their equals. And ſo downward from age to age unto

No hereſie ever prevailed againſt the Church.

unto our dayes, whatsoever heresie, or different opinion hath been raised contrary to the general content of this universal body; it hath been checked and controlled by the Watchmen, Pastours, and chief Governours of this body. And finally hath been condemned and anathematized by their general assemblies, consent, and Counsels, gathered from time to time, as occasion served in all parts of the world. Whereby it is most manifest, that he, who relieth upon this general consent of Christs Church in earth, & adhereth to nothing against the judgement of the same; cannot possibly erre in matters of belief, but walketh in that sure, secure, and infallible path, wherein *Esay* saith: that a very fool cannot go amiss.

A secure way.

Esay 35.

11. Wherefore, to conclude this first part of our present speech, concerning the tryal of our faith and belief: he that is a true *Catholick*, and holdeth himself within the obedience of this general and universal Church, which hath descended by succession from Christ and his Apostles: that is (as old *Vincentius* said eleven hundred years ago, in his most excellent treatise against Innovations of hereticks) he that loveth "the Church and body of Jesus Christ so much, as he "preferreth nothing in the world before the Catholick "and universal doctrine thereof: not any private "mans authority, love, wit, or eloquence, not reasons of nature, or pretence of Scriptures, against "that which before him was believed by all men: he "that followeth universality, antiquity, and consent "in his belief; and standeth firmly to that faith, which "hath been held from time to time in all places, in all "seasons, by all, or the most part of Bishops, Priests, and "Doctors in Christianity: he that can say with S. *Augustine*, that he truly followeth the universal Church, "which had her beginning by the entring of Nations, "got authority by miracles, was increased by charity, "and established by continuance, which hath her

The conclusion of the first part.

Vincent. Lirin. l. cont. heres. c. 3.

Aug. Epist. cont. Manichæ. c. 4. & l. de vera relig. c. 7.

suc-

"ſucceſſion of Biſhops from the Chair of *Peter* untill "our time: that Church, which is known in the world "by the name of Catholick, not only to her friends, "but alſo among her enemies, for that even Hereticks "in common ſpeech do term her ſo, having no other "means to diſtinguiſh themſelves and their followers "from her, but by calling them Reformers, Illumi- "nates, Unſpotted brethren, and ſuch other names that "are different from Catholicks.

Mark this reaſon of S. Auſten.

12. "He that proteſteth with S. *Jerom*, that he "doth abhor all Sects and names of particular men; "as *Marcioniſts*, *Montaniſts*, *Valentinians*, and the "like: that doth confeſs ſincerely with bleſſed *Cyprian*, "that one Prieſt for the time is to be obeyed by Gods "ordinance, as judge in Chriſts room, by the univerſal "brotherhood of all Chriſtianity: he that is modeſt, "quiet, ſober, void of contention, and obedient, as S. "*Paul* deſcribeth a true and good Catholick: he that "is humble in his own conceit, *and agreeing to humble "things*, firm in faith, and not variable, *nor delighted "with new doctrines*: he that can *captivate his under- "ſtanding to the obedience of Chriſt*: which is, to be- "lieve humbly ſuch things as Chriſt by his Church "propoſeth unto him, albeit his reaſon or ſenſe ſhould "ſtand againſt the ſame. And finally, he that can be "content at Chriſts commandment. *To hear the Church* "in all things, without doubt or exception, and obey "the Governors thereof, albeit in life they ſhould be "Scribes & Phariſees; and conſequently, can ſay truly "and ſincerely with the whole ∴ Colledge of Chriſts "Apoſtles together, *Credo ſanctam Eccleſiam Catho- "licam*, I do believe the holy Catholick and univer- "ſal Church, and whatſoever that Church doth ſet "forth, teach, hold, or believe: that man (no doubt) "is in a moſt ſure caſe for matters of his faith, & can- "not poſſibly walk awry therein; but may think him-

Hieron. Dial cont. Luciferian. Cyprian. epiſt. 55. ad Cornel.

Gal. 5. Phil. 1. Tit. 3. Rom. 13. Epheſ. 4. Heb. 13. 2 Cor. 10. Mat. 18. Mat. 23.

∴ Ambroſ. l. ep. 7. ad Syricium. Hieron. ad Pamach. ep. 65. in fine. Auguſt. ſerm. 181. de temp.

ſelf

self a good Christian for this first point, which is, for matters of belief.

§. 2. *Concerning good Works*

13. THere followeth the second part of Christian profession, concerning life & manners; which is a matter of so much more difficulty then the former, by how many more wayes a man may be deceived and lead from virtuous life, then from sincere faith. Wherein there can be no comparison at all, seeing the path of our belief is so manifest (as hath been shewed) that no man can erre therein, but of inexcusable wilfulness. Which wilfulness in errour and heresie, the holy Fathers of Christs Primitive Church, did always referre to two principal and original causes; that is, to pride or over-weening in our own conceits, and to malice against our Superiours, for not giving us contentation in things that we desire. Of the first, do proceed the devising of new opinions, new glossing, expounding, and applying of Scriptures; the calling of holy Writ it self in question; the contempt of antient customs and traditions; the preferring of our judgements before all other, either present or past; the debasing of holy Fathers, Priests, Prelates, Councels, Ordinances, Constitutions, and all other things, and proofs whatsoever, that stand not with our own good liking and approbation. Of the second fountain, are derived other qualities conformable to that humour; as are, the denying of Jurisdiction and authority in our Superiours; the contempt of Prelates; the exaggeration of the faults and defects of our Governors; the impugnation of all Bishop-like dignity, or Ecclesiastical eminency, and especially of the See Apostolick, whereunto appertaineth the correction of such like offenders. And finally, for satisfying this devilish and most pernicious

" See S. Aug. lib. de utilit. cred. cap. 1. & tract. 1. in ep. Ioan. Cyp. ep. 61.

Two causes of Heresies.

1.

2.

The doings of heretiсks.

nicious vein of malice, thoſe wicked reprobates do incite and arm the people againſt their Spiritual Paſtours; they kindle Factions againſt Gods Annointed Subſtitutes; they deviſe a new Church, a new form of Government, a new Kingdome, and Eccleſiaſtical Hierarchy upon earth, whereby to bring men in doubt and ſtaggering, what, or whom to believe, or whereunto to have recourſe in ſuch difficulties as do ariſe.

14. Theſe two maladies (I ſay) of Pride and Malice, have been the two cauſes of obſtinate errour in all Hereticks from the beginning; as full well noted that holy and antient Biſhop and Martyr S. *Cyprian*, when he ſaid ſo long ago: "Theſe are the beginnings and "original cauſes of Hereticks, & wicked Schiſmaticks: "firſt, to pleaſe and like well of themſelves; and then, "being puffed up with the ſwelling of pride, to con"temne their Governours and Superiours. Thus do "they abandon and forſake the Church; thus do they "erect a profane Altar out of the Church, againſt the "Church; thus do they break the peace and unity "of Chriſt, and do rebell againſt Gods holy ordi"nation. **The obſervation of S. Cyprian.** *Cyprian. ep. 65. ad Rogatian.*

15. Now then, as theſe are the cauſes, either onely or principal of erring in our belief, moſt facile and eaſie (as we ſee) to be diſcerned; ſo of going aſtray in life and manners, there are many more occaſions, cauſes, off-ſprings and fountains to be found. That is to ſay, ſo many in number, as we have evil paſſions, inordinate appetites, wicked deſires, or unlawfull inclinations within our mind, every one whereof, is the cauſe oftentimes of diſordered life, and breach of Gods commandements. For which reſpect, there is much more ſet down in Scripture, for exhortation to good life, then to direction of faith; for that the defect herein is more ordinary and eaſie, and more provoked by our own frailty, as alſo by the multitude of infinite temptations. **Many cauſes of evil life:**

Whe re-

Wherefore we read, that our Saviour Jesus in the very beginning of his Preaching, straight after he was baptized, and had chosen to him S. *Peter*, and S. *Andrew*, *James* and *John*, and some other few Disciples, went up to the mountain, and there made his first most excellent, famous, and copious Sermon, recited by S. *Matthew* in three whole Chapters; wherein he talketh of nothing else but of virtuous life, poverty, meekness, justice, purity, sorrow for sinne, patience in suffering, contempt of riches, forgiving of injuries, fasting, prayer, penance, entring in by the straight gate; and finally, of perfection, holiness, and integrity of conversation, and of the exact fulfilling of every jot of Gods Law and Commandement.

The effect of Christs first Sermon, Mat. 5, 6, 7.

Mat. 5. 16. He assured his Disciples with great asseveration, that he came not to break the Law, but to fulfil the same; and consequently, whosoever should break the least of his Commandments, and should so teach men to do; that is, should persevere therein, without repentance, and so by his example draw other men to do the like, should have no place in the kingdome of heaven. Again, he exhorted them most earnestly to be lights, and to shine by good works to all the world; & that except their justice did exceed the justice of the Scribes and Pharisees, (which was but ordinary and external) they could not be saved. He told them plainly, they might not serve two masters in this life, but either must forsake *God*, or abandon *Mammon*. He cried unto them, *Attendite*, stand attent, and consider well your state and condition: and then again, *Seek to enter by the strait gate.* And lastly, he concludeth, that the only trial of a good tree, is the good fruit which it yieldeth; without which fruit, let the tree be never so fair or pleasant to the eye, yet is it to be cut down and burned; and that not every one who shall say or cry unto him, *Lord, Lord*, at the last day, should

Ibid.

Ibid. v. 22.

Chap. 6.
Chap. 7.

ſhould be ſaved, or enter into the kingdome of heaven; but onely ſuch as did execute in deeds, the will and commandments of his Father in this life. For want whereof, he aſſureth them, that many at that day, who had not onely believed, but alſo done miracles in his name, ſhould be denied, rejected, and abandoned by him.

17. Which long leſſon of virtuous life, being the firſt that ever our Saviour gave in publick to his Diſciples then newly gathered together, as S. *Matthew* reacheth (having treated very little of points of Faith before, but onely in general, by ſome miracles and preaching, having ſhewed himſelf to be the true *Meſſias*:) doth ſufficiently teach us, that it is not enough to believe in *Jeſus*, and make profeſſion of his Name and Doctrine; except we conform our lives and actions according to the preſcript of his Commandements. For, albeit, in Chriſtian Religion, Faith be the firſt and principal foundation, whereupon all the reſt is to be ſtaid and grounded; yet, as in other material buildings, after the foundation is laid, there remaineth the greateſt labour, time, coſt, cunning, and diligence, to be beſtowed upon the framing and furniſhing of other parts that muſt enſue: even ſo in this celeſtial edifice or building of our ſoul, having laid once the foundation and ground of true belief, (which a Chriſtian oftentimes diſpatcheth in the ſpace of * one weeks learning) the reſt of all our life, time, labour, and ſtudies, is to be imployed, in the perfecting of our life and actions, and as it were, in raiſing up the walls and other parts of our ſpiritual building, by the exerciſe of all virtues, and diligent obſervation of Gods Commandments. Without the which, our Faith is to no more purpoſe or profit, then is a foundation without a building upon it; or a ſtock or tree that beareth no fruit. Which thing, S. *James* expreſſeth moſt excellently in this

Faith is not ſufficient without works.

A ſimilitude touching Faith and Works.

* In learning over his Catechiſm.

Iam. 2.

this fit similitude: *Even as a body without a spirit is dead, so is faith without works.*

An antient errour of sensual men about Faith and Works.

18. Which necessary point of virtuous life, and observing Gods Commandements, (for that certain carnal and sensual Christians in the Primitive Church, even yet whiles the Apostles themselves were alive, would in no wise understand aright, but for pleasing their own appetites, devised upon certain dark and hard speeches of S. *Paul*, that onely Faith was sufficient to save them.) S. *Augustine*, and other antient Fathers were of opinion, that not onely the last words of S. *James*, and the whole discourse which he maketh of this matter in that Chapter; but also both his, and all other Apostles writings, set forth and published after S. *Pauls* Epistles, were principally to represse this most absurd and pernicious errour. For declaration whereof, I will alledge onely these words of S. *Augustine* following, expressly written in a book for this purpose, entituled: *Of Faith and good Works.* Thus then he beginneth:

S. Austins discourse. Aug lib. de fide & oper. cap. 14.

19. "For that this wicked opinion of onely Faith, "was sprung up in the Apostles time by ill understanding of S. *Paul*; all the other Apostolical Epistles "which ensue, of S. *Peter*, S. *John*, S. *James*, and S. "*Jude*, were directed principally to this end, to prove "with all vehemency; *That faith without good works* "*is nothing worth.* Even as indeed S. *Paul* himself "did not define every manner of Faith, whereby we "believe in God; but only meaneth that profitable and "Evangelical Faith, while hath Works annexed, pro-
Gal. 5. "ceeding of Charity. And as for that Faith which is "without Works, and yet seemeth to these men to be "sufficient for their salvation; he protesteth, that it is "so unprofitable, as he doubteth not to say of himself:
1 Cor. 13. "*If I should have all Faith, in such sort, as I were* "*able to move mountains, and yet had not Charity; I*

"*were nothing.* By which charity (no doubt) good
"life is meant, for that, as in another place it is ſaid,
"*Charity is the fulfilling of the Law.* Wherefore S. Rom. 13.
"*Peter* moſt evidently in his ſecond Epiſtle, having
"exhorted men to holineſs of life and manners;
"ſheweth that certain wicked perſons took occaſion
"by ſome obſcure ſentences of S. *Paul*, to promiſe
"themſelves ſecurity of ſalvation by Faith onely:
"Which hard ſentences S. *Peter* affirmeth, that theſe 2 Pet. 3.
"miſerable men perverted to their own deſtruction,
"as they did alſo other holy Scriptures; ſeeing that S.
"*Paul* was of the very ſame opinion that the other
"Apoſtles were, concerning life everlaſting to be ob-
"tained by none, but ſuch only, as joyned virtuous
"life with their belief. But S. *James* of all other, is
"moſt vehement againſt ſuch as think that Faith can
"ſuffice to ſalvation without good Works; inſomuch,
"as he compareth them to the devils themſelves, ſay-
"ing: *Doſt thou believe that there is one God? thou* Jam. 2.
"*doſt well: the devils alſo do believe the ſame, and*
"*tremble.* What could be ſpoken more truly, briefly,
"and vehemently then this? ſeeing in the Goſpel we
"read, that the devils made the ſame confeſſion of
"Chriſts Deitie, that S. *Peter* did, and yet Chriſt Mark 1.
"commended the one, and reprehended the other, &c. Mat. 16.
"Wherefore, let not ſimple minds be deceived, and Ibid. c. 22.
"think that they know God, if they confeſs him with
"dead faith; that is, with a faith void of good works,
"as the devils do, for that they read (perhaps) in Scri-
"pture theſe words of Chriſt; *That is life everlaſting,*
"*that men know thee the true God, and Jeſus Chriſt*
"*whom thou haſt ſent.* Let them not (I ſay) be decei- Ioan. 17.
"ved with this, but let them remember how Chriſts
"Apoſtle expoundeth that ſaying, when he writeth;
"*By this we know God (truly) if we keep his Command-* 1 Ioan. 2.
"*ments; and whoſoever ſaith that he knoweth him, &*

"yet keepeth not his Commandments, he is a liar, and
"the truth is not in him.

20. Thus far have I thought good to alledge Saint *Augustines* words and discourse, furnished, as you see, with great variety of Scriptures out of his most excellent Book *De Fide & operibus*, of which book he writeth thus in another place of his works: "I have written a book (saith he) of this question, whose title is "*Of Faith and Works*, in which, according to the holy "Scriptures, so much as by Gods help I could, I have "demonstrated, that men must be saved by that Faith "which is joyned with good Works, which S. *Paul* "did evidently enough declare, when he said; *The* "*in Christ Jesus, neither Circumcision or Prepuce is* "*any thing worth, but Faith that worketh well by Cha-* "*rity*. But if this faith do work evil and not well, then "without all doubt it is a dead faith in it self, accord- "ing to the Apostle S. *James*, who addeth yet further: "That, *if any say he hath faith, & yet hath not works,* "*can his faith save him?* Moreover, if a wicked man "for his onely faith may be saved by help of that purg- "ing fire, whereof S. *Paul* speaketh to the Corinthi- "ans, (as some erroneously have believed) then would "it follow, that Faith without works may save a man, "and then should it be false which S. *James*, coequal "Apostle with S. *Paul*, left written, that faith without "works cannot save us. Nay, it must be false also "which S. *Paul* himself affirmed to the Corinthians, "saying, *Be not deceived, for neither fornicatours, nor* "*Idolaters, nor adulterers, nor thieves, neither drunk-* "*ards, or the like, shall ever possess the Kingdome of* "*God:* which yet should not be true, if Christian men "persevering in these sinnes should be saved notwith- "standing, for only believing the Faith of Christ. For "if they be saved, how shall they not be in the King- "dome of God? Thus far S. *Augustine*.

Aug. Enchirid. cap. 67.

S. Aug. his excellent book De Fide & Operibus.

Gal. 5.

Jam. 2.

2 Cor. 3.

21. The

21. The very ſame diſcourſe maketh S. *Gregory* the great, out of holy writ upon this point. For having conſidered thoſe moſt comfortable words of Chriſt to Saint *Thomas*: *Bleſſed are they who have not ſeen, and yet have believed*; he annexeth as followeth: Perhaps here, every Chriſtian will ſay within himſelf, I do believe, and therefore I am bleſſed, and ſhall be ſaved. Wherein he ſaith truth, if his life be anſwerable to his belief. For that a true faith doth not contradict in manners, the things which it profeſſeth in words. For which cauſe, it was ſaid of certain falſe Chriſtians by S. *Paul*; *That they confeſſed God in words, but denyed him in deeds*: and by S. *John*; *That whoſoever ſaith, he knoweth God, and keepeth not his commandments, is a lyar*. Which being ſo; we muſt examine the truth of our faith, by conſideration of our life: for then, and no otherwiſe, are we true Chriſtians, if we fulfill in works that whereof we have made promiſe in words: that is; in the day of our baptiſme, we promiſed to renounce the pomp of this world, together with all the works of iniquity: which promiſe, if we perform now after baptiſme, then are we true Chriſtians, and may be joyfull. And in another place the ſame holy Father addeth this. For that divers men are Chriſtians in profeſſion and faith only, and not in life; Herehence it is ſaid, by the voice of truth it ſelf: *Not every one that ſhall ſay to me, Lord, Lord, ſhall enter into the Kingdom of heaven*. And again: *Why do you call me Lord, Lord, and do not perform the things that I tell you?* Herehence it is, that God complained of his people the Jews, ſaying; *This people honoreth me with their lips, but their heart is far off from me*. And the Prophet *David* of the ſame people; *They loved him with their mouth, & with their tongues they lyed unto him, &c.* Wherefore let no man truſt that his faith may ſave him without good deeds, ſeeing that

the proof uſed by S. Gregory. Ioan. 20.

Greg. hom. 29. in Evang.

Tit. 1.

1 Ioan. 2.

What we promiſed in Baptiſme.

Lib. 35. moral. c. 6.

Mat. 7.

Mat. 7. Pſal. 77.

we know it is written expresly; *That faith without works is dead*: and consequently, cannot be profitable, or save us from damnation. Hitherto S. *Gregory*.

22. Which very conclusion Saint *Chrysostom* urgeth with great vehemency, upon consideration of that wofull chance and heavy judgement, that hapned unto him, who in the Gospel was admitted to the feast of Christian faith and knowledge, but for lack of the ornament or garment of good life, was contumeliously deprived of his expectation, of whom S. *Chrysostom*'s words are these: "He was invited to the feast and "and brought to the table, but for that by his foul "garment he dishonoured our Lord that had invited "him; hear how miserable and lamentable a punish- "ment he suffered: He was not only thrust from the "table and banquet, but also bound hand and foot, "and cast into utter darkness, where there is eternal "weeping and gnashing of teeth. Wherefore, let us "not, I beseech you, dear brethren, let us not (I say) "deceive our selves, and imagine that our faith will "save us without good works. For except we joyn pure "life to our belief, & in this heavenly vocation of ours, "do apparel our selves with worthy garments of vir- "tuous deeds, whereby we may be admitted at the "marriage-day into heaven; nothing shall be able to "deliver us from the damnation of this miserable man, "that wanted his wedding weed. Which thing S. Paul well noteth, when having said: *We have an everlasting house in heaven, not made by hands*: he addeth presently this exception; *Si tamen vestiti, & non nudi inveniamur*; That is, if we be found at that day well apparelled and not naked. Would God every Christian desirous of his salvation, would ponder well this discourse and exhortation of S. *Chrysostome*.

The testimony and exhortation of S. Chrysostom. Mat. 22. Chrys. hom. 9. in 1 Cor.

2 Cor. 5.

23. And so with this alone, to conclude our speech in this Chapter, without allegation of further matter of

The conclusion of this Chapter.

of authorities (which are infinite to this effect) it may appear by that which hath already been ſet down, wherein the true profeſſion of a Chriſtian conſiſteth; and thereby each man that is not partial, or blinded in his own affection (as many are) may take a view of his eſtate and condition, and frame unto himſelf a very probable conjecture, how he is like to ſpeed at the laſt accounting day; that is, what profit or dammage he may expect by his knowledge and profeſſion of Chriſtian Religion. For as to him that walketh uprightly in that vocation, and performeth effectually every way his profeſſed duty, there remain both infinite and ineſtimable rewards prepared: ſo to him that ſtrayeth aſide, and ſwerveth from the right path of life or faith preſcribed unto him, there are no leſſe paines and puniſhments reſerved. For which cauſe every Chriſtian that is carefull of his ſalvation, ought to fixe his eye very ſeriouſly upon them both; and as in belief to ſhew himſelf conſtant, firm, humble, obedient, and in one word, *Catholick*: ſo in life and converſation, to be honeſt, juſt, pure, innocent and holy.

14. And for that, this ſecond part concerning life and manners, is of more difficulty (as hath been ſhewed) then the other of belief (whereof notwithſtanding we have alſo treated ſufficiently in the former Chapters:) the reſt of this whole work ſhall tend to the declaration of this later part, I mean of good life; thereby to ſtir up and awake) if ſo it may pleaſe the bleſſed goodneſs of our bleſſed Saviour) the ſlothfull hearts of Chriſtians to the cogitation of their own eſtate, and make them more vigilant in this great affaire, whereon dependeth their endleſs woe or welfare.

OF THE TWO PRINCIPALL Exercises, that do appertain to a virtuous, Christian life. Which are:

To resist all sinne, and to exercise all kind of virtue and good work: with the means how to perform them both.

Chap. VI.

SUpposing that in the parts of this Book which ensue, we are to deal onely with such as are instructed and setled in true Christian faith (whereunto we have proved before, that Virtuous Life, and good deeds are necessarily to be adjoyned;) It seemeth convenient in this place, to treat of the points or principal parts belonging thereunto, I mean to Christian conversation. Which points are briefly prescribed by God himself, in the Writings of *David*, *Esay*, and other Prophets of the old Testament, to be two, to wit, *to decline from vice, and to embrace virtue.* But much more plainly are they set down and dilated by S. *Peter*, S. *Paul*, and other Saints of the Evangelical law: the former affirming, that the fruit and effect of Christs death and passion was; *That we being dead to sin, should live to Justice:* and the other adjoyning; *That the grace of God our Saviour appeared to all men, instructing us to this end, that we renouncing all wickedness, should live justly, and godly in this world*, &c.

Psal. 36. Esay 1.

1 Pet. 2. Tit. 2.

The two parts of good life.

2. By which testimonies of holy Writ, and by many other which to this purpose might be alledged, is made clear and evident, that the whole duty of a Christian mans life in this world, is reduced to these two heads

heads or principles, to wit, the resistance of all evil, and to the exercise of all piety and virtue. In respect of the first, our life is called in holy Scripture, a warfare upon earth, and virtuous men are termed souldiers. For that, as good souldiers do ly in continual wait to resist their enemies: so vigilant Christians do carefully stand upon their watch, for resisting the suggestions and temptations of sin. In regard of the second point, we are named labourers, husbandmen, sowers, merchants, banquers, stewards, farmers and the like; and our whole life is termed a mart, traffic, or negotiation. For that, as these kind of people do attend with diligence to their gain and increase of temporal riches in this life: so ought we to apply our selves wholly, in the continual exercise of good works, to the honour and praise of God whose people we are, and to the augmentation of our merit and treasure in the world to come.

Iob 7. 2 Cor. 10.

Mat. 9. 10. 20 1 Tim. 5.

3. These then are the two parts of a good Christian life; the two principal points whereupon we should meditate; the exercise wherein we should be occupied; the two legs whereupon we should walk towards our Countrey; the two arms wherewith we should lay fast-hand on Gods eternal Kingdome; the two wings whereby we must fly and mount up to heaven. So that, whosoever doth want any one of these two parts, albeit he had the other; yet can he never ascend to Gods blisse: no more then a bird can fly, being maimed of one of her wings. My meaning is; that neither integrity of life is sufficient without good works; nor good works available, without a pure and undefiled life. The latter is made clear by Gods own speeches to the people of Israel; whose sacrifices, oblations, prayers, and other such works, that were commended and commanded by himself, he oftentimes rejected, and accounted abominable, for that the presenters and exhibiters thereof, were men of

One of these parts not available without the other.

Esay 1. Ier. 6. Amos 5.

of impious and sinfull conversation. The former also is apparently shewed by Christ's parable of the foolish
Mat. 25. virgins; who albeit they were Virgins, and incontaminate from sinne: yet because they lacked the oyl of good works, to give light in their lamps, they were excluded from the Marriage-banquet; as also that other most unfortunate fellow was, who wanted his
Mat. 22. wedding ornaments. Both these points then are necessary to a Christian mans salvation, and that so necessary; as the one without the other is not available. And by this may appear the most excellent perfection of a Christian life, if it were performed as it should be (and many no doubt, do perform it) which is to admit no sinne either in mind or work, and to pretermit no virtue that may be exercised. O Angelical! yea more then Angelicall excellency, for that Angels have neither temptations of sinners to resist, neither meritorious works to exercise themselves in. We will treat briefly of both parts.

§. 1. *About resistance of sin.*

4. AND as for the first point, wherein a Christian man must resist all temptations of sin, it is clear, that we are bound to do it manfully, vigilantly, constantly, and securely under pain of high treason to God himself, if we should relent, and yield to his enemy and ours. For which cause, Saint Paul doth adde, that in this resistance we ought to strive even to death, and to the shedding of our blood if need
Heb. 12. require. *Nondum usq; ad sanguinem restitistis adversus peccatum repugnantes*, saith he, You have not yet resisted unto the effusion of your bloud fighting against sin: as though he had said, this must you do, and this is your
We must resist sin, even to death. duty and obligation, and to this will God have you bound

bounden, when occasion of temptation is offered. And to the *Ephesians* he maketh a long discourse upon this matter, exhorting them to arm themselves to this fight: *Put on* (saith he) *the armour of God upon you that you may be able to stand* (in fight) *against the snares of the devil.* &c. *Take unto you I say the armour of God, that you may be able to resist in the day of temptation, and stand perfect in all points*, &c. *And that you may be strong to overcome all the fiery darts of the wicked adversary.* And finally to omit many other speeches of his to this purpose, he giveth a general Rule to his Scholler *Timothy*. *That no Man shall be Crowned, which fighteth not competently.* Ephes. 6. S. Pauls exhortation to fight. 2 Tim. 2.

5. According to which doctrine Saint *James* also, Saint *Peter*, and Saint *John* do earnestly exhort us to resist strongly and vigilantly both the Devil, and his Captains and instruments, the flesh and the world, as a point wherein principally consisteth the bounden duty of a good Christian in this life. In conformity whereof, the holy and blessed man *Job* endued with Gods spirit so many ages past and gone, doth after a large discourse of the dreadfull power, and cruelty of our great enemy *Leviathan*, or *Satan*, end with this watchword; *Memento belli*. Be not unmindful of the war which thou hast in hand, and shalt have during life, with this mortal enemy of thine. Iac. 4. 1 Pet. 5. 1 Ioan. 2. Iob. 14.

6. If you ask me why our mercifull Saviour Jesus Christ, having conquered this *Leviathan*, and all the force of sin in him; would notwithstanding have us fight after him, and pass through a battel unto his imitation; one reason is evident by that we have cited before out of S. *Paul*, that he will have us crowned, *and that none can be crowned, but he that hath lawfully fought*: And therefore he repeateth so often in the book of *Revelations*, that he will give the crown Why Christ will have us fight. 2 Tim. 2.

crown of heaven only to such as have overcome, and
Apoc. 2. 3. conquered in this combat. *Vincenti* (saith he) *dabo manna absconditum.* To him that shall conquer will I give hidden manna. And again, *Qui vicerit, sic vestietur*, he that shall overcome shall thus be apparelled by me with glory. And finally to omit many other places, he concludeth his third chapter of *Revelation* in these words: *To him that overcometh will I give to sit together with me in my throne, even as I having conquered, do sit down with my Father in his throne.*

7. In which last words, if you mark, there is another cause discovered of this our war, which ought to tickle our very hearts, to wit, the Imitation of our Captain, and thereby our crowning with him: that as he by fighting, and overcoming was exalted to the throne of his Father; so shall we be to his throne for the like reason. Upon which cause, and most comfortable consideration, Saint *Paul* foundeth himself in
Heb. 12. "his Epistle to the *Hebrews*, when he exhorteth them "so earnestly to the like fight in these words: Shu- "king off from us all weight or clogg that may hinder us, let us by patience run unto the combat offered unto us, with our eyes fixed upon the authour of our faith and fulfiller thereof, Christ Jesus, who setting before his "eyes the joyes of heaven, and contemning the con- "fusion (or worldly shame) that thereof might ensue, "sustained the cross, and thereby is come now to sit at "the right hand of the seat of God his Father.

Divers reasons of our fight. 8. This was the most excellent encouragement and exhortation of Saint *Paul*, whereby we see two or three particular causes uttered, why Christ our Redeemer hath ordained us to fight so earnestly against the temptations of sin in this world: the one; that we may thereby follow him, and shew our selves dutyfull children of such a father, and worthy souldiers of such a Captain; and the other, that we declare also

thereby the force of his heavenly grace, which was not only able to conquer the Devil in himself, and his own divine Person, but in his poorest servants in like manner, who by him do overcome, and conquer daily, and thereby do get unto themselves infinite Crowns of glory in heaven: which gain, is the third cause of this holy and pious ordination to have us fight. And this do the antient * Fathers prove at large in their writings, when they declare unto us, why (notwithstanding the guilt of original sin, and concupiscence thereon depending, be taken away by Christs Passion, and by vertue thereof in the Sacrament of Baptisme, that yet) the sting or temptation of the said concupiscence, or fomentation of sin, called by Divines, *fomes peccati*, doth still remain, and this not to our hurt, but *ad agonem*, as the Fathers words are; that is to say, to minister unto us fight and combat, and thereby matter of victory and conquest, and merit here, and in the life to come, a crown of glory. O most mercifull ordination of our good God! what father could ever be so carefull of his children, as he is of us, to work every way our good and our greatest good?

3.

* See S. Aug. l. 1. de peccat. merit. cap. ult. & li. 2. c. 28, & li. 2. cont. Iul. cap. 3. & lib. 1. de civ. cap. 25.

Why the motion of concupiscence to sin remaineth in us after Baptisme.

9. Here hence also it proceedeth, that S. *James* considering the grounds and points before specified, doth (to animate us the more to this fight) use that most comfortable exhortation, whereby he beginneth his Epistle in these words: *Brethren, take it for a matter of all joy when you fall into sundry sorts of temptations.* And to strengthen this, Saint *Paul* assureth us, *That God is faithfull, and will not suffer us to be tempted above our power.* And other holy Fathers do adde further for confirmation hereof, that Christ our Saviour delighteth so much in this battel and combat of ours against sin, that he vouchsafeth to be present, and standing by us, looketh on, and abetteth us therein, subministring to us both force and grace, wherewith to gain

Iam. 1.

1 Cor. 10.

Christ is present at our combats and looketh on.

gain the victory, and this not only in external combates, such as were of his Martyrs, against their bloody persecutours; but in all inward conflicts also of the mind, against the temptations of the foresaid concupiscence, and of the flesh, world, and devil: and he doth S. *Athanasius* record, that Christ was present with that great Saint, S. *Antony*. And the like doth S. *Antoninus*, *Raymundus*, and others, record of S. *Katherine* of *Sienna*, and other Saints in their horrible conflicts and temptations of the flesh, and other like suggestions of the enemy, and after the combate ended, for their more compleat comfort, their Saviour appeared unto them, (when they feared lest he had abandoned them, and so they had lost all) and shewed that he was much pleased with their fight, seeing they yielded no consent, but manfully had stood out and gotten the victory. And when they asked him, where he was in time of their so extream affliction, he answered, that he was by them, and looked upon their combate, and took pleasure to see them fight so manfully by the force of his grace; being assured, that he would make them winne and have the victory by the help that he gave them. And this it is to serve such a Master, and such comfort may we take to enter into battel upon confidence of such a Captain, under whom, no man loseth or taketh hurt, but he that either runneth away or refuseth the battel, or confideth over much in his own strength, and not in the strength of his said Master.

Athan. in vita S. Ant. B. Raymund in vita S. Ener. Bon. in S. Ant. Episcopus Florent. p. 3. Pinar. c. 14.

10. And thus much be spoken briefly of the principall causes that moved our Saviour to leave us this warre: but now somewhat must be said also of the manner how we are to fight and behave our selves therein, that is to say, with what diligence, with what attention, with what rigour, constancy, sincerity, severity, & resolution. For albeit, this concupiscence, or *fomes* pec-

How we must behave our selves in battel.

and this sting of sensuality inclining us to sinne, be left only *ad agonem*, that is, to strive withall, as before hath been said: yet is it a fastidious and dangerous worm, a most pestilent, and pestiferous snake lying within our bowels, which if it be not diligently looked unto, and resisted betime, and with all watchfulnesse; certain it is that it will overcome, conquer, and confound us, or utterly infect and poison us before we be aware. Hear the complaint of one well exercised in this point: *I see* (saith S. *Paul*) *another law in my members repugning to the law of my mind, and captivating me unto the law of sinne, which is in my members. Oh! unhappy man that I am, who shall deliver me from this body of death? The grace of God by Jesus Christ.*

Rom. 7. The complaint of S. Paul against the stirring of concupiscence.

11. Here you see that S. *Paul* after his Baptisme, yea, and after his confirmation in grace also, as may appear out of this very Epistle to the Romans, cryeth out as you see, for that he felt this sting of concupiscence so strong and forcible in his body against the law of his mind, as though it would violently compell him to commit sinne in deed; and that the onely grace of God by Christ, through the merits of his Passion, was able to deliver him from the tyranny of his tyrant, and from her strong assaults. Unto which grace of our Saviour, this holy Apostles own diligence and cooperation, in like manner, was not wanting: for so he both testifieth of himself, and exhorteth other men to the same. Of himself, he testifieth every where of his fights and combates, and telleth the manner thereof: as for example sake, to the Corinthians; *Ego sic pugno, non quasi aerem verberans, &c.* I do so fight (in the combats of sinne) as not beating the air; that is to say, not in vain, or idlely, without purpose, making vain shews and flourishes onely as some do. But how then, holy Apostle? Hearken I pray you what immediately followeth in the same place: *But I do chasten*

S. Pauls fight against the flesh.

chasten my body, and do bring it into subjection, lest when I have preached to others, I become a reprobate myself. O dreadfull speech! for those, that either do fly whol this combate, or are negligent, or over delicate in the fight, seeing that this chosen vessel of God, after his being taken up into the third heaven, and made partaker of Gods secrets, yet did he think it so necessary for his salvation to wage this battel, with such afflictions and mortification of his body, as he brought it not onely into obedience and subjection to his spirit, but

Servitude of the body unto the spirit.

into servitude also, (for that is the word which the Apostle useth) signifying thereby a most perfect subjection and rendring of his flesh to his spirit, such as bond-men or slaves do use towards their Lords, not daring to look aside, nor to lift up so much as a finger against them, without certain assurance of severe punishment for the same; and so did S. *Paul* subdue his body unto his spirit. And this for himself.

12. To others also he teacheth the same manner of fight: when he saith to the Colossians; *Do you mortifie the members of your body upon earth:* and then tells them wherein they must be mortified, to wit, to resist the temptations of *fornication, uncleanness, lust, wicked concupiscence, avarice, &c.* And not onely these, but their very roots and origens also: as, *anger, indignation, malice, blasphemy, filthy speech, lying*, and the like; which buds, and evil fruits of concupiscence, in his Epistle to the Romans, he calleth *facta carnis*, works of the flesh; for that by instigation of the flesh they commonly are committed: and then he giveth this general direction; *If you live according to the flesh, you shall die:* to (wit, eternally) *but if by the spirit you mortifie the works of the flesh, you shall live.* This then is the sentence about the quality of this combate and fight, that it must be by chastising, and bringing our body into servitude, and by mortifying the mem-

Col. 5.

S. Pauls direction for the manner of our fight.

Rom. 7.

bers

bers and fleshly inclinations thereof, by the force and dominion of our spirit; and that he which followeth this rule, is in the way of life; and contrariwise, he that fostereth, or is over-much indulgent to the ease and appetites of his own flesh, runneth the certain path of perdition, according to the saying of our Saviour; *Qui amat animam suam perdit eam:* he that loveth his soul more then he should, and yieldeth too much to her sensuall delights, shall lose her: and he that hateth her, that is, hateth her excesses, and represseth the same by mortification, shall gain and preserve her to eternall life. Mat. 2.

13. Upon this Ground then and Doctrine hath ensued, that this fight against sin and the concupiscence thereof, hath been followed ever with great care and carefulnesse, by the best sort of Christians since Christs time, and that with such precise exactnesse, as not onely they resisted all externall acts of sinne: as for example, of adultery, theft, murder, deceit, rapine, injustice, and the like, but the very inward consent of heart also, for that Christ himself determined that Point in the case of Adultery, that when there is consent of inward will, the sinne is committed before God, though it never come to externall act. Not onely the work of sin, but consent also is to be resisted. Mat. 5.

14. Moreover, the holy Apostle S. *James* noteth three steps or degrees concerning the complement of sin by the consent of heart; to wit, suggestion, delectation, and consent: whereof, as the first is of the enemy, the second of our sensuality, the third of our reason and free-will: so may the first be without our fault, the second includeth, for the most part, some negligence of ours, the third convinceth us alwayes of iniquity: or to use S. *Gregories* own words; *In suggestion is the seed of sinne; in delectation, the nourishment; in consent, the perfection.* And therefore he that will avoid this consent, whereon dependeth all, (for that the externall act Iam. 4. Greg. ad interrog. 11. Aug. Cant.

See of this S. Aug. li. 1. de ser. Dom. c. 12. & l. 12. de Trin. c. 12.

of sinne, is no sinne, if there be no internall consent of mind.) A good Christian is bound to be vigilant in all these three degrees; and first, to avoid suggestions what he may, by flying occasions either of company or other.

How suggestion, delectation, and consent must be avoided.

Secondly, if suggestions come, yet to fly and resist delectation, by cutting off the temptation at the beginning, and crushing the serpents head as soon as it is put forth, and discerned whither it tendeth. But if we should be negligent in this, or could not avoid, or represse some sensuall delectation; then at least to stand resolutely and manfully in defence of our last bulwark, wherein lieth our life or death, which is the consent of heart.

The first diligence necessary.

15. Now for performance of our duty in these three things, especially the two latter, wherein there is most danger; two diligences are necessary, the one to be very watchfull over our own actions, thoughts, and words,

Iob 9.

according to that saying of holy *Job: I did fear all my own works.* And the Prophet *David* more exactly:

Psal. 76.

I did meditate with my heart in the night, and did exercise my self, and did examine or sweep my spirit: behold an exact examination of his thoughts and deeds. And this exercise of examining passed down to the Saints of the New Testament with no lesse rigour, but rather more, then it was used by these Saints

1. Cor. 4.

of the Old, as it is evident by S. *Paul*, who so exactly had examined his own soul in this behalf, as he durst affirm that to his knowledge he was guilty of no sinne or offence at all towards God, though yet in this he would not pronounce himself justified. And hence proceeded the custome of other holy men, retained untill this day in Gods Church, by such as are carefull in this battel, which is, to examine exactly, and often, their own consciences both for thoughts, words, and deeds. And this is the first diligence.

16. The

16. The second is to attend to mortification of our passions, evil affections, and sinister inclinations, proceeding ordinarily from the foresaid infection of our sensuall concupiscences; for that by this means we come to weaken the forces of our enemies, and to cut off, as it were, his chief forces of battery against us. And for that nothing is more effectuall to this end, then to chasten and keep our own bodies low by corporall affliction; it is wonderfull how all the antient Saints, even from the Apostles themselves, did frequent this wholsome remedy. For of the Apostles in generall, these words are left written by one of themselves; *In jejuniis multis, in vigiliis multis, in fame, siti, frigore, & nuditate, &c.* They passed their lives in much fasting, much watching, hunger, thirst, cold, and nakedness: whereof the first two at least, must needs be presumed to have been voluntary. The second diligence is mortification. 2. Cor. 11. 2. Cor. 5.

17. The same Apostle *S. Paul*, writing in like manner to his schollar *Timothy*, and perswading him not to drink altogether water, but to use some little wine, at least for his stomach and frequent infirmities, doth well shew thereby, (as S. *Chrysostome* also noteth) and the matter is clear, that S. *Timothy* did wholly abstain from wine; and that, as may be thought by S. *Pauls* own example, who by his fact of going purified into the Temple, as a Nazarean, and with them upon one dayes warning onely (whereas the Nazareans were bound to abstain thirty dayes from wine before they entred) is inferred, that S. *Paul* was utterly *abstemious*, that is to say, did drink no wine at all, and so lived alwayes a Nazareans life, wherein it is likely that his schollar *Timothy* would imitate him, as also in the rest of his bodily chastisements and mortifications of his flesh. S. Timothy and S. Paul abstained from wine. Chrysost. in 1. ep ad Tim. c. 5. & hom. 2. ad Pop. Antiochenum. Act. 18. & 21. Numb. 6. Ioseph l. 2. de bello. cap. 15.

18. The like is recounted of other Apostolicall men that lived in those dayes: as for example, of

The austerity of S. James and others.

Egesip. apud Euseb. lib. 2. hist. cap. 22.

S. *James* the Apostle, sirnamed the just, who is recorded by *Egesippus*, and related by *Eusebius*, that besides other austerities of life concerning his apparell, diet, and manner of continuall mortification; his exercise of praying on his knees was such (a thing that delicate Christians of our dayes do much fly) as the skin of his said knees was made so hard as the brawn of the camels knee: and yet if we consider, what necessity a man, that was so holy and just, and had lived so long with Christ himself, might have of so much, and large prayer in respect of us now; the difference will quickly appear. The like, or rather greater severity of life doth that learned Jew and Philosopher *Philo*, recount of his countrey-men the first Christians in Alexandria under Saint *Mark* the Evangelist, sent thither from Rome by Saint *Peter* to begin that Church, which he did with such exact piety, sanctity, simplicity, abstinence, and mortification, as moved their very adversaries in Religion (whereof *Philo* was one who lived at that time, and saw their lives) to extreme admiration. And this direction (no doubt) carried Saint *Mark** from Saint *Peter* that sent him thither, as also did Saint *James*, and other Apostles, and S. *Mary Magdalen* (that perhaps exceeded them all in this kind) take the same from Christ himself, and such as followed them in this exercise of austerity of life, had their warrant both from these mens examples, and from the Spirit of God instructing them, whereof you may read infinite examples in the foresaid *Egesippus* and *Eusebius*, and others, that wrote the lives of Saints in those first ages; as also in *Athanasius* of the life of Saint *Antony* the Monk, and in *S. Hierome* that registred the acts of *S. Paul* the Eremite, and of S. *Hilarion*. And the like you may see in *Joannes Cassianus*, *Palladius*, *Joannes Climacus*, and others, that have recorded things of admiration

The austerity of S. Mark and his first Christians in Alexandria.

Philo l. 4. de vita Contemplat.

* Euseb. in Chron. An. Christi 46.

admiration in this behalf, which we now are almost afraid to reade, and much more to imitate. All which rigour of exact life and mortification in these ancient Christians, tended notwithstanding to this end, to mortifie their bodies, subdue their flesh and sensuality, represse the motions of their concupiscence, that thereby they might stand the more secure in this battell of resisting sinne, whereof S. *Augustine* used those effectuall words: *Moriar, ne moriar.* I will dy, to the end I may not dy, that is to say, I will mortifie my flesh lest I be slain in this battail.

S. Augustins worthy saying. lib. 1. Confess. c. 5.

19. This was the beginning of austerity or life in those first Fathers and founders of our Religion. This was the cause of first leaving the world and flying to the desart. This was the origen of all Monasteries, Cloisters, Ermitages, Cells, and solitary habitations. And finally, this was the reason of all breach and separation from flesh and blood, and from all worldly conversation; thereby to eschew all occasions of externall temptations, and by that means, to gather the more force and strength, for resistance of the internall. In which internall conflict notwithstanding, the combate oftentimes was so sharp and vehement; as it is most wonderfull to consider what is recorded by the foresaid Writers, touching assaults enduted in this behalf, by those antient Saints, that had left the world: and what extram pains and afflictions they sustained willingly, for continuing their resistance against their spirituall adversary. Which things were set down (no doubt) and left written to us by Gods holy providence, for our confusion that now live, who are so careless and negligent in resisting the assaults and temptations of sinne; as we make no account or estimation thereof at all.

The reason of Monasticall life in the beginning.

20. S. *Hierom* in a certain Epistle beareth witnesse of himself, that having abandoned the world, and re-

A marvellous example of S. Hierome. 2. Cor. 12.

tired himself into a wilde desart of Syria: was most terribly tempted (not unlike to S. *Paul*) with suggestions of the flesh. But what did he for resisting of this temptation? and what successe had he therein? You shall hear reported by this his own declaration. How often (saith he) being in the wilderneſſe and vast desart, burnt up and schorched by the extream heat of the Sunne (wherein the Monkes of my times had their ugly habitations) was I tempted with cogitations of Roman delights, *&c.* I sate alone, for that I was repleniſhed with sorrow and bitterneſſe. The parts of my body were now become deformed, and ugly with continuall wearing of my sack: and my skin was as black as the skin of an Ethyopian. I wept daily and passed my time continually in groaning: and when at length, sleep came upon me against my will; I lay down and did beat my bare bones, scarce hanging together, against the ground. Of my meat and drink I will say nothing, whereas in this place, we that are Monkes, do use onely cold water, even when we be sick, and do think it a great delicacy to taste any one thing that savoureth of the fire.

Hieron. ep. 22. ad Eust. Paulæ post initium.

The austerity of old Monkes.

"21. I therefore being in this case, and having shut my self up in this prison for fear of hell fire, and for avoiding of sin; being fellow not onely to scorpions and wilde beasts, and wholly worn out with continuall fasting: yet could I not avoid the temptations of the flesh, *&c.* Wherefore I did cast my self down at the feet of Iesus: I did bathe the ground about me with tears, and dried the same up again with my own hair. I did represse my rebellious flesh, with continuall abstinence of whole weeks together. I am not ashamed to confesse this misery of my wretched estate. I remember that I cryed unto Iesus whole dayes and nights together, and ceased not to beat and knock my breast, untill he arose and rebuked

S. Hieroms combate with tentations of the flesh.

"buked my enemy, and thereby restored to me my for-
"mer tranquility. I persevered in prayer in that forlorn
"and salvage desart) being angry and rigorours against
"my self) and I hampered with imprisonment my
"miserable flesh, as our Lord is my witnesse, untill at
"length after infinite tears shed, and my very sight da-
"zeled with long looking up and beholding the hea-
"vens, I seemed again to be restored to the company
"and fellowship of Angels: Wherewith being made
"exceeding joyfull, and repleniſhed (as it were) with
"all kind of divine and celestiall solace, I began to sing
"again within my self, that most pleasant song: *we shall*
"*now run after the sweet savour of thy fragant oint-*
"*ments, O Lord.*

The conclusion of striving in the end.

22. Thus did these blessed Fathers and Saints of God behave themselves: and thus did they esteem themselves bound to do, for resisting of sin, and for maintenance of their integrity, against the wicked assaults of their ghostly enemy; remembring how well it is written: *Fight valiantly for thy soul, and strive unto death for maintenance of justice.* But (alas!) dear brother, how do we behave our selves in this important businesse? what do we? what pains take we? what attention, what vigilancy do we hold upon our thoughts, words, and actions? what caution do we use? what resistance do we make? Is there any man that flieth the occasions of sin, or rather provoketh not the same? is there any now adays that mortifieth his flesh, or rather doth not cherish and pamper it to wickednesse? is there any man that represseth his own appetites? that standeth in fight against sensuall suggestions? nay rather, do not all the world run after their own concupiscences? do they not yield themselves as slaves to every temptation that doth arise? to every assault that the enemy maketh? do they not devour every hook which the devil layeth for their intrapping, and swallow down every poisoned bait

The miserable estate of most Christians at this day. Eccles. 4. Prov. 23.

that is cast for their destruction? O mercifull Lord, what a pittifull state of the world is this? Hearken (good Christian) how this case of a careless sensuall man is described; even by the very finger of God himself. I looked forth through the barrs of my window (saith the Divine Wisdome of God) and I saw and considered a fond young fellow, who walked by corners of the streets in darkness, &c. And there ran unto him a woman, decked up like an harlot, and prepared to deceive "souls, &c. she entised him by flattery, and many "sweet speeches, and entangled him with strong allure- "ments. Presently he followed her, as an Ox led un- "to the slaughter, and as a wanton skipping Lamb that "is carried to the shambles; like a bird that maketh "haste to the snare, so followeth he, not knowing (fi- "ly so) that he is drawn to fetters, and that the danger "of his soul dependeth thereon, untill his heart be "strucken through, &c.

The description of a man that followeth his concupiscence. Prov. 7.

23. This is the description which the holy Ghost useth, to set out unto us the miserable condition of a dissolute and rechlesse Christian, which hath no care of resisting temptations, but followeth every suggestion of his own sensuall appetite, and thereby not only woundeth to death his own heart and soul, by every consent he yieldeth unto; but also (as the Scripture here noteth) enthralleth himself in such miserable bondage and captivity, and casteth himself into so strong bands and inextricable fetters of his enemy, as he cannot possibly afterwards deliver himself, but by some wonderfull extraordinary miracle wrought by God. For as truly Christs Apostle writeth; *He that yieldeth to sinne, becometh the bond-slave of sinne.* And the Holy Spirit of God in another place saith; *The wicked man is wrapt in the bands of chains of his own wickednesse.* Which bands and chains are so nexed, knit, and strongly linked together in a sensuall man; that,

The bondage and danger by yielding to our concupiscence.

Joan. 8.

Prov. 5.

that, being once entangled within the compasse thereof, he is drawn from link to link, and compassed about with so many folds; that he seldome can escape, untill he come to the end thereof, which is fastened even in hell it self. This thing do these holy * Fathers of Gods Church expresse by this deduction; to wit, that in careless and negligent Christians, Suggestion (which is the beginning of this dangerous and infernall chain) draweth after it cogitation, cogitation draweth affection, affection delectation, delectation consent, consent operation, operation custome, custome desperation of Gods mercy, desperation bringeth in the defending of sinnes committed; after which followeth immediately, both vaunting, boasting, and glorying in wickednesse, which is the next inseparable link to damnation it self. The chains of sin. * See S. Greg. l. 4. Moral. c. 25. Isiod. l. de sum. bono c. 23.

24. To these miseries (lo) and inexplicable calamities is the world brought, by not resisting the temptations of sinne, but yielding to every unlawfull motion of our sensuall appetites. According as it was foretold so long ago: *If thou permit thy soul to have her concupiscence, she will make thee a joy and prey to thy enmies.* O ye children of *Adam*, why consider ye not this thing? O worldlings; O careless Christians, why forget ye this point so necessary to be pondred? is it possible that men should be so negligent in their own apparant, and irremediable dangers? The world is come now to that desperate condition described by *Job*, wherein men drink up sinne, as beasts do water: that is, without all difficulty, scruple, remorse of conscience, fear of hell, care, doubt, examination, cogitation. We are now come to that obstinate contempt fore-prophesied by *Daniel*: *Wicked men will do wickedly, and will not understand.* Nay, the most part of men are entred into that dreadfull and most horrible plight, whereof the Wiseman said: *The wicked* The miseries of them that resist not sin. Eccl. 18. Iob 15. Dan. 12. Prov. 11.

wicked and impious man when he is come to the depth of wickedness, contemneth all. But what are the words immediately ensuing? *His ignominy shall follow him.* Which S. *Paul* expoundeth more plainly in this manner: *Whose end shall be death or destruction with confusion.*

Phil. 3.

The conclusion of this Part.

25. Wherefore, he that is a good Christian indeed, and desireth to enjoy the fruit of that vocation; let him beware of this perillous labirynth, and learn to resist his fleshly appetites betime. Let him crush the head of the serpent at the first entrance of unlawful suggestions, as in the second part of this *Directory* he shall more particularly be instructed to do. In the mean space, this already spoken shall be sufficient to declare the great importance, weight, and necessity of this affair, and the manifold mischiefs which ensue unto the world, for want of watchfulness and diligence in this war.

§. 2. *About Christian duty for abounding in good works.*

26. AND thus having shewed how evil soldiers we are in fighting and resisting our enemy; it remaineth to consider, how prudent stewards and labourers we are for increase of our gain and spiritual riches, by the exercise, negotiation, and trafick of good works. About which point is to be observed, that man from his first fall in Paradise, was assigned to travel and take pains in this kind of exercise, and in no sort to be idle. For so it is plainly set down in the book of *Genesis*: *Man was placed in Paradise to labour.* And after that, in divers other places of the old Testament, the spirit of God exhorted men to be painfull, industrious, and diligent to till such land, as God hath sent them for their gain, which the Prophet *Hos.* interpreteth thus: *Seminate vobis justitiam:*

Gen. 2.
Prov. 12.
Eccle. 20.
Isa. 6.
Hos. 10.

now: Enrich your ſelves by ſowing of juſtice. And the wiſe man more plainly: *Whatſoever thy hand can do, do it inſtantly.* The reaſon of which exhortation, is ſet down by the ſame inſtrument of Gods ſpirit in another place: *Anima operantium impinguabitur.* The ſoule of ſuch as labour and take pains ſhall be fatçened; And again: *Seminanti juſtitiam, merces fidelis.* To him that ſoweth juſtice or good deeds, there remaineth a faithfull and ſure reward. In reſpect whereof in the deſcription of a bleſſed and fortunate man, it was put for one principall qualitie by the Prophet; *that he received not his ſoul in vain*, but laboured and employed the ſame to his greateſt benefit. And this in the old Teſtament. Eccl. 9. Pſal. 23.

37. But in the new, wherein the moſt excellent merits of Chriſt do yield ineſtimable dignity to all good works that are done in his name, this precept of labouring hath more place, and is more ſeriouſly recommended; for that by Chriſts ſpirit and abundance of grace, we are more enabled to perform the ſame: as may appear by the words of God himſelf in *Ezechiel*: wherein telling the times of the Meſſias to come, he ſaith, *In that day, will I place my ſpirit in you, and will bring it to paſſe, that you ſhall walk in my commandements, and ſhall labour and take paines.* Which labour is to be underſtood in performance of good works, according as S. *Paul* deſcribeth the condition of Chriſtian people, when he calleth them: *an acceptable people, cleanſed by Chriſts blood, to be followers of good works.* And in another place he defineth a good Chriſtian to be, *the hand-work of God, created in Chriſt, to walk in good works.* And yet further Chriſt himſelf in the Goſpel declareth plainly, What the ſtate and condition of Chriſtians is in this life, by the Parable wherein he likeneth himſelf to the rich banquer, who committed divers ſumms of mony to his ſervants, with this charge; *Negotiamini* Of a labouring, in the new Teſtament. Ezech. 36. Tit. 2. The definition of a good Chriſtian. Epheſ. 2. Luc. 19.

tiamini dum venio. Make ye your traffick and commodity, untill I come, and call for an account.

28. By all which is most manifest, that the life and vocation of a Christian in this world; is to labour and make his gain by the talents that God hath let him; and to *fructifie in all good works*, as S. *Paul* exhorteth us. Hereby also doth appear, that the time of this our life, is nothing else but a certain season allotted us, wherein to sow and plant; nothing else, but a Faire or Mart wherein to trafick, negotiate, and make our exchange for the kingdome of heaven. In which affair and negotiation, he that is diligent, painfull and industrious, is accounted a *wise man*, even by Gods own mouth; as on the contrary part, the careless, slothfull and negligent man, is called the *childe of confusion*, void of wit, and subject to all misery, contempt, and beggary. Herehence are those speeches of holy Scripture:

The vocation of a Christian. Col. 1.

Prov. 10.

Prov. 12. "*Manus fortium dominabitur*: The hand of him, that "laboureth with courage, shall prevaile and be potent.

Prov. 11. "And again; *Robusti habebunt divitias.* The stout "and painfull shall have wealth at will. And yet further: *he that diligently tilleth his soyle, shall advance to great height his ricks of corn.* And to the negligent it is said on the other side: *Egestatem operata est manus remissa.* The lazy and slothfull hand, doth work "unto his master nothing else but beggary. And finally, the more to confound our folly and lazinesse in this point, and to make deeper impression thereof in our hearts, we are by holy Writ referred, even unto the schoole and instruction of unreasonable creatures in this behalf. *Go thou slothfull and lither fellow* (saith the wisdome of God) *unto the Ant or Emmet, and consider his wayes, and by him learn wisdome. He hath neither governour nor master to teach him, and yet doth he in summer make provision of food wherein to live, and sustain himself in winter.* By which words

Eccl. 20.

Prov. 10.

Prov. 6.

we are admonished, not onely what is our duty in this life, concerning labour and travell in good works; but also, that the most excellent and supreme point of wisdome which possibly can be imagined, is, to gather store in this time present, for the time to come, and to make our bank here in this world, whereon to live in the countrey whereunto we take our journey.

29. That is that great and rare wisdome which is called in Scripture, *The wisdome of Saints*, or rather as *S. Paul* termeth it, the wisdome of God himself not known to the world. That wisdome, which *Esay* called *divitias salutis*, the treasure of salvation. That, whereof the Wise-man saith, *Cogitare de illa sensus consummatus*: To think onely, and ponder upon this kind of wisdome, is most perfect understanding and prudent knowledge. And again, *God loveth no man but him that dwelleth or remaineth with wisdome.* And finally, to stirre us up to this kind of wisdome, he maketh an ample exhortation, with a declaration of the nature, dignity, and utility thereof, in these words: *Come to this wisdome, as he that soweth upon hope of harvest, and have patience for a time, to expect her fruits. Thou must labour and take pains a little in her work, and soon after shalt thou taste of the commodities she bringeth forth. Oh how ungratefull is she to the ignorant! and a fool will not abide her. She is not revealed to many; but to whom she is once known, with them she remaineth untill she bring them unto the sight and presence of God himself, &c. Hearken therefore my sonne, and follow her wayes with all thy force, &c. For that, at the last day, thou shalt find rest in her, and she shall turn thee to great joy and consolation.*

Christian wisdome wherein it consisteth. Prov. 9. Rom. 11. Esa. 33. Sap. 6. Sap. 7. Eccles. 6.

30. This was that blessed and Wise-mans counsel; and for fulfilling of this councel, as also for obtaining the rest, joy, and finall consolation whereof here

is

Gal. 6. 1. is mention. *S. Paul* cryeth so vehemently unto us, exhorting us every where to do good works, and that abundantly, instantly, in all times, to all men, upon
1. Cor. 15. 14. all occasions, and with immoveable constancy; assuring us, that our labour herein shall not be lost, but that the time shall come when we shall reap incessantly. To which purpose also appertaineth the Parable
Luke 16. pounded by our Saviour of the prudent steward, with a very effectuall exhortation in the end, that in this life we should purchase our selves friends by the use and distribution of our wicked mammon; which friends may afterward make us place in heaven. To this effect are directed all those admonitions of holy Scripture. *Work your own salvation.* And again, *Brethren*
Phil. 2. 1. Pet. 1. *be ye carefull to make your vocation and election sure by good works.* And yet further, *S. Paul* adjoyneth another circumstance, thereby to move us the sooner
Gal. 6. saying, *While we have time, let us do good works*; insinuating hereby, that this time present was allowed us onely for that purpose, and that this time being past there would be no more place for such matters, according to that sage admonishment of our Saviour
John 9. himself; *The night will come, when no man can work any more.*

The diligence of old Christians to works while they had time.

31. For preventing of which night, and to take the time while it served, very strange it is to consider the pains, watchfulnesse, and diligence, which antient holy Christians in former ages did use, and the senslesse forgetfulnesse wherein we passe our dayes now. They imitated the good husband-man, who is carefull to cast his seed into the ground whiles fair weather lasteth; and the diligent merchant, who over-slippeth not to lay out his money while the good market endureth. They knew the time would not be long which they had to work in, and therefore they bestirred themselves seriously whiles opportunity was present. He

among other things, proceeded all those goodly monuments of alms-deeds and charitable works yet extant to the world, as witnesses of their exercise in this kind of wisdome. So many Common-wealths established, so many Churches builded and endued with abundant maintenance; so many Bishopricks, Deanries, Archdeaconries, Canonries, Prebendaries, Chantries, and Benefices: So many Hospitals and houses of Orphans and fatherlesse Infants, as also for the relief of other poor, impotent, and distressed people. So many Seminaries, Schools, Halls, Colledges, and Universities, for increase of learning: so many Bridges, Highwayes, Causeys, Town-houses, and other publick commodities: so many places of Prayer and Devotion; as, Monastaries, Abbeys, Priories, Convents, Nunries, Hermitages, Cells, Oratories, and other like, for repose of virtuous people that would leave the world, and betake themselves onely to the contemplation of heavenly things, and exercise of more holy and retired life.

32. All which charitable deeds, and many more that cannot be recounted, came out of the purses and coffers of godly Christians in antient times: who very often, gave not onely of their abundance and superfluities, but spared also from their own sustenance and necessary relief; as also took away and alienated many things from their own children and posterity, to employ them in these charitable uses, for the benefit of their souls. Whereas on the contrary side, we that now live in this miserable corrupt time, are so farre off from giving away our necessaries, and plucking from our own bodies, to these offices of Charity, that we make no scrupule at all, to spoil the poor and godly of these benefits and reliefs, which were left unto them by our holy fore-fathers. And as for our own superfluities and excesses, we seek commonly to employ them, rather

The charitable deeds of our ancestours, and want thereof in us.

rather on hawks and dogs, and other bruit beasts, (as sometimes also upon much more vile uses) then in charitable deeds to the relief of our poor brethren, and to the ease of our own souls in the life to come. So utterly faileth the whole world at this day, in performing this point of doing good deeds.

The perfection of Christian vocation, if it were fulfilled.

33. Wherefore, to draw to a conclusion of this whole Chapter; it may appear by that which hitherto hath been said: first, what a perfect and most excellent creature a good Christian is; whose life is nothing else but a continuall warfare and resistance of all sinne, both in thought, word, and deed; and an incessant exercise of all piety and good works, which his hand or heart may possibly perform. Which kind of life, if it were exactly fulfilled, in such sort as is was prescribed by Christ the Authour of our Profession; most evident it is, that the Common-weal of Christianity should be a most heavenly, blessed, and Angelicall estate upon earth, wherein, no fraud, no deceit, no malice, no contention, no wickednesse, injustice, or violence should reign: and consequently, either few or no temporall Laws should be necessary for punishment of the same. For that by the onely law of Religion and Conscience, all would be simplicity, all purity, all truth and honesty, concord, love, and charity, one towards the other; even as we reade, that it fell out in the first dayes and ages of Christian Religion, when this law of Conscience was yet observed. But now, for that the world hath abandoned commonly in every place, these two principall parts of Christian duty (I mean the resistance of sin, and performance of good works) a great part of Christians are become more sensuall and dissolute in manners and life, then perhaps ever were the more civill part of Gentiles and Infidels; which is a most intollerable and supreme dishonour to our Saviour, that gave his life for reducing us to a be-

ter conversation. For which cause, in all reason, right, and equity, the punishment of such unworthy Christians, must needs be farre greater at the latter day, then of the very Pagans, who had not that light and assistance for their direction, according to that speech of Christ to certain ingratefull towns and places wherein he had preached: *Wo be to thee Chorazin: Wo be to thee Bethsaida; for that, if the like things had been done in Tyre and Sidon* (which are Heathen cities) *that have been done in thee; they would have repented: and therefore I tell you, that it shall be easier for them in the day of judgement, then for you.* Which point, would God that men now a-dayes would attentively consider. Mat. 11. Luke 10.

34. Secondly, it may appear by these, and other things before set down, what a marvellous different life the good and evil do passe in this world; and consequently, how different a lot they are to receive in the next, from him that rewardeth each man (as S. *Paul* saith) according to his actions, either good or evil. For first, the virtuous Christian doth not onely abstain from committing sinne (especially that which Divines call mortal, and which each man by Gods assistance may eschew,) but also by continual resisting and fighting against the same, he increaseth daily and hourly his merit for the crown of heaven. But the careless man, by yielding consent of heart to every lewd concupiscence that offereth it self, doth not only not gain any merit at all, but heapeth up sinne upon sinne without end, measure, or number. Again, the carefull man, besides avoiding sinne, and the gain which he gathereth by fighting in that combate, performeth also infinite good works, at least wise in heart and desire, which is accepted by God for deeds, where further ability faileth. But the loose Christian, neither in heart or deed doth any good at all; but in place thereof The difference of the virtuous and wicked in this world, and in the next. Rom. 2. 2 Tim. 4. 2 Cor. 5.

committeth infinite evils. For that, as the one employeth his whole mind, heart, words, and hands, with all the forces and other abilities that God hath lent him, to the doing of good and resisting of evil: so the other bendeth all his powers both of body, mind, and fortune, to the service of vanities, the world, and of his own flesh, and to the increase of Christs enemies kingdome. And hereby, as the former increaseth hourly in merit before God, (whereunto, by his holy promise, belongeth increase of grace in this life, and of glory in the life to come) so the latter continually, by all his thoughts, words, deeds, and endeavours, doth multiply in sinne from time to time, whereunto of Gods Justice do appertain both vengeance and damnation, with the torment of hell. And in this contrary course, they pass over their lives, for twenty, thirty, fourty, more or fewer years, and so come to die, each man with his contrary account: which being such as I have said, can it be marvellous to any man living, if there be so great diversity in their payments, and everlasting conditions for the world to come; seeing their dealings and reckonings were so opposite and unequal in this life present.

A point of great consideration.

35. Learn then (my dear Brother) if thou be wise, by these and the like considerations, to awaken thy self while thou hast time. If thou find by examination of the two foresaid parts of Christian duty, that hitherto thou hast walked awry, and hast not performed the life required in that vocation; thank God for this so great a benefit, as is the revealing of thy danger while yet there is time and place to make amends. Many (no doubt) are this day in torments, and shall be everlastingly, who passed over their lives without ever thinking of these affairs: and if they had received so special favour as thou doest now, in having these matters so particularly laid before thee; perhaps they had escaped

The conclusion with an exhortation.

eſcaped thoſe eternal calamities, wherein now they are fallen without poſſibility of redreſs. Uſe then Gods mercy to thy gain (dear Chriſtian) and not to thy greater and more intollerable damnation. Caſt not away wilfully that moſt precious jewel, thy ſoul, which Chriſt hath bought ſo dearly, and which he deſireth ſo vehemently to ſave, and enrich with grace, and everlaſting glory: if thou wouldeſt yield the ſame into his hands, and be content to direct thy life according to his moſt holy and ſweet Commandments; remember often what thou wilt deſire to have done and performed at the hour of thy death, to which purpoſe, read and ponder well the eighth, and ninth Chapter of this firſt Part.

OF THE ACCOUNT WHICH Chriſtians muſt yield to God, of the Duties and Offices before rehearſed.

As alſo, the Majeſty, ſeverity, terrour, and other circumſtances of that Reckoning-day; with two ſeveral times appointed for that purpoſe.

CHAP. VII.

A point of great wiſdom.

AS in every office and charge committed to a ſervant in this life, it is a principal point of wiſdom, to conſider and bear in mind, what account and reckoning ſhall be demanded thereof by him who placed him in that room; as alſo, what nature and diſpoſition his Maſter is of in taking his audit; that is, whether exact or remiſs, facil or rigorous, mild or ſtern; and whether he have power to puniſh at his pleaſure, if he find him faulty: even ſo

it behoveth a carefull Christian man, in the charge of his life and duty before mentioned and declared, very diligent to weigh and ponder with himself, what manner of reckoning his Lord and Saviour will require at his hands, and in what terms, either of rigour or lenity, facility or severity, he will proceed with him in that account or audit. Which thing, a prudent man may easily conceive, by consideration of these two Points which ensue.

How the law of good life was published. Exod. 19. & 20.

2. First, if we weigh the manner, order, and circumstances, whereby his charge, that is, the law and rule of his conversation, was published and proclaimed by God unto the world. Which thing is set out at large in the book of Exodus, whereby is described with what marvellous and dreadfull Majesty, fear, terrour, thunder, and sound of trumpets, the Ten Commandments of God, (which contain the perfect form of a virtuous life) were pronounced by Angels unto the people of Israel. Which terrour and Majesty, S. *Paul* applyeth expressly to this meaning, that we should greatly tremble to violate or transgress this Law, which was delivered with such circumstance of dread and horrour; seeing that the Laws of great Princes and Potentates, are exacted commonly and executed upon the offenders, with much more terrour, then they were proclaimed,

Acts 7.

Heb. 12.

Who and what manner of Auditour shall receive our accounts. 2 Cor. 5. Luke 12. 16. 19. 20. Mat. 27.

3. Secondly, the same in part may be conceived, if we consider what Judge or Auditour we shall have in this account. Which S. *Paul* declareth plainly in these words: *We must all be summoned before the tribunal seat of Christ, and every man receive either good or evil, according as he hath behaved himself whiles he lived upon earth.* Which thing Christ himself confirmeth in divers parables, when he promiseth to take account of all his talents lent unto his servants in this world. And in S. *Matthews* Gospel he expresseth

preſſeth the particular manner of that account, ſaying: *The ſon of man ſhall come with his Angels in the glory of his Father to take an account, and then ſhall give unto every man according to his works.* And yet more particularly and ſeverely of the ſame matter and day: *I ſay unto you, that every idle word that men ſhall ſpeak, they ſhall give account thereof in the day of judgement.* By which ſpeech of our Saviour we are admoniſhed, not only that we ſhall give an account of our doings: but alſo that we ſhall yield the ſame to himſelf, who ſaith in another place. *Ego ſum Judex & teſtis.* I am both Judge and witneſs in this account. We are inſtructed alſo, that this account ſhall be moſt exact and exquiſite, not omitting the leaſt errours and offences that have paſſed in our life: That particular reward or puniſhment ſhall be aſſigned to each man, conform to the quality of his account. And finally, that this account or day of reckoning (for declaration of the terrour and Majeſty that ſhall be uſed therein) is called here by Chriſt, a Judgement and Tribunal, wherein ſentence of life or death is to be pronounced.

Mat. 16. Mat. 12. Ier. 29.

4. Of which judgement or accounting day, the Scripture noteth unto us two kinds. The firſt whereof is called a particular judgement, for that it is exerciſed upon every ſoul immediately after her departure from the body, according to the words of holy Saint *Paul*: *It is appointed for every man once to die, and after that to have his judgement.* The ſecond is called a general Judgement, for that it ſhall be executed upon all the world together at the laſt day, when man-kind ſhall be tranſlated from this terreſtrial habitation. And of this judgement, are to be underſtood as well thoſe former words of Chriſt, touching his coming in glory, as alſo infinite other places and paſſages of Scripture, which do fore-warn and admo-

Two dayes of judgement. 1. Particular. Heb. 9. 2. General.

admoniſh us of this moſt dreadfull day. And albeit in the firſt particular judgement, each ſoul that departeth hence, receiveth an irrevocable ſentence, either of life or death eternal (as may appear by the example Luk. 16. of *Lazarus* and of the rich Glutton, whereof the one was determined to everlaſting repoſe, and the other to eternal torments immediately, upon their ſeperation from this world;) yet are there alledged by the holy Saints of God, divers moſt clear, facile, and evident reaſons, why his divine wiſdom, beſides the firſt private and particular day of tryal, hath ordained alſo this ſecond, which ſhall be publiek, manifeſt, and univerſal.

Four reaſons why there is a ſecond judgement.

1. 5. The firſt whereof is; that the body of man riſing from his ſepulchre at that day, may be partaker of eternal puniſhment or glory with the ſoul, even as in this life, it was participant of the virtues or vices which the ſoul did exerciſe. 2. The ſecond reaſon is; for that as Chriſt was contemptible in this World, and diſhonoured publickly, and put to confuſion with his Saints after him in the ſight of all men: ſo was it convenient that once in this world, he ſhould ſhew his power and Majeſty, and that in the ſight of all his creatures together, but eſpecially of his wicked enemies, who after that day are never to ſee or behold him more. 3. The third is; that both wicked ſinners and bleſſed Saints of God, might receive their rewards and final payments openly, in the ſight and hearing of each other, to the more heart-break and confuſion of the impious, and triumphant joy of the virtuous, who commonly in this world, were contemned, over-born, and trodden down by the other. 4. The fourth and laſt is; for that men when they die, do not commonly carry with them all the good or evil which they have wrought, having left behind them divers things which may increaſe their merit or demerit after their death: as

as are their examples, their instructions given to others, their temporal faculties or abilities, books, preachings, exhortations, and other like means, whereby good or evil may proceed after their departure. The reward whereof, cannot so conveniently be assigned unto them whiles this world endureth, for that their joyes or punishments in the places where they are, may daily be augmented, by the hurt or good that may be wrought in the world, by those means which they left behind them.

6. So Divines do hold (for examples sake) that the glory of Saint *Paul* is encreased daily in Heaven, and shall be unto the worlds end, by reason of them that daily do profit by his Writings and rare example of life upon earth: as also on the contrary part, that the torments of *Arrius*, *Sabellius*, and other wicked Hereticks, are continually augmented, by the numbers of them, who from time to time are corrupted with their seditious and pestilent Writings. The like they hold of dissolute Poets, and other loose Writers, which have left behind them lascivious, wanton, and carnal devices; as also of negligent parents, masters, or teachers, who by their sluggishness and evil examples gave occasion to corrupt the children, scholars, or servants committed to their government and instruction. But after this general day of judgement once past, there shall be no more place of meriting upon earth, either good or evil; for that the world then and there shall receive an end, and a final sentence be pronounced of whatsoever hath passed from the first foundation and establishment thereof.

Oh that men would consider well this reason.

Hereticks.

Loose Poets.

Evil parents

7. Of this last and general judgement then, which containeth a confirmation or ratifying of the particulars going before, as also a final conclusion, clearing, and knitting up of all accounts and reckon-

ings with mankind, for his traffick and ſtewardſhip in this worldly pilgrimage; the holy Scripture of God admoniſheth us moſt carefully to have continual remembrance and conſideration, as of the greateſt and moſt important buſineſſe that ever we ſhall deal in, and as the forcibleſt means to reſtrain us from ſinne, that poſſibly may be deviſed among frail men in this life. For of this were uttered thoſe words eſpecially: *Bear in mind the laſt end of all things: and thou ſhalt not ſin everlaſtingly.* Which holy *David* ſeemed to have experienced in himſelf, when he wrote as followeth; *I have obſerved the wayes of my Lord, neither have I committed wickedneſs againſt my God; for that his judgements were alwayes in my ſight, and his juſtice I have not caſt out of my mind. And (by theſe means) I ſhall be unſpotted in his preſence, and will keep my ſelf from committing iniquity.* Hence it is that the bleſſed Prophet *Moſes*, when he ſaw the people of Iſrael careleſſe in committing ſinne, cryed out in zeal: *O fooliſh nation without wiſdome in counſel, would God they had wit and underſtanding, and would foreſee the end of things to come.* As who would ſay; if they had ſo much wit, as to conſider this, and what account they muſt give to God at the laſt day of their doings; they would not offend him as they do. But as the Scripture ſaith in another place, for that this day of reckoning is differred, and, *for that Gods judgement is not pronounced preſently againſt the wicked: the children of men do commit wickedneſs daily without all fear.* We have then to conſider in this place, for our own inſtruction and good admonishment in life, what manner of accounting day this ſhall be, whoſe remembrance is ſo much and often commended unto us in holy Scripture. For better conceiving whereof, we ſhall divide this Chapter into three principal heads or points. The firſt whereof, ſhall be

How neceſſary the remembrance is of the laſt day of judgement.

Eccl. 7.

Pſal. 17.

Deut. 31.

Eccleſ. 8.

Three chief points of this chapter.

1.

be of preparations or preambles, aſſigned to go before this day. The ſecond, of things that ſhall paſs and be executed at that day. The third, of that which is to enſue upon the ſentence given, and the judgement ended. 2. 3.

§. 1. *Of preparations, before this general day of judgement.*

8. CONcerning the firſt; it is to be noted, that for the more dread and majeſty of this great day, the eternal wiſdome of Almighty God hath ordained and revealed unto us, that before the coming thereof, when it approacheth near, there ſhall moſt wonderfull and horrible preparations, ſigns, and tokens appear in the world. The firſt whereof ſhall be the garboils, tumults, and commotions of all Nations, Kingdomes, and people upon earth. Which our Saviour himſelf deſcribed in theſe words to his Apoſtles: *When you ſhall hear the fame or bruit of warres and up-roars, be not afraid; for that theſe things muſt be, and yet preſently the end of the world ſhall not enſue. One nation ſhall riſe againſt another, and one kingdome ſhall impugne another: there ſhall be great earth-quakes, peſtilence, and famine: moſt terrible ſignes and tokens from heaven.* Upon which words of our Saviour, bleſſed Saint *Gregory* hath this diſcourſe. "The laſt tribulation muſt "have many tribulations going before it; and by theſe "manifold afflictions precedent are declared the eter- "nal afflictions that muſt enſue. And therefore Chriſt "ſaid, that after wars and up-roars, the end ſhould not "immediately follow: for that, it behooveth that ma- "ny tranſitory calamities ſhould go before; to denounce "unto us the endleſs woes which are to come after. Luc. 21. Greg. hom. 35. in Evang.

9. Theſe warres, tumults, and moſt dreadfull confuſions here ſignified by Chriſt, are ſpecified more plainly

plainly in other places of holy Writ, but especially by *Ezechiel*, *Daniel*, and Saint *John* in his Revelations. Where it is propheſied, that a little before the laſt general day of judgement, there ſhall be revealed the man of ſinne, called Antichriſt; who after the conqueſt of many Kings and Kingdomes, ſhall make himſelf the Monarch and abſolute owner of the world; and ſhall exerciſe upon good Chriſtians more barbarous cruelty, and ſhed more innocent bloud within the ſpace of three years and a half (which ſhall be the term of his outrageous tyranny) then all other enemies of God have done from the beginning. The matter is deſcribed moſt ſtrangely by the Prophet *Ezechiel*. Who after declaration of one moſt bloudy battel to be fought by Jeruſalem, wherein he ſaith figuratively, that the weapons of ſuch as ſhall be ſlain, ſhall be ſufficient to make fire for ſeven years after; he adjoyneth the perſon of God in this narration: I have ſpoken in my zeal, and in the fire of my wrath have I promiſed, that in the laſt dayes when *Gog* and *Magog* ſhall come into the world (by theſe names are ſignified the army of Antichriſt) there ſhall be a great commotion upon the earth, and the fiſh of the ſea, the birds of the air, the beaſts of the field, and all that creepeth on the ground, together with all humane generation, which liveth upon the face of the earth, ſhall be in an up-roar before my face. Hills ſhall be overturned, hedges ſhall be broken down, and every ſtrong wall ſhall fall to the ground. I will call againſt "them the ſword from the tops of the mountain; and "every mans ſword ſhall be bent againſt his own bro-"ther. My judgement ſhall be in peſtilence, and bloud, "and vehement ſtorms, and in huge ſtones that ſhall "fall down. I will rain fire and brimſtone, *&c.* And "thou ſonne of man, tell unto all the fowls "and birds of the air, and to all the ravenous beaſts

Ezech. 38. Dan. 7. Apoc. 13. See S. Hieron. com. in c. 7. Dan. in fine.

Dan. 12.

Ezech. 38.

A moſt wonderfull propheſie of the ſlaughter to be committed by Antichriſt.

Ezech. 39.

"beasts of the field: assemble your selves; make "haste; come together from all quarters, to feed "of the sacrifice which I shall prepare unto you: "a great sacrifice upon the Mountains of Isra- "el. You shall eat the flesh of stout Champi- "ons, and shall drink the bloud of Princes. You "shall feed on their fat untill you be cloid, and you "shall drink their bloud till you be drunk, you "shall be filled at this my table, and all Nations shall "see this my judgement, that I have exercised, and "in what manner I have stretched out my potent hand "upon them.

10. Thus much hath the word of God, and much more (which for brevity I do omit) of the great miseries and confusions that shall be among men, some little time before the day of judgement. Which time being expired, there shall ensue other preparations in the heavens and elements of the world, much more dreadfull then these. Which by Christ himself and his Saints are described in this manner. At this day there shall be signes in the Sunne, in the Moon, and in the Starrs. The Sun shall be darkened: The Moon shall give no light: The Starrs shall fall from the skies; and all the powers of heaven shall be moved. The firmament shall forsake his situation with great violence; the elements shall be dissolved with heat; and the whole earth with all that is in her shall be consumed with fire. The firm land shall move and leave her place, and shall flie away like a Dove: The pressures of Nations upon earth shall be inestimable by reason of these things, & through the confusion of hideous noise from the sea and flouds; and men shall wither away and dry up for fear and expectation of the things, which at that day shall happen to the universal world. Thus far out of the Gospel.

The two kinds of preparations.

Luc. 21. Mat. 24. Mar. 13. 2 Pet. 3.

11. But S. *John* the dearly beloved Disciple of our Saaviour,

Apoc. 6. A most wonderfull revelation of S. Iohn.

"Saviour, setteth out the same more at large, accord-
"ing as it was revealed unto him, in this manner. I
heard, (saith he) a voice like a sound of thunder, say-
"ing; Come and see; I did see. And behold a white
"horse, and one that sate upon him that had a bow; and
"he went to conquer. After which followed a black
"horse, and he that rode upon him had a pair of ba-
"lances in his hand. After him passed forth a pale
Death, Hell. "horse, and he that sate upon him was called Death,
"and Hell followed behind him; and he had autho-
"rity given to him, to slay by sword, by death, and
"by the beasts of the earth. The earth did shake;
"the Sun grew black like a sack; the Moon like bloud;
"the Stars fell from heaven; the sky doubled it self like
"a folded book; every hill and Island was moved
"from his place: the Kings of the earth, and Princes,
"and Tribunes, and the rich and stout hid themselves
Apoc. 8. Seven trumpets and seven blasts. "in dens, and in the rocks of hills. Then appeared se-
"ven Angels with seven trumpets, and each one prepa-
"red himself to sound his blast. At the first sound came
1. "there hail and fire mixt with bloud. At the second
2. "a whole mountain of burning fire into the sea, where-
"with the third part of the sea was made bloud. At
3. "the third blast fell there a great Star from heaven, na-
"med *Absinthium*, burning like a torch, and infected
4. "the rivers and fountains. At the fourth blast was
"stricken down the third part of the Sun, Moon, and
"Stars, and an Eagle flew into the element crying with
"a hideous voice; wo, wo, to all them that dwell
"upon the earth.

Apoc. 9. 12 "At the fifth sound fell another Star from hea-
5. "ven, which had the key of the pit of hell: & he open-
"ed the pit, and there arose a smoak as from a great fur-
"nace and there came out certain locusts like scorpions,
"who tormented all such as had not the mark of God
"in their foreheads. And all these dayes men did seek
death

"death and could not find it. And theſe locuſts were wonderfull
"like barbed horſes with crowns on their heads. Their locuſts.
"faces like men, their hair like women, their teeth like
"lions, and the noiſe of their wings, like the noiſe of
"many chariots running together; their tails like ſcor-
"pions, and their ſtings were in their tails: their King
"was an angel of hell, named *Abbadon*: which ſigni-
"fieth an utter deſtroyer. And at the ſixth blaſt of the 6.
"trumpet, were looſed four Angels tyed before, and Apoc. 9.
"then ruſhed forth an army of horſe-men in num-
"ber twenty hundred times ten thouſand. And I ſaw
"the horſes, and they that ſate upon them had breaſt-
"plates of fire and brimſtone. The heads of theſe hor-
"ſes were as lions, and out of their mouths came fire,
"ſmoak, and brimſtone, whereby they ſlew the third
"part of men which had not repented; and their
"ſtrength was in their tails, which were like ſerpents.
"Then was there an Angel, which putting one foot up- Apoc. 10.
"on the ſea, and another upon the land, did ſwear by
"him that liveth for ever and ever, that after the blaſt
"of the ſeventh trumpet, there ſhould be no more time.
"and ſo when the ſeventh Angel had ſounded, there 7.
"came great voices from heaven, ſaying, The king- Apoc. 11.
"dome of this world is made to our Lord and his
"Chriſt, and he ſhall reign for ever.

13. "And I heard a great voice ſaying to the The ſeven
"ſeven Angels, go and pour out ſeven cups of Gods cups of Gods ire.
"wrath upon the earth, and ſo they did. And the
"firſt brought forth cruel wounds upon men. The
"ſecond turned the ſea into red bloud. The third
"turned the rivers and fountains into like bloud. The
"fourth afflicted men with fire and made them blaſ-
"pheme God. The fifth made them eat their own
"tongues for ſorrow. The ſixth dried up the water.
"And I ſaw three foul ſpirits like frogs, iſſue out of
"the mouth of a dragon. And finally, the ſeventh
cup

" cup being powred out, there came a mighty voy
" from the throne of God, saying, It is dispatched. An
" there followed lightnings, and thunders, and voyces
" and earth-quakes, such as never were seen since m
" dwelt upon the earth. Thus far this Apostle, Evan
gelist, and Prophet, S. *John*.

A conside-ration upon the premi-ses.

14. And now tell me (my good Christian brothe
is it possible for any tongue, either humane or Angel
cal, to express a thing more forcibly then is here
down? What mortal heart can chuse but tremble, etc
at the reading and remembrance only of these unspeak
able and incomprehensible terrours? What manner
day will that be (troweſt thou) when the heavens sh
mourn, the whole earth shall shake, the Sunne an
Moon loose their light, the Stars fall down, the Sea a
Flouds forsake their channels and natural courses,
the Elements be dissolved, the face of the Earth ov
flowed with bloud, and the universal World on a fl
ming fire? Is it marvel now, if the Scriptures avou
that the just man and Angels themselves shall be afra
of that day? And then to reason as S. *Peter* doth,
Innocency and Justice shall scarcely esteem themselv
secure in that fearfull trial; what shall become of
and iniquity? What shall become (I say) of the ca
less and dissolute Christian, when he shall see so inf
nite a sea of miseries rush upon him? O that me
would think upon this day while they have yet time
O that they would awake and prepare themselves
virtuous life to stand secure and confident at this wo
hour. Who is there now-a-dayes which taketh
care, that holy *Jerom* did, who was wont to say (h
ving much less cause then we) *That he did never a*
nor drink, nor sleep, nor take any other action in hand
without the fearful remembrance of this accounting
day. And this of the preparations. There follow
the execution of things done in that judgement.

Sopho. 1. Psal. 74. 1 Pet. 4.

Hier. de reg. Monach. c. 20.

§. Th

§. 2. *Of things that muſt paſs in this judgement.*

15. WHen the former preparation ſhall be fulfilled and finiſhed, and the whole world brought to that pitifull ſtate and plight which I have deſcribed; *Then* (ſaith the Scripture) *ſhall the ſign of the Son of man appear in the skie, and all the tribes of the earth ſhall ſee him coming in the clouds of heaven, amidſt all his Angels, with much power and glory, in great authority and majeſty. And there in a moment, in the twinkling of an eye, he ſhall ſend his Angels with a trumpet, and with a great cry at midnight, and they ſhall gather together his elect from the four parts of the world, even from heaven to earth.* Hitherto are the words of holy Scripture; wherein is ſet down the firſt act of this dreadfull judgement, which is the coming of the Judge to his throne and tribunal ſeat: ſo much the more terrible and full of majeſty in this his ſecond appearance; by how much more humble, poor, and contemptible he was, and deſpiſed in his firſt, living upon earth for the work of our Redemption. So S. *John* affirmed, that he which was ſlain as a Lamb, ſhould come again to judge, as a Lion. Of which coming, the Prophet *Malachy*'s words are: *Behold, our Lord ſhall come, and who ſhall be able to abide the day of his coming?* And the Prophet *Eſay* addeth further touching the ſame coming, *That the very mountains ſhall melt at that day before his face.* And yet further he deſcribeth the ſame in another place thus: *Behold, our Lord ſhall come in ſtrength and fortitude, as a ſtorm of hail, and as a whirlwind, breaking and throwing down whatſoever ſtandeth in his way; as a rage of many waters that overflow and ruſh together, &c.* Whereunto the Prophet *David* annexeth, *That burning fire ſhall run before his face, and on every ſide of him a violent tempeſt.*

Mat. 25. Luke 21. 1 Cor. 15.

The coming of the Iudge.

Apoc. 5. & 13.

Mal. 3.

Eſay 64.

Eſay 28.

Pſal. 49.

16. This

The manner of the Iudgement. Dan. 7.

16. This terrible Judge then being set, and all creatures of the world convented before him; the Scripture relateth unto us the order of that judgement, described by *Daniel* in these words: *I stood* (saith he) *with attention, and I saw certain seats placed, and the antient of years sate down in judgement. Thousand thousands were attendant to serve him; and ten hundred thousands stood waiting before him. The judgement was settled, and the books were opened.* Thus much was revealed to *Daniel*, without declaration what books those were. But to S. *John* the same were manifest, who expoundeth the matter thus: *I saw* (saith he) *a great bright throne, and one that sate upon the same, before whose face both heaven and earth did tremble, &c. And I saw all those that were dead, both great and small, standing before the throne. And the books were then opened, and all those that were dead had their judgement, according to the things which were written in those books; every one according to his works.* By which words, we are given to understand, that the books which at that day shall be opened, and whereby our cause must be discerned, shall be the evidences of our deeds and actions in this life, recorded in the testimony of our own consciences, and in the infallible memory of Gods inscrutable wisedome. Whereunto shall give witnesse in that place against the reprobate, both heaven and earth which were created for them: the Sunne and Moon with all the Stars and Planets, which from the beginning of the world have served them; the Elements and other creatures inordinately loved and abused by them; their companions there present with whom they sinned; their brethren whom they afflicted; the Preachers and other Saints of God whom they contemned; and above all other things, the ensign and standard of their Redemption, I mean the triumphant Crosse of Christ, which shall at that day be erected

Apoc. 20.

The store of witnesses against us at the last day.

erected in the sight of all the world. All these (I say) with infinite other things, shall then bear witness against the wicked, and condemn them of intollerable ingratitude, in that they offended so gracious and bountifull a Lord, as by so manifold benefits allured them to love and serve him.

17. *At this day* (saith the Scripture) *shall the just stand in great constancy against those by whom they were afflicted and oppressed in this life. And the wicked seing this, shall be surprised with a horrible fear, and shall say unto the hills, fall upon us, and hide us from the face of him that sitteth upon the throne, and from the indignation of the Lamb: for that the great day of wrath is now come.* O mercifull Lord! how great a day of wrath shall this be? How truly said the Prophet in his meditation of this day? *Who can conceive the pow-er of thy wrath, or who is able for very fear, to recount the greatness of thy indignation?* This is that day of thine, whereof thy servant said so long before; *That thy zeal and fury shall spare none in this day of revenge, neither shall yield or be moved with any mans supplication, nor shall admit rewards for the delivery of any man.* This is that most dreadfull day of thine, whereof thy holy Prophet admonished us when he said, *Behold, the day of our Lord shall come, a cruel day, full of indignation, wrath and fury, to bring the earth into a wilderness, and to crush in pieces the sinners thereof.* And another Prophet, of the self same day: *Behold, the day of our Lord doth come; a day of darkness and dimness; a day of clouds and storms; a most terrible day; and such a one, as was never from the beginning of the world, nor shall be after in all eternity.* This is thy day (O Lord) and so properly thou wilt have it called; like as it pleaseth thy goodness to term the course of this present life, the Day of Man. For that as in the time of this present world, thou art content

The confidence of the good, and terrour of the wicked.

Sap. 5.
Luke 23.
Apoc. 6.

Psal. 89.

Prov. 6.

The terrible day of God.

Esay 13.

Joel 2.

Gods-day.

Mans day.

to hold thy peace and be patient, and suffer sinners to do their will; even so at this last day, thou wilt rise up and plead for thine own glory, and wilt make thy self known to the terrour of thine enemies, according as thy servant *David* fore-told of thee when he said, Psal. 9. *Cognoscetur Dominus judicia faciens.* God will be known when he shall come to do judgement. And moreover it is to be remembred, that all men, good and bad, must see and be present at this day, and that none can be exempted: so as whosoever readeth this, must know, that he or shee must see, and hear, and behold the same, and have their part and lot therein.

A dreadfull day. Apoc. 20. 18. Good God, what a marvellous day shall this be, when we shall see all the children of *Adam* gathered together from all corners and quarters of the earth; when (as S. *John* saith) the sea and land shall yield their dead bodies, and both hell and heaven shall restore the souls which they possess, to be united to those bodies? What a wonderfull meeting will this be (dear Christian) how joyfull to the good, and how lamentable, dolefull, and terrible to the wicked? The godly and righteous being to receive the bodies wherein they lived, into the league and fellowship of their eternal bliss, shall embrace them with all possible sweetness and delight, singing with the Prophet; Psal. 132. *Behold, how good and pleasant a thing it is, for brethren (or partners) to dwell together in unity.* But the miserable damned spirits, beholding the carcasses which were the instruments and occasions of their sinne; and well knowing that their unspeakable torments shall be increased by their mutual conjunction and association, shall abhorr and utterly destroy the same, and curse the day that ever they were acquainted together, inveighing most bitterly against all the parts and senses thereof, as against the eyes, for whose curious delight so many vanities were sought; the ears, for whose pleasure and dalliance,

The complaints of the damned souls against the bodies.

dalliance ſo great variety of ſweet ſounds and melody was procured: the mouth and taſte, for whoſe contentment and fond ſatisfaction, ſo innumerable delicacies were deviſed. And to be ſhort, the back and belly with other ſenſual parts, for contentation of whoſe riotous voluptuouſneſs, both ſea and land were ſifted and turmoiled.

19. This ſhall be the moſt ſorrowfull condition of theſe unfortunate ſouls at that day; but this ſorrow ſhall not avail them: for the judgement muſt paſs on. *And then* (ſaith the Scripture) *ſhall Chriſt ſeperate the ſheep from the goats, and ſhall place his ſheep on the right hand, and the goats on the left.* O moſt dreadfull ſeperation: what would *Alexander*, *Ceſar*, *Pompey*, and other ſuch Potentates of the earth give at that day, to have but the loweſt room among them of the right hand? They (I ſay) who had all thee room of this world at their pleaſure, and all dignities under their own commandry; would now make more account of the meaneſt place and corner among Gods elect, then of all the pomp and bravery of ten thouſand worlds, if they were to live again: their cogitations at this day being far different from that they were upon earth, and their judgements wholly contrary. But (alas) there is no time of alteration or amendment now. They muſt ſtand to that which is paſt, and according to their former demeanours they muſt receive their doom. They have a Judge preſent, whoſe power they cannot avoid; whoſe wiſdome they cannot deceive; whoſe equity they cannot bow; whoſe severity they cannot mollifie; whoſe indignation they cannot appeaſe; whoſe determination they cannot alter; and from whoſe ſentence they cannot poſſibly appeal.

Mat. 25.

Too late to repent at the day of judgement.

20. O my dear and loving brother, no tongue of man (believe me) can expreſs, what a ſingular trea-

The treasure of a good conscience at the day of judgement.

sure a good conscience will be at this day, when thou shalt see all the Princes and Monarchs of this world stand there naked, trembling and appaled; being utterly destitute of an answer to the whole multitude of their most secret sins, displayed openly before their faces. An unspotted conscience (I say) at this instant, shall be a greater consolation, then all the dignities or pleasures of a thousand worlds. For wealth will not help; the Judge will take no gifts; our own submission will not be admitted; intreaty of friends will not prevail; intercession of Angels and other Saints shall have no place; for that their glory shall be at this day (as the Prophet saith) *To bind their Kings in fetters, and noble Princes in iron manacles, to execute upon them the judgement prescribed.* Alas, what will all those delicate and dainty people do at this instant, who live now in ease and pleasures, and can take no pains in the service of God, nor abide to hear the naming of this day? What shift (I say) will they find out in those extremities? whither will they turn them? whose help will they crave? They shall see all things cry vengeance round about them; all things yield them cause of fear and horrour; but nothing, any sparkle of hope or consolation. Above them, they shall behold their Judge offended with their wickedness; beneath them, hell open, and the cruel fornace ready boiling to receive them to torment. On the right hand, shall be their sins accusing them; on the left hand, the devils ready to execute Gods eternal sentence upon them. Within them shall lie their own conscience gnawing; without them, all damned souls bewailing; on every side the whole world burning.

Psal. 149.

A most pitifull case and condition.

Attend negligent Christian.

21. O mercifull JESUS, who art to behold this ruefull spectacle; what a passage shall this be? what will the wicked sinner do, say, or think when he shall be environed with their

theſe inexplicable miſeries? how will his heart ſuſtain theſe anguiſhes? what way will he take? To go back is impoſſible; to go forward is intollerable; to ſtand there ſtill is not permitted. What then ſhall he do, but as thou (O Lord) with thy ſacred mouth haſt foretold, that he ſhall dry and wither up for very fear; ſeek death, and death ſhall fly from him, cry and beſeech the hills and mountaies to fall down and cover him, and they refuſing to do him that relief, or afford him ſo great a comfort; he ſhall ſtand there, as a moſt deſperate, forlorn, and miſerable caitiff, untill he receive that dreadfull and irrevocable ſentence of thine; *Go ye curſed into everlaſting fire.* Mat. 14. Apoc. 6. & 9. Mat. 25.

§. 3. *Of the final end, and that which ſhall enſue.*

12. THis ſhall be the laſt act and concluſion of this wofull Tragedy. For ſo it is recorded by the Judge himſelf: *Then ſhall the ſon of man ſay to thoſe on his right hand: Come ye bleſſed of my Father, and poſſeſs the Kingdom which is prepared for you, from the beginning of the world. I was hungry, and you gave me harbour: I was ſick and you viſited me: I was in priſon and you came to comfort me.* And to them on his left hand he ſhall ſay: *Depart from me ye accurſed into everlaſting fire, prepared for the Devil and his Angels; for I was hungry & you fed me not; I was a ſtranger & you harboured me not; I was naked and you clothed me not; I was ſick and in priſon, and ye viſited me not.* Then ſhall they ſay unto him, *O Lord, when have we ſeen thee hungry, thirſty, or a ſtranger, or naked, or ſick, or in priſon, and did not miniſter unto thee?* And he ſhall anſwer: *I tell you, for that you have not done theſe things to one of theſe leſſer* (your brethren) *you have not done them to me. And then theſe wicked* Mat. 25.

shall go into eternal punishment, and the just into life everlasting. Hitherto are the words of Christ himself.

29. In which may be noted, first, that in recounting the causes of these miserable mens damnation, our Saviour alledgeth not lack of belief, or that they were not faithfull; whereof the reason may be that, which himself uttereth in another place of Infidells, saying: *He that believeth not, is already judged.* And S. Paul of an Heretick: *That he is condemned by his own proper judgement.* Secondly, he objecteth against them, not any actual enormous sins, whereof (perhaps) may be assigned for a reason, that which S. *John* doth insinuate and signifie, that such kind of manifest and deadly sinners are now evidently appertaining to the dominion of Satan. Wherefore Christ urgeth only against these condemned people, certain omissions of good works and charitable deeds, commended unto us by the rule of Christian perfection. :: And for these, he pronounceth against them his most dreadfull sentence of everlasting damnation. Which sentence being gone passed the Judges mouth, and received in the ears of all that infinite assembly there present, imagine (then my soul) what an universal shout and out-cry will thereupon straight ensue. The saved rejoycing and singing eternal praises in the glory of their Saviour; the damned bewailing, blaspheming, and cursing the day of their nativity; the Angels commending and extolling the equity of that judgement, against which the parties that are convicted, shall not be able to find any least exception. Consider the intollerable upbraiding of those most insolent infernal spirits, against the miserable condemned souls that are delivered to their prey; with how bitter scoffs and taunts will they trail them to their torments? With what intollerable insultations will they execute the sentence of God against

Notes upon Christs last sentence.

I. John 3. Tit. 3.

2. 1 John 3. & 5.

:: Mark well this point, O careless Christian.

The cry and shout upon the Judges sentence.

against them? Consider the eternal separation that now must be made of fathers and children, of mothers and daughters, friends and companions; the one to glory, the other to misery, without any hope ever to hear or see any more the one the other. And that which shall be as great a grief as any of the rest; the sonne or daughter going to rest and joy, shall not take pity of their own parents or friends that are carried to calamity; but rather shall rejoyce thereat, for that it redoundeth to Gods glory, for execution of his justice, though perhaps they were the occasion or material cause of the others damnation. A wofull separation.

24. O my soul! which now art here considering of these things afarre off, and then shall be present to see them actually before thine eyes; what a dolefull separation will this be? what a parting? whose heart would not break at that day to abide this intollerable severing, if a heart could then break, and thereby make some end of his pains? but so much ease will not be permitted. O ye children and lovers of this world! where will all your delights, recreations, and vanities be at this day? all your pleasant pastimes? all your pride and bravery in apparel? your glistering in gold? your sweet savours of perfume? your honours of cap and knee? your adulations of flatterers? your delicate fare and dainty dishes? your musick? your wanton dalliances and pleasant entertainments? where are all your friends and merry companions accustomed to laugh, and disport the time with you? Are all now gone? O vanity of vanities! now when you have most need of them, they are furthest off from you, and the remembrance thereof shall do nothing but torment you. O my dear brethren! how sowr will all the pleasures past of this world seem at that hour? How dolefull will the cogitation thereof be unto us? how frivolous a thing will all our dignities, riches, offices, The vanity of all worldly preferments at the last.

and other preferments appear, wherein we take such excessive delight now, and do weary out our spirits for gaining the same? And on the contrary side, how joyfull will that man be at this instant, who hath attended to lead a virtuous life, in resisting of sin and doing good works, albeit it were with much pain and contempt in this world? Most happy creature shall he be, that ever he was born, and over-whelmed with all joy that ever he took that path in hand; and no tongue but God, can express this happiness.

The conclusion of the whole chapter, with a forewarning.

25. Wherefore here (my loving brother) to make an end, and to frame no other conclusion of all this whole declaration, but only that which Christ himself doth make unto us (who being the chief actor that shall deal in this affair, knoweth best of all other, what counsel to give:) let us consider with our selves, even in the very bottom of our hearts, how easie a matter it is now in this life, with a little pain and diligence to avoid the danger of this most dreadfull day. For which cause also it is most certain, that the same is foretold us, and so often urged in holy writ to our remembrance, as in like manner, so particularly described by our most mercifull judge and Saviour, to the end we should by these severe and earnest admonishments, be stirred up to prepare our selves for it. So Christ himself doth most evidently declare, when after all his former threatnings he concludeth in these most sweet words of exhortation:

Mar. 13. *Look about your selves; watch and pray, for you know not when the time shall be. But as I say to you, so I say to all men: be watchfull.* And yet further in another

Luc. 21. place he adjoyneth. *Attend unto your selves, that your hearts be not overcome with eating, and drinking, and with the cares of this life, and so that day overtake you upon the sudden,* &c. *Be you therefore watchfull, and always pray that you may be worthy to escape all these things which are to come, and to stand confidently before the son of man at that day.* 26. These

26. These are the words and fore-warnings of thy Judge and Saviour unto thee, my soul. And what more friendly and fatherly exhortation couldest thou desire? Canst thou plead ignorance in this affair hereafter? If thou think so, hear yet a further admonishment of his chief Apostle. *The day of our Lord* (saith he) *shall come as a thief* (when men think not of it) *in which the heavens and elements shall be dissolved; and all the earth with her inhabitants shall be consumed with fire. Which being so; what manner of men ought we to be in holy conversation and piety, expecting and going on to meet with this day of our Lord, &c.* In which words of S. *Peter*, it is diligently to be noted, that this meeting with the day of judgement, whereunto he exhorteth us, is nothing else, but the due examination of our present perilous estate, and the speedy amendment of our life, to the works of piety and holy conversation: which indeed, is that onely soveraign remedy, whereof the wiseman fore-warneth us, when he saith: *Provide a medicine before the malady, and examine thy self before judgement, and so shalt thou find favour in the sight of God.* Whereunto S. *Paul* well agreeth, saying: *If we would judge our selves, we should not be judged.* But for that no man entreth into this due judgement of himself, his life, state, and actions; hereof it cometh, that so few do prevent this dangerous day; so few prepare themselves; so few do accept of the good counsel of Christ; so few are watchfull: and so infinite do fall asleep in the ignorance of their own peril, to their remedilesse destruction and unavoidable damnation. Our blessed Lord give us his holy grace to look better about us.

The sweet and fatherly dealing of Christ with us.

2 Pet. 3.

How we may go and meet with the day of judgement.

Eccl. 18.

1 Cor. 11.

OF

OF THE NATURE OF SINNE

And of the Malice of him that committeth the same, and persevereth therein.

For justifying the severity of Gods judgement set down and declared in the Chapter going before.

CHAP. VIII.

TO the end that no man may justly complain of the severe account which God is to take of us at the last day, or of the rigour of his judgement, set down in the Chapter before, it shall not be amiss to consider in this place, the cause why God doth shew such severity against sinne and sinners; as both by that which hath been said, may appear that he doth, as also by the whole course of holy Scripture; where, in every place (almost) he denounceth his great hatred, wrath, and indignation against the same: as where it is said of him, *That he hateth all those that work iniquity.* And again, *That both the wicked man & his wickednes are hatefull in his sight:* and finally, that the whole life of sinners, their thoughts, words, yea, and their good actions also, are *abominations* unto him, whiles they live in sin. And that (which yet is more) he cannot abide nor permit the sinner *To praise him, or to name his Testament with his mouth,* as the holy Ghost testifieth, and therefore no marvel if he shew such severity against him at the last day, whom he so hateth and abhorreth in this life, while he continueth his sinfull course and repenteth not.

Gods hatred against sinners.

Psal. 5. Sap. 14. Prov. 15. 16, 20. Iob 11. Esa. 1. Psal. 13. & 49.

Eccles. 15.

2. Of which hatred and aversion (though he ceaseth not to love our souls and desire our salvation) as the holy Scriptures have many testimonies, so may there also

alſo be many reaſons alledged; as, the unmindfull tranſgreſſion and contempt of Gods Commandements; the great ingratitude of a ſinner in reſpect of his divine benefits, and ſuch other, which might juſtifie ſufficiently his indignation and ſevere hatred againſt him. But there is one reaſon above all the reſt, which openeth the very fountain and origen of the matter; and this is the moſt grievous injury done unto Almighty God in every mortal ſin that we commit: which indeed is ſo great an injury, as no mean worldly Potentate could bear the ſame at his Subjects hands, and much leſs God himſelf, (being the omnipotent Lord of all Glory and Majeſty) may in reaſon let paſs unpuniſhed an outrage ſo often iterated againſt him, as in ſin daily committed by the wicked.

The reaſon why God ſo hateth a ſinner.

3. For the better underſtanding of which injury, we are to conſider, that every time we commit a mortal ſin, there doth paſs through our heart and mind (though we mark it not) a certain practick diſcourſe of our underſtanding and will, as there doth alſo in every other election:) whereby we lay before us on the one ſide, the ſeeming commodity of that ſin which we are tempted to commit; that is to ſay, the pleaſure which alloreth us thereunto: and on the other part, the offence of God, which is, the loſing of his grace and friendſhip by that ſin, if we yield unto it. And thus having, as it were, the ballance there before us, and ſetting God in one end thereof, and in the other, the aforeſaid pleaſure; we ſtand in the midſt, deliberating and examining, in a certain manner, the value and weight of both parts; and finally, do make choice of the pleaſure, and reject Almighty God: that is, we chuſe rather to loſe the favour of God, together with his grace, and whatſoever he is worth beſides, then to lack that pleaſure and delectation of ſinne. Now then, what can be more opprobrious and horrible then this?

The injury done to God by ſin.

this? what can be more reproachfull to God, then to preferr a moſt vile pleaſure before his infinite Majeſty? Is not this far more intollerable, then the diſgrace offered to him by the Jews, when they made choice of *Barrabas* the murtherer, and rejected *Jeſus* their Saviour? Surely, how hainous ſoever that ſin of the Jews was: yet in two points this doth ſeem to exceed the ſame. Firſt, in that the Jews knew not whom they refuſed in their choice, as we do. Secondly, in that they refuſed *Jeſus* but once, whereas we refuſe him both daily and hourly, whenſoever in our hearts we give conſent unto mortal ſin.

Mat. 27. Marc. 15.

4. And is it marvel then, that God dealeth ſo ſeverely and ſharply with ſinners in the world to come, who do uſe him ſo opprobriouſly and contemptuouſly in this life? Undoubtedly the malice of a ſinner is great towards God, and he doth not only diſhonour him by contempt of his commandments, and by preferring moſt vile and baſe delectation before him; but further alſo, if the matter be looked into, beareth a ſecret hatred and grudge againſt his Majeſty, and would (if it lay in his power) offer in his endeavour to pull him out of his ſeat, or (at the leaſt wiſe) wiſh in his heart, there were no God at all to puniſh ſinne after this preſent life. Let every ſinner examine the bottome of his conſcience in this point, whether he could not be content, there were no immortality of the ſoul, no reckoning after this life, no Judge, no puniſhment, no Hell, and conſequently no God at all; to the end he might the more ſecurely enjoy his pleaſure.

The malice of a ſinner towards God.

5. And becauſe God (who ſearcheth the heart and reins) ſeeth well this moſt undutifull and traiterous affection towards him, lurking within the bowels of ſinfull men: (how ſmooth ſoever their words may

Sap. 1. Hier. 11. & 17. Apoc. 2.

may be) hereof it cometh, that in the whole courſe of holy Scripture, he denounceth them for his enemies, and profeſſeth open warre and hoſtility againſt them, And then ſuppoſe, what a pittifull caſe theſe unfortunate men are in (being but ſilly worms and wretches of the earth) when they have ſo puiſſant an enemy to fight againſt them, as doth make the very heavens to tremble at his look. And yet that the caſe is ſo, hear what himſelf ſaith, what he threatneth, what he thundreth out againſt them. After he had by the mouth of *Eſay* the Prophet repeated many ſins abominable in his ſight: as the taking of bribes, oppreſſing poor people, and the like: He deſieth the doers thereof, as his open enemies, ſaying: *Thus ſaith the Lord God of hoſts, the ſtrong Lord of Iſrael: Behold, I will be revenged upon mine enemies, and will comfort my ſelf in their deſtruction.* And the Prophet *David*, as he was a man in moſt high favour with God, and made privy to his ſecrets above many other: ſo he (more then any other) doth expreſs this ſevere meaning of God, and his infinite diſpleaſure againſt ſinners; calling them his enemies, veſſels of his wrath, and ordained to eternal ruine and deſtruction; and complaineth that the world will not believe this point. *An unwiſe man* (ſaith he) *will not learn this, neither will the fool underſtand it.* And what is this, O holy Prophet? It followeth: *That ſinners and workers of iniquity* (after they have appeared in the world) *do periſh everlaſtingly.* And what is the reaſon of this? He anſwereth immediately: *Becauſe thy enemies* (O Lord) *thy enemies* (I ſay) *O Lord, ſhall periſh, and all they that work iniquity ſhall be conſumed.* Whereby we ſee, that all ſinners be enemies to God, and God to them, as alſo upon what ground and reaſon.

Rom. 5. Jam. 4. 1 Iohn 3.

Sinners enemies to God and God to them. Iſa. 1.

Pſal. 91.

6. But yet (for the further juſtifying of Gods ſeverity)

rity) let us consider in what measure his hatred is towards sin; how far it proceedeth; within what bounds it is comprehended; or whether it have any limits or bounds at all, or rather be infinite and without limitation. And to utter the matter as in truth it standeth, if all the tongues in the world were made one tongue; and all the understandings of all creatures (I mean of Angels and men) were made one understanding; yet, could neither this tongue express, nor this understanding conceive, the great hatred which God beareth towards every mortal sin which we commit. And the reason hereof standeth in two points. First, for that God, by how much more he is better then we are, by so much more he loveth goodness and hateth sin, then we do. And for that he is infinitely good, therefore his love to goodness is infinite, and his hatred to evil infinite: and consequently, his rewards also to them both, are infinite and endless; the one in hell, with everlasting misery; the other in heaven, by external felicity.

Gods hatred is infinite against sin, and why.

Why every sin deserveth infinite punishment.

7. Secondly, we see by experience, that how much more great and worthy the person is, against whom an offence is committed, so much greater is always the offence: as for example, the self same blow or injury offered to a bond-slave, and to a Prince, differeth greatly in quality, and in the nature of offence; and consequently, deserveth far different hatred and punishment. And for that, every mortal sin which we commit, is done directly against the person of God himself, as hath been declared before, whose dignity is infinite: therefore, the offence or guilt of every such sin is infinite, and consequently, deserveth infinite hatred, and infinite punishment at Gods hands. Hereof followeth the reason of divers things both said and done by God in the Scriptures, and taught by Divines touching the punishments of sin, which seem very strange

unto

unto the wisdom of the world, and indeed to them scarce credible. As first of all, the most dreadfull punishment of eternal and irrevocable damnation of so many thousands, or rather millions of Angels, that were created to glory with almost infinite perfection, and that for one onely sin, but once committed, and that onely in thought, as Divines are of opinion. Rom. 8. 1 Cor. 1. The punishment of Angels.

8. Secondly, the rigorous punishment of our first parents *Adam* and *Eve*, and all their posterity, for the onely eating of an apple by disobedience; for which fault, besides the chastising of the offendours themselves, and all the creatures of the earth for the same, and all their children and off-spring after them, both before our redemption and after (for albeit we are delivered from the guilt of that sinne, yet temporal punishments do remain upon us for the same, as hunger, thirst, cold, sickness, death and a thousand other miseries:) besides also the infinite souls damned for the same, before the coming of Christ by the space of four thousand years; as also since, as well Infidels, which are not baptized, as others: besides all this I say (which in mans reason may seem severe enough) Gods wrath and justice could not be sufficiently satisfied, except his own onely Son had come down into the world, and taken our flesh upon him, and by his pains and death, made satisfaction for the same. And when he was now come into the world, and had in our flesh subjected himself unto his Fathers Justice; albeit the love his Father bare unto him were infinite, and every little pain that he endured for us, or at least wise every drop of bloud which he shed for our cause, had been sufficient for the whole satisfaction (for that his flesh being united to his God-head, made every such satisfactory action of his, of infinite value and merit, and consequently of infinite satisfaction, correspondent to the infinitie of our first parents sinne:) yet to the end that Of Adam and Eve. The value of Christs satisfaction.

that God might shew the greatness of his hatred and justice against the said sinne, and all other; he never ceased to add affliction to affliction, and to heap torments upon the body and flesh of this his most dear and blessed Son, (for by *Esay* he saith, that himself was the doer thereof) until he had brought him unto that most rufull plight, that his flesh being all mangled, and most lamentably torn in pieces, retained no one drop of bloud within it. He spared him not (I say) even then, when he beheld him sorrowfull unto death, and bathed in that agony of bloud and water, when he heard him utter those most dolorous and compassionable speeches: *O my Father, if it be possible, let this cup pass from me!* And after that again, much more pitifully upon the Cross: *O my God! why hast thou forsaken me?* Notwithstanding all which cryes and lamentations, his most mercifull Father (loving him as he did) would not deliver him; but for satisfying of his Justice, laid upon him stripe upon stripe, pain upon pain, torment after torment, until he had rendred up his life and soul into his said Fathers hands: which is a wonderfull and dreadfull document of Gods hatred against sin for our example.

Esay 53.
Mat. 26. Mark 14. Luke 22. Mat. 27. Psal. 21.

9. I might here mention the sin of *Esau* in selling his inheritance for a little meat: of which S. *Paul* saith, *He found no place of repentance after, though he sought the same with tears.* Also the sin of *Saul*, whose sin being but one, and that onely of omission, in not killing *Agag* the King of Amalek and his cattle, as he was willed; was, notwithstanding, utterly cast off by God for the same, (though he were his Anointed and chosen servant before) and could never get remission thereof; albeit, both he and *Samuel*, Gods holy Prophet, did greatly lament and bewail, and made intercession in that behalf.

The sin of Esau. Gen. 25. & 27. Heb. 12.
Of Saul. 1 Reg. 15. & 16. 1 Reg. 9. & 15. & 16.

10. In like manner might I alledge the example of King

King *David*, whose two sinnes, albeit, upon his hearty repentance God forgave; yet notwithstanding the said repentance, and sorrow, and all the weeping, fasting, watching, lying on the ground, wearing of sackcloth, and other bodily chastisements, which this holy Prophet recordeth, that himself did put in ure: God punished him besides with marvellous severity; as by the death of his dearly beloved child, and by many other continual afflictions, and temporal punishments, during the race of his whole life. And all this to shew his hatred against sin, and thereby to terrifie us from committing the same. 2 Reg. 12. Psal. 9. 36. 68. 108. 10 1. 29.

11. Of this also do proceed those hard and severe speeches of holy Writ touching sinners, which coming from the mouth of the holy Ghost (and therefore no doubt, both true and certain) may justly yield great cause of fear to all such as live in sinfull state: as for example where it is said, *Death, bloud, contention, edge of sword, oppression, hunger, contrition, and whips; all these things are created for wicked sinners.* And again, *God shall rain snares of fire upon sinners; brimstone with tempestuous winds, shall be the portion of their cup.* And yet further in many other places, these most dreadfull speeches and comminations are to be found: *God will be known at the day of judgement upon the sinner, who shall be taken in the works of his own hands. Many whips belong unto a sinner. Let sinners be turned into hell. God shall scatter all sinners, and shall dash their teeth out of their mouthes. God shall scoff at a sinner when he seeth his day of destruction cometh on. The sword of sinners shall turn into their own hearts. The arms of sinners shall be crushed and broken, and they shall wither and dry up like hay from the face of the earth. Desire not the glory and riches of a sinner, for thou doest not know the sudden subversion which shall come* Eccl. 40. Psal. 10. Psal. 6. Psal. 3. Psal. 9. Psal. 36. Psal. 144. Psal. 57. Psal. 36. Psal. 193. Psal. 146.

upon him, for God hath given him riches to decei
Ecclus. 2. him therewith. Behold, the day of our Lord shall
Psal. 72. come; a cruell day, and full of indignation, wrath,
Esa. 13. and fury, to make desolate the earth, and to crus
Psal. 57. in pieces her sinners within her. Then shall the jus
man rejoyce, seeing this revenge, and shall wash his
hands in the blood of sinners. These, lo (my Bro-
ther) and innumerable other such sentences of Scri-
pture, pronounced by the holy Spirit of God against
sinners, may instruct us of their pitifull estate, and of
the unspeakable hatred of his divine Majesty against
them, so long as they persist in their sinfull life and
conversation.

12. Out of all which considerations, the self same
holy Scriptures do gather certain conclusions greatly to
be observed. Whereof the first and more generall is:
Prov. 14. That sinne bringeth all people to misery. Secondly,
Psal. 10. and more particularly; That he which loveth sinne, ha-
Tob. 12. teth his own soul. Or as the Angel Raphael uttereth
the same in other words; They which commit sinne, are
enemies to their own souls. Wherefore they lay down
to all men this generall, severe, and most necessary
commandment upon all the pains before recited; Flie
Eccle. 21. from sinne, as from the face of a snake. And again:
Tob. 4. Beware thou never consent to sinne. For howsoever
the world may make little account of this matter, by
Psal. 9. whom (as the Scripture noteth) The sinner is
praised in his lusts, and the wicked man is blessed for his wickednesse: Yet most certain it is (for
1. Iohn 3. that the Spirit of God avoucheth it) That he which
committeth sinne, is of the divel, and therefore shall
receive his portion among divels and damned spirits
at the latter day.

The obstinacy of sinners. 13. And is not all this sufficient (most dear Bro-
ther) to breed in us a detestation of sinne, with fear and
horrour to commit the same? Is not this of force and
strength

ſtrength ſufficient, to ſhake the hearts of them that wallow perpetually in the puddle of ſinne? and do commit the ſame daily without ſcruple, remorſe, or conſideration? what deſperate obſtinacy and obduration is this? Surely we find now by experience, that the holy Ghoſt propheſied full truly of theſe men, when he ſaid: *Sinners alienated from God, are poſſeſſed with a fury like a ſerpent, and like a deaf adderice which ſtoppeth her ears againſt the inchanter.* This fury (I ſay) is the fury or madneſſe of wilfull ſinners, which ſtop their ears like ſerpents to all the holy inchantments that God can uſe unto them for their converſion; that is, to all his interiall motions and good inſpirations; to all remorſe of their own conſciences; to all the threatnings of holy Scriptures; to all admoniſhments of Gods ſeruants; to all examples of virtuous livers; to all the puniſhments that light upon the wicked; and to all the other means which God can uſe for their ſaluation. Pſal. 57.

14. Good Lord, what man would commit a mortall ſinne, for the gaining of ten thouſand worlds, if he conſidered the infinite dammages, hurts, inconveniences, and miſeries, which do enſue by committing thereof? For firſt, whoſoever ſinneth mortally, looſeth the grace of God inherent in his ſoul, which is the greateſt gift that can be given to man in this life; and conſequently he looſeth all thoſe things which did accompany that grace; as, are the virtues infuſed, and the ſeven gifts of the holy Ghoſt, wherewith the ſoul was beautified in the ſight of her ſpouſe, and armed againſt all aſſaults of her ghoſtly enemies. Secondly, he looſeth the favour of God, and conſequently his fatherly protection, care, and providence over him; and enforceth him to be his profeſſed enemy. Which how great a looſſe it is, we may eſteem in

The looſſes that come by every mortall ſinne.

1.

Eſa. 11. Ier. 11.

2.

part, by the state of a worldly Princes servant and favourite, who being in high grace and credit with his Sovereign, should by some one great offence lose all his favour at one instant, and incurre his mortall hatred and displeasure.

3. Rom. 6. 15. Thirdly, he loseth all his inheritance, claim, and title to the kingdome of heaven, which is due onely by grace, as S. *Paul* well noteth; and consequently he depriveth himself of all dignities and commodities depending thereupon in this life: as are the condition and high priviledge of being the sonne of God; the communion of Saints; the protection of holy Angels, and the like. 4. Fourthly, he loseth the quiet, joy, and tranquillity of a good conscience, and all the favours, cherishments, consolations, and other comforts, wherewith the holy Ghost is wont to visit the minds of the just. 5. Fifthly, he loseth the merit and reward of his good works done all his life before, and whatsoever he doth, or shall do, while he continueth in that miserable and sinfull state. 6. Sixthly, he maketh himself guilty of eternall punishment, and enrolleth his name in the book of perdition; and consequently, bindeth himself to all those miseries and inconveniencies whereunto the probate are subject; Esa. 13. that is to say, to be an inheritour of hell and damnation; to be in the power of the divell and his Angels; to be thrall to sinne and every temptation thereof, and his soul (which was before the temple of the holy Ghost, the habitation of the blessed Trinity, the spouse of God, and place of repose for holy Angels to visit) now to be a denne of dragons, and a nest of scorpions, a dungeon of divels, a sink and swine-sty of all filth and abomination, and himself a companion of the miserable damned spirits.

The losing of Christ by sinne. 16. Lastly, he abandoneth Christ, and renounceth all the interest and portion he had with him, treading him

him under his feet, defiling his moſt pretious blood, and Crucifying him again (as Saint *Paul* avoucheth) in that he ſinneth againſt him, who died for ſinne, and maketh himſelf a Perſecutour of his Redeemer. For which cauſe the ſame Apoſtle pronounceth a moſt hard and heavie ſentence againſt ſuch men, in theſe words: *If we ſinne wilfully now after we have received knowledge of the truth: there remaineth no more ſacrifice for ſinne, but rather a certain terrible expectation of judgement, and rage of fire which ſhall conſume the adverſaries.* To which S. *Peter* agreeth, when he ſaith: *It had been better not to have known the way of juſtice, then after ſuch knowledge, to ſlide back again from the holy commandement which was given.* Heb. 6. Rom. 6. Heb. 10. Rom. 6. 2. Pet. 2.

17. This being ſo, let ſinfull worldlings go now and ſolace themſelves in their vanities and wantonneſſe as much as they liſt. Let them excuſe and pleaſantly defend the ſame, by ſaying: Pride is but a point of gentry; gluttony, good fellowſhip; anger and revenge, but an effect of courage; lechery and wantonneſſe, a trick of youth: They ſhall one day find, that theſe excuſes will not be received; but rather that all ſuch pleaſant devices and joyes will be turned into tears; all ſuch fond conceits, into dolefull lamentations. They ſhall prove to their great coſt, that God will not be jeaſted with, but that he is the ſame God ſtill, and will ask as ſevere an account of them, as he hath done of others before, although now it pleaſe not them to keep any account at all of their life and actions; but rather to turn all to diſport and pleaſure, perſwading themſelves, that howſoever God hath dealt before with others; yet unto them he will pardon all. But this is a meer madneſſe, and a voluntary deluding of our ſelves. For that God himſelf by his ſacred word inſtructeth us to reaſon after another faſhion, which I will here briefly touch, Fond excuſes of ſin. Gal. 6.

exhorting every prudent Christian seriously to examine the same in his own case.

Rom. 11. 18. At what time the great Apostle of the Gentiles S. *Paul* took upon him to make a comparison between the grievous sinne of his Nation the Jewes (for which they were rejected and made reprobate by God) and those which Christians do commit after their redemption; he framed this collection concerning Gods justice due unto them both, saying: *If God spared not the naturall boughs, take heed least he spare not thee, which are but an inserted graff.* And thereupon he inferreth this admonition: *Noli altum sapere, sed time.* Be not high minded, but fear. Again, he reasoneth thus upon the old and the new law. *He that brake the law of Moses, being convicted by two or three witnesses, died for the same without commiseration or mercy; and how much more grievous punishment then doth he deserve, who breaking the law of Christ by wilfull sinne, treadeth the sonne of God under his feet, polluteth the blood of the new Testament, and reprocheth the holy Ghost?* In like manner reasoneth S. *Peter* and *Jude*, touching the sin of Angels and ours. *If God spared not the Angels when they sinned, but did thrust them down to hell, there to be tormented, and to be reserved unto judgement with eternall chaines under darknesse: how much lesse will he spare us?* And again; *If the Angels which passe us in power and strength, be not able to bear Gods horrible judgement against them: what shall we do?* And yet further in another place, the same Apostle reasoneth thus: *If the just man shall hardly be saved, where shall the wicked man and sinner appear?*

The reasoning of Saint Paul.

Rom. 11.

Rom. 12.

Heb. 10.

Christians more punished for sin then Iews.

2. Pet. 2.

Ep. Iud.

19. By all which examples; we are instructed, how to reason maturely and sincerely in our own cause. As for example, each man may truly say thus unto himself: If God have punished so severely one sinne in the

2. Pet. 3.
1. Pet. 4.

A good manner of reasoning.

the Angels, in *Adam*, and in others before recited: what ſhall I look for, which have committed ſo many ſinnes againſt him? If God hath damned ſo many ſouls for leſſer ſinnes then mine are: what will he do to me for mine, that are far greater? If God have born longer with me then he hath done with many others, whom he hath cut off, without giving them time of repentance: what reaſon is there, that he ſhould bear longer with me? If *David* and others after their ſinnes forgiven, took ſuch pains in afflicting themſelves, for ſatisfaction of their temporall puniſhment in this life: what puniſhment remaineth for me, either here or in the world to come, for ſatisfaction of ſo many ſinnes committed? If it be true that our Saviour ſaith: *That the way is hard, and the gate narrow whereby men go into heaven, and that they ſhall anſwer for every idle word before they enter therein:* what ſhall become of me that do live ſo eaſie a life, and do keep no account at all of my deeds, and much leſſe, of my words? If good men in old time did take ſuch pains for their ſalvation, and yet (as Saint *Peter* ſaith) the very juſt were ſcarcely ſaved: what a ſtate am I in, which take no pains at all, and do live in all kinde of pleaſure, and worldly contentions.

1. 2. 3. 4. 5. Mat. 7. Luc. 13. Mat. 12.

10. Theſe arguments, conſequences, and concluſions, are more true (good Chriſtian) and would prove more profitable unto us, if we would exerciſe our ſelves therein, and thereby enter into ſome cogitation of our own dangers, and into juſt fear of Gods ſevere judgements, without flattering or deceiving our ſelves. For want whereof either onely or principally, the moſt part of enormous ſinnes from time to time are committed, according as holy *David* moſt evidently declareth; when having ſhewed and deteſted the multitude of ſinnes which the world committeth;

Two principal causes of deceiving our selves.

he reduceth all (as it were) unto two principal causes. Whereof the first is, that men deceive themselves and others, by vain flattery, in diminishing their sinnes; of whom he saith: *They are taken in their own devices, for that they praise the wicked man in the lusts and desires of his own mind.* The second is, for that this deceipt and flattery is referred commonly by the vicious man, to the driving of Gods judgements out of his memory, to the end he may sinne with less fear and scruple. For so saith the Prophet expressly; *The sinner hath exasperated God against him* (in that he hath said) *God in the multitude of his wrath will not require an account of my doings.* But what effect ensueth of this? Hear the words immediately following: *He hath not God before his eyes; his wayes are filthy from time to time.* And what is the cause of all this? *For that thy judgements* (O Lord) *are removed from his sight*; That is, that he will not see, he will not behold, he will not hear, he will not consider or bear in mind thy judgements (O Lord) but will needs flatter, delude, and deceive himself. Hereof it cometh, that he never maketh an end of his filthy life and wicked wayes, but exasperateth thy justice, O Lord, against him, until it be over-late to repent or amend.

Psal. 9.

Psal. 43.

Ibid.

21. Thus said this holy Saint, of wicked sinners: But what of himself? Hear his words (dear brother) and imprint them in thy memory: *I have kept the wayes of my Lord* (saith he) *and have not done wickedly in the sight of my God, for that all his judgements are before my eyes, and I have not cast his justice from me.* Behold the virtuous life of King *David*, and behold the cause thereof, for that Gods judgements were continually before his eyes; therefore was his life pure, and void of wickedness, or as in other words, at another time he expresseth: *I will confess unto*

Psal. 17.

The remembrance of Gods judgements, cause of virtue.

Psal. 118.

thee

thee (O Lord) *in the direction* (or purity) *of my heart, for that I have learned the judgements of thy justice.* And again in the same place: *I have chosen to walk the way of truth, for that I do not forget* (O Lord) *thy judgements*: That is (as a little after he expoundeth the same) *For that I do fear and tremble at thy judgements.* O most excellent effect of the fear of Gods judgements! No marvel, though it be called, *The beginning of all wisdome, and the very door and entrance to eternal salvation*: no marvel if the same holy Prophet in the very same Psalm do pray so heartily: *Strike through my flesh, with thy fear, O. Lord.* Ibid.

How the Apostles did perswade us to fear.

22. S. *Paul* after he had shewed to the *Corinthians*, that we must all be presented before the tribunall of Christ, every man to receive according to his merits; he maketh this conclusion. *We knowing therefore these things* (dear brethren) *do perswade the fear of our Lord unto all men.* And Saint *Peter* having made a long declaration of the Majesty of God, and of Christ now reigning in Heaven, concludeth thus: *If then you call him Father, which doth judge every man according to his works, without exception of person; do you live in fear, during the time of your habitation upon earth.* 1 Pet. 1. A necessary lesson (no doubt) for all men, but especially for such, who by reason of their sinfull life, do remain in displeasure and hatred of Almighty God, and hourly do stand obnoxious (as I have shewed) to the severity of his most dreadfull judgements. Whereinto if once they fall, (especially by departure from this life) the matter remaineth remedilesse for all eternity ensuing, as God himself hath forewarned us. Which thing being so; what man of wisdome would not fear? what Christian that is carefull of his own estate, would eat or drink, or take his repose with quiet, until by hearty repentance, and other such means of holy Sacraments, as God

God hath left for this purpose in his Church, he had discharged his conscience of the burden of sin, and made an attonement between his soul and Saviour? O mercifull Lord, how dangerous is his estate, untill he have done it? how many wayes may he fall into those horrible
Heb. 10. hands of his eternall Iudge, whereof S. *Paul* conceived horrour in onely thinking? One little stone falling from the house top as he passeth by; one slip of his horse as he rideth; one assault of an enemy, when he thinketh not upon him; one poore ague by a surfeit or other distemperature; one sudden mischance of a million that may fall unto him, is able to bereave him of this life, and to cast him into those termes of everlasting calamity, where-hence the whole world shall not be able to deliver him. And is not this then a matter to be feared? Is not this a case to be prevented? O how truly saith the holy Scripture! *Blessed is the man, that*
Prov. 28. *alwayes is fearfull, and he that hath a hard heart shall fall into perdition.*

23. Our Lord God of his mercy, give us his holy grace to fear him as we should, and to make such account of his judgements and justice, as by threatning the same, he would have us to do, for the avoiding of sin. And then shall not we delay the time, but will resolve our selves to serve him, whilest he is content to accept of our service, and to pardon us all our offences if we would once firmly make this resolution from the heart. For better effectuating whereof, I beseech thee (gentle Reader) to peruse with some attention the sixth and seventh Chapters of the second part of this Book, which give many notable examples of Resolution in others, and no fewer reasons and arguments against delay and procrastination in thy self.

ANOTHER CONSIDERATION
For the further justifying of Gods Judgements, and manifestation of our grievous offence.

Taken from the inestimable Majesty of him whom we offend: and of the innumerable benefits which he hath bestowed upon us.

CHAP. IX.

ALbeit the most part of Christians through their wicked life, arrive not to that state wherein holy *David* was, when he said to God; *Thy judgements O Lord, are pleasant unto me*: (as indeed they are to all those that live vertuously and have the testimony of a good conscience) yet at least wise, that we may be enforced to confesse with the same Prophet, that *the judgements of our Lord are true, and justified in themselves*: I have thought expedient, to adde a reason or two more of this Chapter, whereby it may appear, how great our offence is, in sinning against God as we do: and how righteous his judgements and justice are against us, for the same. Psal. 118. Psal. 18.

1. And first of all is to be considered the Majesty of him, against whom we sinne. For most certain it is (as I have noted before) that every offence is so much the greater and more grievous, by how much greater and more noble the person is, against whom it is done, and the party offending, more base and vile. And in this respect, Almighty God (to terrifie us from offending him) nameth himself oftentimes with certain great and dreadfull titles of Majesty: As to *Abraham*: The Majesty of God.

ham : I am omnipotent Lord. And again to *Esa*

Gen. 17. Esa. 66. *Heaven is my seat, and the earth is my foot-st*

Deut 10. And at another time he commanded *Moses* to be to the people in his name, this ambassage : *Harde not your necks any longer, for that your Lord and God is the God of Gods, and the Lord of Lords, a great God, both potent and terrible, which accepteth no person nor bribes.*

3. First then, I say, consider (gentle Christian) of what an infinite Majesty he is, whom thou a poor worm of the earth, hast so often and so contemptuously offended in this life. We see in this world that no man dareth to offend openly, or say an word against the Majesty of a temporall Prince at least-wise in his presence, and within his own Dominions : But what is the Majesty of all earthly Princes put together, if it be compared to the thousand part of Gods incomparable and inestimable Majesty who with one word made both heaven and earth, and all the creatures therein, and with half a word could annihilate and destroy the same again. Whom all the creatures which he made, both Angels, Heavens, Sun and Elements, do serve at a beck, and dare not once offend.

Psal. 148.

Iob 9. *And under whom* (as holy *Job* saith) *do crouch and tremble, even they that bear up and sustain the world.* Onely a sinner is he, which emboldeneth himself against this Majesty, and feareth not to offend the same : *whom* (* as the holy Catholick Church doth confesse daily, in her Preface to the blessed sacrifice) *Angels do praise, the dominations do adore, the powers do tremble, and the highest heavens, together with Cherubins and Seraphins, Thrones, and all other multitudes of celestiall spirits, do continually praise with hymns of glory.*

* See Cyril. Catech. Myst. 5. Chrys. hom. 26. in Gen. in fin. Clem. l. 8. c. 10.

4. Remember then (dear Christian brother) that every time thou doest commit a capitall sinne

thou giveſt (as it were) a blow in the face to this great God of eternall Majeſty, whoſe manſion (as S. *Paul* deſcribeth) *is in a light inacceſſible, ſuch as no man in this world can endure to behold.* Whereof S. *John* the Evangeliſt giveth good teſtimony by his own experience notwithſtanding he were an Apoſtle, and moſt dearly beloved of his God and Maſter; yet when Chriſt appeared unto him after his Reſurrection, with certain ſparkles onely of his dreadfull glory, uttering words of moſt ſweet conſolation unto him; he was for all that ſo aſtoniſhed and oppreſſed with fear, that he fell down dead, as himſelf confeſſeth, untill the ſame Lord and Maſter vouchſafed to raiſe him up again. The like triall of this inexplicable Majeſty, had *Moſes* the familiar friend and truſty ſervant of God; who, after many conferences, deſiring once in his life to ſee him, whoſe words he had ſo often heard, made humble petition for the ſame: but God anſwered, *That no man might ſee him and live.* Yet notwithſtanding, to ſatisfie his requeſt, and to ſhew him, in part, what a terrible and majeſticall God he was; he promiſed *Moſes* that he ſhould ſee ſome part of his glory; howbeit, he added, that it was needfull he ſhould hide himſelf in the hole of a rock, and be covered with Gods own hands for his defence, whiles he (or rather his Angel, as Divines do interpret) did paſſe by in glory. Who being once paſt, God removed his hand, and ſuffered *Moſes* to behold the hinder parts onely of the Angel, which was notwithſtanding moſt terrible and dreadfull. The like, or greater terrour hath the people of Iſrael, when they heard God ſpeak with lightnings and thunders from the Mount * *Sinai*, and therefore deſireth *Moſes* that he would ſpeak unto them and not God, for they could not endure his ſpeech; but he gave them a memorable anſwer, that God did this: *Vt terror illius eſſet in vobis & non peccaretis:*

1. Tim. 6.

Certain declarations of Gods Majeſty.

Apoc. 17.

Exod. 33.

* Exod. 20.

peccaretis: That his fear may be in you, to the end you commit no more sinne.

Dan. 7. The view of God given to Daniel.

5. The same Majesty was revealed also in some part to *Daniel*, who saw God (as he writeth) placed upon a most glorious throne; *His apparel was as white as snow; his hair like unto fine wool; his throne was a flame of fire, and his chariots were a burning fornace: a swift flood of fire ran from his face; thousand thousands did serve him, and ten thousand hundred thousands did assist him.* All this and much more is recorded in holy Scripture, to admonish us thereby, what a wonderfull Prince of Majesty he is, whom a sinner doth offend. Which thing, that just and holy man *Job* considering; and hearing but one word uttered by his friend, which in his conceit did favour of presumption against this God, burst forth into these words:

Iob 26. *Whom wilt thou teach my friend? wilt thou teach him which hath inspired breath into man? which hath stretched out the heavens over the vacuity of this earth, and hath hanged up the earth in the air without stay: before whom hell is wide open, and there is no covering from perdition: the pillars of heaven do tremble and quake at this onely sight. And if we should hear but the least whispering of his speech, who should be able to abide the thunder of his Majesties greatnesse?*

A contemplation of Gods Majesty.

6. Imagine then now (my loving Brother) after all these testimonies, that thou seest before thy face this great and mighty King sitting in his chair of Majesty with chariots of fire, unspeakable light, and infinite millions of Angels about him. Imagine further (which also is most true) that thou seest all the creatures in the world stand in his presence, and trembling at his Majesty, and most carefully attending to do that, for which he created them: as the heavens to move about the Sun, Moon, and Stars to give light and influence: the Earth to bring forth her substance: and every other

creat-

creature diligently to labour for performance of the duty assigned unto him. Imagine besides, that thou seest all these creatures (how big or little soever they be) to hang and depend onely of the power and virtue of this God; and thereby onely to stand, move, and consist; and that there passeth from God to each creature in the world, yea, to every part that hath motion or being in the same, some beam of his virtue: even as from the Sun, we see infinite beams passe into the air. Consider (I say) that no one part of any creature in the world (as the fish in the sea, the grasse on the ground, the leaves of trees, or the parts of man upon the face of the earth) can grow, move, or consist, without some little stream of virtue and power derived to it continually from God. So that, thou must imagine God to stand as a most glorious and resplendent Sunne, in the middle or centre of all things created, and from him, to passe forth innumerable beams and streams of virtue, to all the creatures that are either in heaven, earth, the air, or waters, and to every part and particle of the same; and that upon these beams of his Divine virtue, all creatures do depend; in so much, as if he should stop, or divert by any one of them all, it would destroy and annihilate presently some creature or other.

How all creatures depend upon the Creatour.

7. This (I say) if thou shalt consider touching the Majesty of God, and the infinite dread that all creatures have of him, except onely a sinne, (for the devils also do fear him, as S. *James* affirmeth:) thou wilt not marvel at the severe judgement appointed for his offence. For sure I am, that very shame of the world maketh us to have more regard in offending the poorest friend we have in this life, then a wicked man hath in offending Almighty God: which is an intolerable contempt of so great a Majesty; and such a contempt indeed, as God himself doth account to proceed

Iam. 2.

of

Lack of fear proceedeth of Infidelity.

of plain Infidelity. For, whereas at a certain time he had declared his own great power, by the mouth of *Jeremy*, and threatned many punishments to the Jews for their wickedness, they were nothing moved therewith: whereupon, he commanded him to return again unto them, and to say these words. *Hear thou foolish people, which hast no heart; you that have eyes and see not, ears and hear not. And will ye not then fear me? will ye not tremble in my sight? which have set the sands for a bound unto the sea, and have given him an eternal precept which he shall not break? &c. This people hath a faithless heart, &c.* Which is as much as if he had said, that this lack of fear in the Jews proceeded of their defect of faith. For if they had believed him to be indeed so powerfull, terrible, and full of Majesty, as the holy Scripture setteth him down; they would have conceived more fear in offending him.

Jer. 5.

§. 2. *Of the Benefits of Almighty God.*

Of the benefits of Almighty God.

8. BUt now if we adjoyn to this contemplation of *Majesty*, another consideration of his Benefits bestowed upon us; our default will grow to be far greater. For that to injure him who hath done us good, is a thing most detestable, even in nature it self. And there was never yet so fierce a heart, no not among brute beasts, but that it might be won with courtesie and benefits: but much more among reasonable creatures doth beneficence prevail, especially; if it come from great personages, whose love and friendship declared unto us but in small gifts, doth greatly bind the hearts of the receivers to love them again.

9. Consider then (dear Christian) the infinite good turns and benefits which thou hast received at the hands of this great God; thereby to win thee to his love

love, and that thou ſhouldeſt leave off to offend and injure him. And albeit, no tongue created either of man or Angels, can expreſs the one half of theſe gifts which thou haſt received from him, or the value thereof, or the great love and hearty good will wherewith he beſtowed the ſame upon thee: yet for ſome better helping of thy memory, and ſtirring up thine affection to be gratefull; I will repeat certain general and principal points thereof, whereunto the reſt may be eaſily referred.

10. Firſt, then call to mind, that he hath beſtowed upon thee the benefit of thy creation; whereby he made thee of nothing to the likeneſs of himſelf, and appointed thee to ſo noble an end, as is to ſerve him in this life, and to reign with him in the life to come: having furniſhed thee beſides for the better attainment thereof, with the uſe, ſervice, and ſubjection of all his other creatures. The greatneſs of which benefit may partly be conceived, if thou do imagine thy ſelf to lack but any one part of thy body; as a leg, an arm, an eye, or the like: and that one ſhould freely, even of pure good will and love, ſupply thy want, and give the ſame unto thee. Or if thou wanteſt but any one of thy ſenſes, as that thou were deaf, blind, or dumb; and ſome man ſhould reſtore thy ſight, hearing, or ſpeech unto thee: how wouldeſt thou eſteem of this benefit? how much wouldeſt thou profeſs thy ſelf beholding unto him for the ſame? And if the gift of one of theſe parts only, would ſeem unto thee ſo ſingular benefit; how greatly oughteſt thou to eſteem the free gifts of ſo many parts together!

The firſt benefit. Of creation.

11. Add now hereunto (as I have ſaid) that he hath created thee to the likeneſs of no other thing, but of himſelf; to no other end, but to be his honourable ſervant in this world; and his compartner in kingly glory, for all eternity to come: and this he hath done

All creatures made for man

to thee, being onely a piece of earth or clay before: now imagine then, of what sea of love all this proceeded. But yet adde further, how he hath created all this magnificent world for thee, and all the creatures thereof to serve thee in this business: the heavens to govern thee, and to give thee light; the earth, air, and water, to minister most infinite variety of creatures for thy behoof and sustenance; and of all these hath made thee lord and master, to use them for thine avail and benefit in his service, and many also for thy consolation and disport. Which gifts being so manifold and magnificent as they are, I appeal to thine own conscience, how intollerable ingratitude it is, so greatly to dishonour and injure the giver, as to apply these gifts to his offence, which he bestowed upon thee for his service.

The 2. benefit. Of Redemption.

12. Next after this benefit of Creation, ensueth the benefit of thy Redemption, much more excellent and bountifull then the former: the effect whereof is, that whereas thou hadst lost all those former gifts and benefits, and hadst moreover made thy self guilty by sin, of eternal punishment and damnation, (whereunto the Angels were now delivered for their sin committed before:) God chose to redeem thee, and not the Angels: and for satisfying of thine enormous fault, vouchsafed to deliver his own onely Son to the most opprobrious death of the Cross, to pay the ransome and punishment for thee with his bloud. O Lord God! what heart can possibly conceive the greatness of this benefit? Suppose with thy self (gentle Christian) for better understanding of this benefit, that thou being a poor and abject person, under the dominion of some great and mighty Emperour, hadst with some of his principal Peers and chief Nobility, committed grievous crimes against his Emperial Majesty, thou offending, and they but once; and being both by law convicted,

A supposition for expressing the greatness of this benefit.

and ready to ſuffer Juſtice for the ſame; ſo ſingularly ſhould the Emperours favour extend it ſelf in thy behalf, as delivering over thoſe other great Princes to execution for their demerits, he conceived a deſire to ſave and pardon thee. And finding no other convenient means in reſpect of his Juſtice, how to do the ſame, ſhould upon his onely Son and heir of all his Empire, lay the pains, ſhame, and torments of death due unto thy treſpaſſes. Tell me now, if being ſo abject and contemptible a creature, thou ſhouldeſt receive ſo great a grace of a mighty Emperour, who had for fewer offences, even in thy ſight, put to death great and glorious Princes (as God did thoſe principal Angels:) how wonderfully wouldſt thou think thy ſelf bound and beholden unto him for the ſame? But if further, this Son and heir of this noble Monarch, refuſing to ſpeak one word for thoſe great Princes, ſhould not onely accept willingly this diſhonour and puniſhment laid upon him by his Father, for thy ſake; but alſo ſhould offer himſelf thereunto, and crave moſt inſtantly, that he might by his death make ſatisfaction for thine offences, and not onely this, but alſo to derive unto thee the participation of his inheritance, making thee of a bondſlave, *heir apparent* to ſo puiſſant an Emperour, and *coheir to himſelf*: could thy heart poſſibly conceive ſo great a benefit? Were it poſſible, that thy powers of body and ſoul ſhould not diſſolve in the cogitation of unſpeakable grace? would not thy bowels in a manner boil and burſt in ſunder with the vehemency of love towards ſuch a benefactour? Or can any man of reaſon ever imagine, that thou wouldeſt willingly for a thouſand worlds offend any more ſo gracious a Lord? And yet is this benefit of thy Redemption (dear brother) by infinite degrees ſurpaſſing both this, and all other temporal graces that mans wit can imagine, in all and every circumſtance that before hath Eph. 3. Rom. 8.

been mentioned: and yet is it forgotten, yet is it scarce thought on by many, yet is it little esteemed, and the giver offended daily by sin, as if this never had passed. O singular ingratitude!

The 3. and 4. Benefits. Of Vocation, and Justification.

13. In the third place, do come to be considered two other Benefits named *Vocation* and *Justification*. The first whereof is that, whereby God of his infinite depth of mercies, hath called us from infidelity, to the state of Christians; and thereby made us partakers of this our Redemption last mentioned, which, Infidels are not. For, albeit he paid the ransome for all in general; yet hath he not imparted the benefit thereof to all, but to such onely as best it pleased his Divine goodness to bestow it upon. After which grace of Vocation, and our acceptance thereof, ensued immediately our Justification, whereby we were not only set free from all our sinnes committed before, and from all pain and punishment due to the same; but also our souls were beautified and enriched by the infusion of his holy grace inherent, accompanied with the virtues Theological: as, *Faith*, *Hope*, and *Charity*, and with the most precious gifts of the holy Ghost: and by this grace we were made just and righteous in the sight of God, and entitled to the most blessed inheritance of the kingdome of Heaven: the worthiness of which gift, no tongue of man or Angels can express; the same exceeding yet the former two gifts, if I respect my own good. For that, little would it have profited me to have been created, and redeemed; if I had not been called to the profit and participation thereof: (as many are not) or if I be not elected and justified by Gods free mercy and grace, without any precedent merit on my behalf; whereby is seen that these two benefits are the perfection and complement of the other.

Rom. 8. 1 Cor. 1.

The 5. Benefit.

14. After these, do ensue a great number of benefits together, appertaining properly to such as are made the

the children and true friends of God; every one whereof in it ſelf is of moſt infinite price and value. Among which are in the firſt place to be numbred the holy Sacraments of Chriſts Church, left unto us for our comfort and preſervation after we be entred into the boſom thereof. They being nothing elſe indeed, but certain ſacred conducts to convey unto us the holy grace of God: eſpecially thoſe two, which after our entrance by baptiſm, do appertain to all men in general, and may be iterated as often as need ſhall require, or our devotion ſerve us; I mean, the holy Sacraments of *Penance*, and of the *Bleſſed Body* and *Blood* of our Saviour: whereof, the firſt is to purge our ſouls from ſin ſo often as ſhe falleth; the ſecond, to feed and comfort the ſame after ſhe is purged. The firſt is as a Bath made of Chriſts own precious bloud, to waſh and cleanſe our wounds therein: The ſecond is a moſt comfortable and rich garment, to cover our ſoul after ſhe is waſhed. In the firſt, Chriſt hath left with his Spouſe the Church, all his authority which he hath in heaven or earth, to remit ſinnes. In the ſecond, he hath left himſelf, and his own fleſh and bloud, to be a precious food, wherewith to feed and cheriſh our ſoul after her ſins be remitted. Which two ſovereign Sacraments (to ſay nothing of the reſt) are ſuch ſingular benefits and heavenly treaſures, as no man, but he that hath a ſpiritual underſtanding, can conceive; and conſequently, ſuch as do not eſteem the riches of theſe gifts, or for temporal reſpects do deprive their ſouls of the unſpeakable benefit thereof, are deeply to be pitied, their loſſes being everlaſting, and irrecoverable. But let us go forward.

Of the Sacraments.

The uſe of Sacraments.

15. Beſides all theſe, there yet remaineth an other benefit, which we call the benefit of *Preſervation*; whereby God hath kept and preſerved us from infinite dangers, whereinto many others before us have

The ſixth benefit. Of preſervation and inſpiration.

fallen, and into which our selves had fallen in like manner, if Gods holy hand had not stayed us: and this not only from ordinary snares of eternal damnation, to such as fall into them and repent not; as adultery, theft, fornication, murther, and other such ordinary sinnes: but from others far more grievous and dangerous, of schism and heresie, for that they cut off the very foundation of life everlasting, which is the faith. From these then, and other like dangers, if we find our selves to have been preserved above others, by Gods special protection; or if we have fallen into them, or do find our selves in them, yet to have been spared and preserved so long from death and judgment for the same, whereinto so many thousands of others have fallen, and are now in endless and remedilesse torments, which sinned perhaps less than we: This (I say) may make us see and feel in a certain sort this benefit of *Preservation*. Whereunto may be annexed also the most singular benefit of godly inspirations and admonitions, whereby God hath often both knocked inwardly at the door of our conscience, and warned us outwardly by other mens dangers, by so many wayes and means, as are good books, good sermons, good exhortations, good company, good example of others, and a thousand other most mercifull means besides, which at divers times he hath used and doth use, thereby to gain us and our soul unto his eternal kingdome, by stirring us up to abandon vitious life, and to betake our selves to his holy and sweet service.

Apoc. 3.

Circumstances of benefits.

16 All which most rare and excellent benefits, being measured either according to their inestimable value in themselves, or according to the love of that heart from which they do proceed: or else if we respect the dignity of the giver, or meanness of the receiver; ought in reason to move us most vehemently to gratitude towards him

bow-

bountifull a benefactour. And this gratitude should be, to resolve our selves at length, to serve him unfainedly, & to prefer his favour before all worldly or mortal respects whatsoever. Or if we cannot obtain so much of our selves; yet at least wise not to offend him any more by our sins and wickednes, as daily we do.

17. There is not so fierce or cruel a nature in the world (as I noted before) but is mollified, allured, and wonne by benefits. And stories do make report of strange examples in this kind, even among bruit beasts; as of the gratitude of Lions, dogs, and other like, towards their masters and benefactours. Only an obstinate sinner is he, amongst all the savage creatures that are, whom neither benefits can move, nor courtesies can mollifie, nor promises can allure, nor gifts can gain to the faithfull service of God, his Lord and master. Alian. in hist. animal.

18. The greatest sinner that is in the world, if he give his servant but 20 nobles a year, or his tenant some little farm to live upon; if they for this should not serve him as beck; he cryeth out of their ingratitude. But if they should further maliciously seek to offend him, and to join in amity with his professed enemy; how intolerable a matter would this seem in his conceit? And yet himself dealing much more ungratefully and injuriously with Almighty God, esteemeth it a matter of small consideration, and easily pardonable. He dealeth (I say) far more ingratefully with God: for that he hath received a thousand fold for one, in respect of all the benefits that one mortal man can give unto another. Seeing, that of God he hath received all in all; the bread which he eateth, the ground he treadeth on, the light he beholdeth, the air he enjoyeth, and finally whatsoever he possesseth either within or without his body: as also the mind and soul with all her spiritual endowments for the use of all: whereof each one is more worth, then ten thousand bo- The intollerable ingratitude of a sinner towards God.

dies, if men knew, or would consider what a soul is.

God's complaint of sinners.

19. Of this extreme ingratitude and injury offered by mortal men, God himself is forced to complain in divers places of holy Scripture, as where he saith: *They repayed me evil for good.* And yet much more vehemently in another place, he calleth the heavens to witness of this iniquity, crying out: *Obstupescite cœli super hoc.* O ye heavens be you astonished at this. As if he should say by a figurative kind of speech: loose your senses, and go out of your wits (you heavens) with marvail at this incredible iniquity of man towards me. For so he expoundeth the whole matter more at large in another place: *Audite cœli, & auribus percipe, terra, &c.* Hearken O ye heavens, and thou earth, bend hither thine ears. *I have nourished up children and have exalted them, and now they do contemn me.* What a lamentable complaint is this of Almighty God, against most vile and base worms of the earth? But yet he amplifieth this iniquity more vehemently by certain examples & comparisons. *The Ox* (saith he) *knoweth his owner, and the Ass knoweth the manger of his Lord and Master: but yet my people knoweth not me. Wo be to this sinfull nation, to this people loaden with iniquity, to this naughty seed, to wicked children.* What complaint can be more vehement then this? what threatning can be more dreadfull then this *wo*, coming from the mouth of him which may punish us at his pleasure.

Psal. 34. Ier. 2.

Esay 1.

Ibid.

The conclusion.

20. Wherefore (dear brother) if thou have grace, cease to be ungratefull to God any longer: cease to offend him which hath so many wayes prevented thee with benefits: cease to render evil for good, hatred for love, contempt for his fatherly affection towards thee. He hath done for thee all that he can: he hath given thee all that thou art: yea (and in a certain manner) all that he is worth himself: and meaneth besides to make thee partaker of all his glory in the world to come, and requireth

quireth no more for all this at thy hands, but love and gratitude. O my loving brother, why wilt thou not yield unto him this his desire? why wilt thou not do as much to him, as thou wouldest have another man to do to thee, for less then the ten thousandth part of these benefits which thou hast received? For, I dare boldly say, if thou hadst given but an alms to a poor man at thy door, thou wouldest think him bound to love thee for it, albeit besides this, there were nothing in thee that greatly might deserve his love. But thy Lord and Master (setting a-part all his gifts bestowed upon thee) hath infinite causes to draw thy love unto him; that is to say, all the causes which any thing in the world hath in it to purchase love, and infinite more besides. For, if all the perfections of things created both in heaven & in earth that may procure love, were joyned together in one: as all their beauty, all their virtue, all their wisdome, all their sweetness, all their nobility, all their goodness, and other like excellencies: yet thy Lord and Saviour, whom thou by sinning against, contemnest, surpasseth all these, and that by infinite and infinite degrees. For that he is not only all these things together; but moreover he is very beauty it self, virtue it self, wisdome it self, sweetness it self, nobility it self, goodness it self, and the very fountain and well-spring, from which by little pieces and parcels, all these things are derived unto his Creatures, as before hath been shewed.

Causes of love in God, besides his benefits.

21. Be ashamed then (good Christian) of this thine ingratitude, to so great, so good, and so bountifull a Lord: and resolve with thy self for the time to come, to amend thy course of life, and former behaviour towards him. Say at length with the Prophet (having considered thine own ingratitude:) *O Lord pardon me mine offences, for they are great in thy sight.* I know there is nothing (O Lord) which doth

Psal. 24.

A brief confession and petition to God.

doth ſo much diſpleaſe thee, or dry up the fountain of thy mercy, or ſo bindeth thy hands from doing good, as doth ingratitude in the receivers of thy benefits, wherein hitherto I have exceeded all others. But I have done it (O Lord) in mine ignorance, not conſidering thy infinite gifts beſtowed upon me, or what account thou wouldeſt demand again of the ſame. But now, ſeeing thou haſt vouchſafed to make me worthy of this ſpecial grace alſo, whereby to ſee and know mine own errour and default: I hope hereafter by direction of the ſame grace, to ſhew my ſelf a better child towards thee. O my God, I am vanquiſhed at length with conſideration of thy love: and how can I have the heart to offend thee hereafter, ſeeing thou haſt prevented me ſo many ways with benefits, even when I demanded not the ſame? Can I have hands evermore to ſinne againſt thee, which haſt given up thine own hands, to be nailed on the Croſs for me? No, no, it is too great an injury againſt thee (O Lord) and woe worthy me that have done it ſo often heretofore. But by thy holy aſſiſtance, I truſt not to return to ſuch iniquity for the time to come: to which I beſeech thee for thy mercies ſake, from thy holy Throne of Heaven, to ſay *Amen*.

Of

OF WHAT OPINION, SENSE, and Feeling we ſhall be in the matters aforeſaid, at the time of our death, and departure from this world.

As alſo what our ſtate ſhall be at that paſſage, and how different our judgement from that it is now.

CHAP. X.

THE holy Scriptures do teach us, and experience maketh it plain, that during the time of this life, the commodities, preferments, and pleaſures of the world, do poſſeſs ſo ſtrongly the hearts of many men, and do hold them chained with ſo forcible inchantments, being forſaken alſo ſometimes upon their juſt deſerts of the grace of God: that ſay and threaten what a man can, and bring againſt them all the whole Scripture even from the beginning of *Geneſis* to the end of the *Apocalyps* (as indeed it is againſt all ſin and ſinners) yet will it prevail nothing with them, being in that lamentable caſe, as either they believe not, or eſteem not whatſoever is ſaid to that purpoſe, againſt their fixed courſe and reſolution to the contrary. Of this we have infinite examples in ſcripture: as of *Sodom* and *Gomorrah*, with the Cities hereabout, which would not hear the warnings that good *Lot* gave unto them. Of *Pharaoh* alſo & his Court, whom all that ever *Moſes* could do, either by ſigns or ſpings, moved nothing at all. Of *Judas* in like manner, who by no ſweet means or ſharp threatnings, uſed to him by his Maſter, could be brought to change his wicked reſolution. But eſpecially of the holy Prophets ſent by God from time to time, to diſſwade the people from

The induration of ſome hearts.

Gen. 19.

Exod. 6, 7, 8, 9.

Mat. 26.

from their naughty life, and consequently to deliver them from the plagues that hanged over them, do give abundant testimony of this matter, complaining every where of the hardness of sinners hearts, that would not be moved with all the exhortations, preachings, promises, allurements, exclamations, threatnings, and thunderings, that they could use. The Prophet *Zachary* shall testifie for all in this behalf, who saith of the people of Israel a little before their destruction: *This saith the Lord of Hosts, judge justly:* Zach. 7. whereunto presently he addeth: *And they would not attend, but turning their backs, went away, and stopped their ears, to the end they might not hear; and they did harden their hearts as an Adamant-stone, to the end they might not hear the law and the words which God did send in his spirit, by the hands of the former Prophets, whereby Gods great indignation was stirred against them.* So *Zachary*.

2. This then is, and alwayes hath been the manner of dissolute worldlings and reprobate people: to harden their hearts as an Adamant-stone, against any Isay 1. thing that can be told them for the amendment of their lives, and for the saving of their souls. Whilest they are in health and prosperity, they will not know God, as in another place himself complaineth. But yet as the Prophet saith: *God will have his day with the wicked also, when he will be known.* Psal. 9. And this is, *Cognoscetur Dominus judicia faciens*: God will be known when he beginneth to do judgement, which is, at the day of their death; being indeed the next door to their judgment, according as S. *Paul* testifieth, saying: *It is appointed for all men once to die, and after, then to ensueth judgement.* Heb. 9.

3. This (I say) is the day of God, most terrible, sorrowfull, and full of tribulation to the wicked; wherein God will be known to be a righteous God, and

reſtore to every man according as he hath done whiles he lived: Or as the Prophet deſcribeth it, *He will be known then to be a terrible God, and ſuch a one as taketh away the ſpirit of Princes; a terrible God to the Kings of the earth.* At this day, as there will be great change in all other things, mirth being turned into ſorrow, laughings into weepings, pleaſures into pains, boldneſs into fear, pride into deſpair, and the like: ſo eſpecially, will there be a ſtrange alteration in the judgement and opinion of men. For that, the wiſdome of God (whereof I have ſpoken in the former Chapters, and which, as the Scripture ſaith, *Is accounted folly by the wiſe of this world*) will then appear in her likeneſs, and (as it is in very deed) will be confeſſed by her greateſt enemies, to be the only true wiſdome; and all carnal wiſdome of worldlings to be meer folly, as God calleth it.

Rom. 2. 2 Cor. 15. Pſal. 75.

The great change of things at the day of death.

1 Cor. 2.

Rom. 8. 2 Cor. 1.

4. This the holy Scripture ſetteth down clearly, when he deſcribeth the very ſpeeches and lamentations of the wiſe-men of this world at the laſt day, concerning the ſtate of holy men, whom they deſpiſed in this life. *We ſenſleſs men did eſteem their life to be meer madneſs, and their end to be diſhonourable: but, look how they are accounted among the children of God, and their portion is with the Saints. We have erred from the way of truth, and the light of righteouſneſs hath not ſhined before us, neither hath the ſunne of underſtanding appeared unto us. We have wearied out our ſelves in the way of iniquity and perdition, and we have walked in craggie pathes; but the way of our Lord we have not known.* Hitherto are the words of holy Scripture; whereby we may perceive, what great change and alteration of judgement there will be at the laſt day, from that which men have now: what confeſſion of folly; what acknowledgement of errour; what hearty ſorrow for labour loſt; what fruitleſs repentance

Sap. 5.

The lamentation of wicked men in the end.

pentence for having run awry. O that men would ponder and consider attentively these things now! *we have wearied out our selves* (say these miserable men) *in the wayes of iniquity and perdition, and we have walked craggy pathes.* What a description is this of lamentable worldlings, who beat their brains daily, and weary out themselves in the pursuit of vanity and chaff of this world, for which they suffer, notwithstanding, more pain oftentimes, then do the just in purchasing heaven? And when they arrive at the last gate to the gate of death, wearied and worn out with trouble and toil, they find that all their labour is lost, all their vexation taken in vain. For that the little pelf which they have scraped together in this world, and for which they have struggled and drudged so extremely, will avail them nothing at that instant, but rather increase exceedingly the burthen of their afflictions: which afflictions shall be so manifold, grievous, and intollerable in the wicked, as no mind created may perfectly conceive the same but he that feeleth them; albeit, in part some small conjecture may be made thereof by these three general Points ensuing, whereunto the rest may be referred.

Three causes of great misery in death.

The first point. Of misery in death.

9. The first is excessive pains which commonly men suffer in the separation of their souls and bodies, which having lived so long time together, united as two dear friends in joy and pleasure, are now most loth to part, were it not that violently they are forced thereunto. This pain may partly be conceived, if we would ponder about to drive out life or soul (which soul is all over and every where throughout our body) but from the least part or member thereof. As for example, out of our little finger (like as Surgeons are wont to do, when they will mortifie any one place, to make it breed) what intollerable pain doth a man suffer before the member be dead? What raging grief doth he abide?

If

If then the mortifying of one little part only, doth so much afflict us: imagine what the violent mortifying of all the parts together will do. For we see that first the ſoul is driven by death to leave the extreameſt parts, as the toes, feet, and fingers, then legs and armes, and ſo conſequently one part dieth after another, until life be reſtrained only to the heart, which holdeth out longeſt as the principal part; but yet finally muſt be alſo conſtrained to render it ſelf, though with never ſo much pain and reſiſtance. Which pain, how great and ſtrong it is, may appear by the breakiog in pieces of the very ſtrings and holds wherewith it was environed, through the exceſſive vehemency of this deadly torment. How painfull is mortifying of our fleſh.

6. Nevertheleſs, before it come to this point of yielding, no man can expreſs the cruel conflict that is betwixt death and her, and what diſtreſſes ſhe abideth in the time of her agony. Imagine, that a Prince poſſeſſed a goodly city, in all peace, wealth, and pleaſure, and greatly friended of all his neighbours round about him, who promiſed to aſſiſt him in all his needs and affairs; and that upon the ſudden, his mortal enemy ſhould come and beſiege this city, and taking one hold after another, one wall after another, one caſtle after another, ſhould drive this Prince only to a little tower, and beſiege him therein, all his other holds being beaten down, and his men ſlain in his ſight: what fear, anguiſh, and miſery would this afflicted Prince be in? How often would he look out at the windows and loop-holes of his tower, to ſee whether his friends and neighbours would come to help him or no? And if he ſaw them all abandon him, and his cruel enemy even ready to break in upon him: would he not (trow you) be in a moſt pittifull plight? Even ſo then fareth it with our poor ſoul at the hour of death: the body wherein ſhe reigned like a jolly Princeſs in all pleaſure, A ſimilitude expreſſing the pains of death.

sure, whiles it flourished, is now battered and overthrown by her enemy which is death: the arms, legs and other parts wherewith she was fortified, as with walls and wards during time of health, are now surprised and beaten to the ground, and she is driven only to the heart, as to the last and extremest refuge, wherein also she is most fiercely assailed in such sort, as she cannot possibly hold out long. Her dearest friends who soothed her in time of prosperity, and promised assistance; as youth, agility, strength, courage, diet, physick, and other humane helps, do now utterly abandon her: the enemy will not be pacified or make any league at all, but night and day assaulteth this turret wherein she is retired, and which now beginneth to shake and shiver in pieces, in such sort, as she expecteth hourly when her enemy in most raging and dreadfull manner will break in upon her.

7. What think you is now the state of this afflicted soul? It is no marvel if a wise-man become a fool, or a stout worldly man, most timorous in this instant of extremity, as we often see they do in such sort, that they can dispose of nothing well, either towards God or the world at this hour. The cause whereof is the extremity of pains oppressing their minds, as S. *Austin* well noteth, giving us therewithall a most excellent forewarning of this day, if men were so happy as to follow it. *When you shall be in your last sickness, dear brethren* (saith he) *O how hard and painfull a thing will it be for you to repent of your faults committed, and of good deeds omitted? And why is this? but only for that all the intention of your mind will run thither, where all the force of your pain is? Many impediments shall let men at that day: as the pain of the body, the fear of death, the sight of children, for the which their fathers shall oftentimes think themselves damned, the weeping of the wife, the flattery of the world, the temptation of the*

An admonition of S. Augustine.

Ser. 48. ad Frat. in Eremo, circa finem.

the devill, the diſſimulation of Phyſitians for lucres ſake, and the like. And believe thou (O man) which readeſt this, that thou ſhalt quickly prove all this true upon thy ſelf; and therefore I beſeech thee, that thou wilt do penance before thou come unto this laſt day. Diſpoſe of thy houſe, and make thy Teſtament whiles thou art whole, whiles thou art wiſe, whiles thou art thine own man: for if thou tarry untill the laſt day. thou ſhalt be led whither thou wouldeſt not. Hitherto are S. *Auſtens* words.

8. The ſecond thing which ſhall make death moſt terrible and grievous to a worldly man, is the ſudden parting (and that for ever and ever) from all the things which he loved moſt dearly in this life; as, from his riches, poſſeſſions, honours, offices, fair buildings, goodly apparel, and rich jewels: as alſo from wife and children, kindred and friends, and all other earthly delights and commodities, wherewith in this life he thought himſelf a moſt happy man. And now to be plucked from theſe upon the ſudden, without hope ever to ſee or uſe them again, and that oftentimes when he leaſt doubted any ſuch matter, muſt needs be a point of extreme grief; eſpecially, if he be in the ſtate which holy *Job* deſcribeth, when he ſaith. *The wicked man lieth when he is ſtrong and whole of body, rich and happy; whiles his entralls are full of fat, and whiles his bones are well watred with marrow.* O Ieſu, what a griping grief, how intollerable a torment will this be? O how true an oracle is that of God, which ſaith: *O mors! quàm amara eſt memoria tua homini pacem habenti in ſubſtantiis ſuis?* O death! how bitter is thy memory unto a man that hath peace and reſt in his ſubſtance and riches? As, who would ſay, there is no greater bitterneſſe of grief in the world to ſuch a man, then to remember, or onely think on death, but much more to taſte and try it himſelf; yea, and that immedi-

The ſecond point. Of miſery in death.

Iob 21.

Eccle. 41.

" sins, and with infinite confusion. Contrariwise the
" just mans soul goeth out of his body with great joy
" and comfort, the good Angels accompanying her
" with exultation. Wherefore (brethren) seeing these
" things are so; do you fear this terrible hour of death
" now, to the end you may not fear when you come un-
" to it. Foresee it now, that then you may be secure.
Thus far S. *Augustine*.

13. And for that this holy Father and learned Do-
ctour in Christs Church, maketh mention in this place
of good and evill Angels which are ready at the houre
of death to receive the souls of such as depart out of
this life: it shall not be from our purpose to note,
that oftentimes God doth permit the apparitions of
Angels both good and evill, as also of other Saints,
to some men lying on their death beds, for a taste
either of comfort or sorrow, touching that which
shall ensue in the World to come. And this is
also one singular priviledge, among other, belong-
ing to this passage. And concerning the just, I have
shewed before an example of S. *Cyprian* and Saint
Augustine, touching one to whom Christ appear-
ed at the houre of his death. And Saint *Gregory*
the Great hath divers like narrations to that purpose,
in the fourth book of his Dialogues. As for exam-
ple-sake, of one *Vrsinus*, to whom the blessed Apostles
Saint *Peter* and Saint *Paul* appeared. But as con-
cerning evill spirits and wicked Angels, which shew-
ed themselves unto divers sinners at the houre of
death, and denounced unto them their eternall dam-
nation, and horrible torments appointed in hell: we
have many and most terrible examples recorded in ma-
ny grave and antient Writers. As among other, that
recorded by S. *Gregory* of one *Chrisorius* a great rich
man, but as full of sinne as of wealth, to whom lying
on his death-bed, the infernall fiends in most ugly
manner

Appearing of Angels at the houre of death.

Cap. 11. & 13. 15. &c.

Lib. 4. Dial. c. p. 38.

manner appeared, ſhewing how now he was delivered into their power, and therefore would never depart from him untill he dying, left his Soul unto them to be carried to eternall torments.

14. The like examples doth venerable *Bede* recount to have happened in our countrey about his time. And among other, of a certain wicked Courtier in great favour with King *Coenrede*, to whom lying in the panges of death, and being now a little recovered, both the good and evill Angels appeared viſibly; the one lying before him a very ſmall book of his goods deeds, the the other a great huge volumne of his enormous crimes. Which after they had cauſed him to reade; by the permiſſion of the good Angels, they ſeazed upon him, aſſigning alſo unto him the certain houre of his departure, according as both himſelf confeſſed openly to all that came to viſit him; and as by his horrible and deſperate death enſuing (at the very houre by them appointed) he manifeſtly confirmed. The like ſtory recordeth he in the Chapter following of one whom he knew himſelf; and (as both he, Saint *Gregory*, and Saint *Cyprian* alſo do note) all theſe and ſuch other viſions were permitted for our ſake which do yet live, and may take commodity by the ſame; and not for their good that died, whom they nothing at all availed.

Lib. 5. hiſt. Angl. c. 14.

Beda l. 5. c. 15.

15. Which being ſo (dear Chriſtian brother;) that is, this paſſage of death being ſo terrible, ſo dangerous, and yet ſo inevitable as it is: ſeeing ſo many men do periſh and are overwhelmed daily in paſſing over this perillous gulf, as both holy Scriptures and antient Fathers do teſtifie by examples and records unto us: what man of diſcretion would not learn to be wiſe by other mens dangers? or what zealonable creature would not take heed and look

The application of all that hath been ſaid.

paring Gods Iustice and threats (set down in holy Writ against sinners) with his own life: he beginneth to examine the witnesse (which is his conscience) and findeth the same ready to lay infinite accusations against him, when he cometh to the place of Iustice.

11. And now (dear Christian brother) beginneth indeed the inexplicable misery of this poor afflicted man; now do all the multitude of sinnes present themselves before his face; now doth he indeed see verified that sentence of sacred Scripture: *In fine hominis denudatio operum:* The works of every man are laid open at his end. Now do muster before his eyes all Gods threats against wicked livers; neither is there any one severe saying of holy Writ pronounced against sinners, which now doth not offer it self unto his mind. Our ghostly enemy, which in this life laboured to keep all these things from our consideration, thereby the more easily to entertain us in sinne and pleasure, will now lay all, and more, before our face, amplifying and urging every point to the utermost, and alledging our conscience in every thing for his witnesse. Which when the poor soul in dying cannot deny, she must needs thereby most vehemently be terrified. And so we see it daily come to passe, even in many most virtuous and holy men: whereof S. *Hierome* reporteth a very memorable example of blessed S. *Hilarion*, whose soul being greatly affrighted with these considerations, and exceeding loth to part from his body, at length, after long conflict, he took heart and said: *Go forth my soul, go forth, why art thou so sore afraid? thou hast served Christ almost threescore and ten years, and art thou now so fearfull to depart?* To like effect also the holy Martyr of God S. *Cyprian*, telleth of a virtuous and godly Bishop, which dying in his time, was greatly terrified at the hour of death, notwithstanding he had lived very virtuously, untill at length Christ appearing unto him

Eccl. 11.

A pittifull plight of a man in dying.

Hierom. in vita Hilar. Abbatis.

Cyp. lib. De Mortalit.

in the form of a goodly young man, rebuked him in theſe words: *You are afraid to ſuffer, and out of this life you will not go; what then ſhall I do unto you?* which words and examples Saint *Auguſtine* did often uſe to recount talking of this matter, as his ſcholar *Poſſidius* recordeth in his life.

Poſſidius in vita Aug.

12. Now then, if good men and Saints are ſo afraid at this paſſage, yea ſuch as had ſerved God with all purity of life and perfect zeal for the ſpace of threeſcore and ten years together: what ſhall they be which ſcarcely have ſerved him indeed one day in all their lives, but rather have ſpent their years in ſin and vanity of this world? Shall not theſe men (now you) be in great extremity at this paſſage? Surely Saint *Auguſtine* deſcribeth the ſame very effectuouſly in one of his Sermons, and (according to his manner) doth give a notable exhortation upon the ſame. If you will know dearly beloved (ſaith "he) with how great fear and pain the ſoul of man "doth paſſe from the body: marke diligently "what I ſhall ſay unto you. The Angels at that "houre ſhall come to take thy ſoul and bring her be"fore the judgement ſeat of a moſt dreadfull judge: "and then ſhe calling to mind her wicked deeds, ſhall "beginne exceedingly to fear and tremble, and would "gladly flie and leave her deeds behind her, ſeek"ing to entreat the Angels, and to requeſt but one "houres ſpace of delay. But that will not be "granted, and her evill works crying out all to"gether, ſhall ſpeak againſt her, and ſay: *We* "*will not ſtay behind, or part from thee, thou haſt done* "*us, and we are thy works, and therefore we will fol*"*low the whither ſoever thou goeſt, yea, even unto* "*the ſeat of judgement.* This (loe) is the ſtate of a ſin"ners ſoul, which parting from his body with moſt hor"rible fear, goeth onwards to judgement loaden with

Cap. 1. de vanitate ſæculi.

ately, when it shall be said unto him, as Christ reporteth it was said unto that great wealthy man in the Gospel, which had his barns full, and was now come to the highest top of felicity: *Thou fool, even this night thy soul shall be taken from thee; and then who shall enjoy all that which thou so painfully hast scraped together?*

Luke 12.

The sorrow of leaving all.

9. O dear Christian! it is impossible for any mortall tongue to expresse the dolefull state of a worldly man in this instant of death, when nothing of all that he hath gathered together with so much labour and toil, and wherein he was wont to repose so great affiance, will now avail him any longer, but rather afflict his soul with the memory thereof, considering that now he must leave all to others, and go himself to give account for the gathering and using of the same (and that perhaps to his eternall damnation) whiles in the mean time, other companions in the world do live merrily and pleasantly upon that he hath gotten; little remembring and lesse caring for him, that perhaps lieth burning in unquenchable fire for those riches unrighteously heaped and left unto them. This undoubtedly is a most woefull and lamentable point, which shall bring many a man to great sorrow and anguish of heart at the last day; when all earthly joyes must be left, all pleasures and commodities for ever abandoned. O what a dolefull day of parting will this be! what wilt thou say (my friend) at this day, when all thy glory, all thy wealth, all thy pomp, is come to an end? What art thou the better now to have lived in credit with the world, in favour of Princes, exalted of all men, feared, reverenced, and honoured of all sorts; seeing at this instant, all thy jollity, pride, and pomp is at an end, all thy former felicity is arrived now to her everlasting period?

10. But now besides all this, there is a third

thing which more then all the reſt will make this day of death to be moſt dreadfull and miſerable unto a worldly man: to wit, the conſideration what ſhall become of him, both in body and ſoul. And as for his body, it will be no ſmall horrour to think upon that ſaying of holy Scripture: *The end of the wicked mans fleſh ſhall be fire and vermine, and his inheritance ſhall be ſerpents, beaſts, and worms*: that is, it muſt be thrown out to be the food of vermine. That body, I mean, which was before ſo delicately entertained with all variety of meats, ſoft pillows, and beds of down, ſo trimly ſet forth in apparel and other ornaments whereupon the wind might not be ſuffered to blow, nor the ſunne to ſhine; that body (I ſay) of whoſe beauty there was ſo much pride taken, and whereby ſo great vanity and ſinne was daily committed; that body, which in this world was accuſtomed to all pampering and niceneſſe, and might abide no auſterity or diſcipline at all, muſt now be forlorn and abandoned of all men, and left onely for a prey to be devoured of worms. Now the time is come when thoſe words of God muſt be fulfilled, which he uttered by his Prophet againſt delicate people: *In this day God ſhall pull off all ornaments, chains, bracelets, rings, jewels, pomanders, &c. And then ſhall be inſtead of ſweet ſavours, ſtench: in place of rich girdles, a rope for curled hair, a bald ſcull, &c.* All which bodily diſgrace and miſery, albeit, it cannot but breed much horrour in the heart of him that lieth a dying: yet is this nothing in reſpect of the dreadfull cogitations which he ſhall have touching his ſoul; to wit, what ſhall become thereof, whither it ſhall go after her departure out of the body. And then conſidering that ſhe muſt appear before the judgement-ſeat of Almighty God, and there receive ſentence, either of unſpeakable glory, or inſupportable pains: he falleth to conſider more in particular the danger thereof, by com-

The third point. Of miſery in death.

Eccle. 10.

The miſerable change of the body.

Eſay 3.

Cogitations of him that lieth in dying.

about him, being warned so manifestly and apparently of his own perill? If thou be a Christian, and doest believe indeed the things which Christian faith doth teach thee: then doest thou know and most certainly believe also, that of what state, age, strength, dignity, or condition soever thou be now; yet must thou thy self (which now in health and mirth doest read this point, and thinkest the same little appertaining unto thee) one of these dayes (and that perhaps very shortly after the reading hereof) come to prove all these things in thine own person. That is; thou must with sorrow and grief be enforced to thy bed, and thereafter all struglings with the darts of death, thou must yield thy body which thou lovest now so dearly, to be the bait of worms, and thy soul to the tyrall of justice, for her doings in this life.

§. 2. *Conteining the application of the Premises.*

A very profitable consideration. Upon the premises.

16. And now it remaineth, that after all these declarations and discourses, we make some application of these things to our selves, for our own profit, and direction in the guiding of our life: wherefore imagine now, my dear brother, and friend, even thou (I say) which art so fresh and frolick at this instant, that the ten, twenty, or two years (or perhaps two moneths or dayes) which thou hast yet to live, were now come to end, and that thou wert even at this present stretched upon a bed; wearied and worn out with dolour and pain; thy carnall friends about thee weeping and many of them desiring thy goods; the Physicians departed with their fees, as having given thee over; and thou lying there alone mute and dumb in a most pitifull agony, expecting from moment to moment the last stroke of death to be given unto thee. Tell me in this instant, what will all the

the pleasures and commodities of the whole earth avail thee? what comfort or ease will it be unto thee now to have been of honour in this world; to have had the cap and knee of the people; to have gathered wealth and purchased much; to have born office, and enjoyed the Princes favour; to have left thy children and kindred in abundance; to have trodden down thine enemies; and to have stirred much, and born great sway in this life? What pleasure (I say) or benefit would it be to thee, to have been beautifull, to have been gallant in apparell, goodly in personage, glittering in gold? Would not all these things rather afflict, then profit thee at this instant?

17. No doubt, but now thou shalt well see and throughly perceive the vanity of these trifles: thou shalt prove true the saying of the Wise-man: *Non proderunt divitiæ in die ultionis:* Riches will profit nothing in the day of Gods revenge. That most excellent demand of holy *Job*, will oftentimes offer it selfe unto thy remembrance: *Quid ad eum pertinet de domo sua, post se?* What hath a man to do with his house, family, or kindred, after he is gone? what good or comfort shall he take thereby? *Who will have mercy of thee?* (saith God to Ierusalem, by his Prophet *Jeremy*) *or who will be sorrowfull for thee at this day? Who will go to intreat for thy peace? Thou hast abandoned me*, saith God, *thou hast gone from me; and now will I stretch out my hand, and kill thee.* And yet further in another Prophet he demandeth of wicked men: *What will ye do in this day of my visitation, and of calamity that cometh upon you? to whose help will ye fly? where will ye leave your glory?* And in another place expressing yet more effectually their state and misery, he saith: *They shall cry to the Gods whom they served in this life, and* they

The cogitation and speech of the soul at our dying day. Prov. 11. Iob. 21. Ier. 15. Esay 10. Ier. 11.

about him, being warned so manifestly and apparently of his own perill? If thou be a Christian, and doest believe indeed the things which Christian faith doth teach thee: then doest thou know and most certainly believe also, that of what state, age, strength, dignity, or condition soever thou be now; yet must thou thy self (which now in health and mirth doest read this point, and thinkest the same little appertaining unto thee) one of these dayes (and that perhaps very shortly after the reading hereof) come to prove all these things in thine own person. That is; thou must with sorrow and grief be enforced to thy bed, and there after all struglings with the darts of death, thou must yield thy body which thou lovest now so dearly, to be the bait of worms, and thy soul to the tyrall of justice, for her doings in this life.

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The cogitation and ſpeech of the ſoul at our dying day. Prov. 11. Iob. 21. Ier. 15. Eſay 10. Ier. 11.

they

for that theirs is the Kingdome of heaven) as it is impossible for God not to hear them, when they joyn together to obtain pardon for any man; as, always they do for a great alms-man. To which effect there is a history in the book called *Pratum spirituale*, of a certain woman that cried vengeance of Gods hand many dayes together against *Zeno* the Emperour for taking away her daughter; which *Zeno* being a man that gave great and large alms, it was answered to the woman in a vision, that those his many alms-deeds did defend him against her demand of vengeance.

Zeno the Emperour defended by almes-deeds See Pratum spirituale, cap. 175.

23. We read also of a certain Captain that having lived extreme wickedly in all kind of loosnesse, and liberty of a souldiers life, fell sick at last even unto death, and being extremely afraid and vexed for divers dayes together, with the conscience of so many hainous sinns all the time of his life committed, at last, falling into a great trance, there came into his mind, and represented it self as it were before his eyes, with infinite comfort, that he had once in the sacking of a certain City, saved a young virgin from ravishing by another souldier; in respect of which act (it being the onely good thing that he could remember done by him throughout his life) it seemed that Almighty God would have mercy upon him and give him true repentance, and pardon for his sins: which cogitation, as it did comfort him infinitely in that afflicted state of his, so it fell out also, to be true very soon after, for that he feeling by this means an exceeding tenderness of heart towards sorrow for his said sins committed, he brake forth into many teares, confessed himself according to the use of Christs Catholick Church, received the Sacraments both of Penance, Eucharist, and Extreme Unction, and so died most happily repentant for his sins, and full of hope, comfort, and consolation from Almighty God for his exceeding mercies towards him.

A Comfortable example of the death of a repentant souldier.

24. This

24. This then is the force and virtue of this ſingular patronage of good works, to help and aſſiſt us at our death, to which effect, S. *John Damaſcene* hath that excellent parable of the Steward that had three ſworn friends to help him at all needs and neceſſities; but when at length he fell into diſgrace and wrathfull offence of his King, and was called in haſte to appear before him, and give up his accounts; he being greatly terrified with this ſudden change, ran up and down as a man amazed to ſeek out his three friends to go with him, and to be ſurety for him if need required: but when he came to the firſt, he was anſwered by him, that for ſo much as the King was a terrible man, he durſt not appear before him, onely he ſaid, for that the Stewards apparel was not good, he would lend him ſome better apparel to appear before him for his credit. Going therefore to the ſecond friend, he denied in like manner to go in with him to the Kings preſence, or to ſpeak for him, but onely for that he was ſomewhat handſomely apparelled, he would accompany him (for honours ſake) unto the palace gate, and there would leave him.

A notable parable of S. Iohn Damaſcen in vita Barlaam.

25. The poor man being thus abandoned by his firſt two friends, he ran with a ſorrowfull heart to the third, who hearing his cauſe, bid him be of good chear, for he would go with him, and enter before the King, intreat, and plead for him, and if need were, be ſurety alſo for his debts; and ſo he did, and the afflicted Steward was delivered thereby, and reſtored to the Kings favour again. This is the parable: And the firſt two faint and falſe friends are the world, and our carnall kindred and worldly friends, both forſaking us at our death; the former lending us onely a fair cloth or two to be laid over the bear, wherein we are carried; and the ſecond accompanying us onely (for honours ſake) unto the grave, or pit, where we muſt enter. But the third friend,

The explication of the parable.

may be full of hope, in respect of the almes, and o good works, which you have done to the servan God, for his sake in your life time, which his di Majesty holdeth himself so bound fully to reward to you at your last day, as though he might be counted unjust, if he did it not. What more excell assurance can be given then this? What more com table exhortation, and perswasion to do good works a mans health, then this of the Apostle, to obt thereby *the fulnesse of hope*, in the hour of our dea that is to say, that our soul in that dreadfull pass shall be devoid of fear, and replenished with kind of hope, confidence and comfort from G himself.

20. This then is the first and chiefest prepara to comfort in our death, to be full of good work our life, especially almes-deeds, and works of ch ty, whereof there were no end, if we would begi to treat, and declare what both holy Scripture, a the Spirit of God, in his Saints and servants, have tered in recommendation thereof. The generall senten of Christ our Saviour is most admirable, being as it so universall, when having spoken most grievo sinnes in the *Scribes* and *Pharisees*, to wit, of rapine and iniquity, whereof he exhorted them to clean their mindes; yet he addeth presently this other g nerall remedy: *Veruntamen date eleemosynam, & omnia munda sunt vobis*: But notwithstanding you give almes, and behold all is cleane u you. Of what a wonderfull force is this, th it could cleanse even the *Scribes* and *Pharisees* rapine and iniquity: yea and of all other offences But yet the Spirit of God in the Prophet *Dan* went somewhat further: for he offered not only to *Scribes* and *Pharisees* that believed in God to b cleansed this way; but even unto King *Nabuchodonosor* himself,

The force and virtue of almes-deeds.

Luc. 11.

himself, that was a meere Pagan and Gentile, exhorting him to redeem his sins with alms: *Hear my counsel, O King* (saith he) *and redeem thy sinnes with almsdeeds, and thy iniquities with works of mercy towards the poor, for perhaps God will pardon thy sinnes by this mean.* Dan. 4.

21. This was the Prophets counsel, and it was good counsell; for by this means God had mercy upon him indeed, before his death. And if God respect so much these charitable deeds, even in heathen and unbelieving people, (according as we reade also in the *Acts of the Apostles*, that the alms-deeds of *Cornelius* (a Captain) were accepted by Almighty God, and rewarded by sending S. *Peter* to him, to convert him to Christian faith:) how much more will God accept and reward the same in Christians, especially at their death, when they have most need of his heavenly comfort! The Spirit of God writeth of a godly woman, that had a large hand in giving alms: *Manum suam aperuit inopi; & palmas suas extendit ad pauperem.* She opened her hands unto the needy, and stretched out her arms unto the poor. But what reward ensueth? Twenty blessings truly, which you may read in the Text, and one of the greatest is: *Et ridebit in die novissimo*: And she shall laugh at the last day; that is to say, when others shall weep and be afflicted at the day of her death, then shall she rejoyce and be in mirth. Acts 10. Prov. 31.

22. Holy S. *Chrisostome* was wont to make many earnest speeches about this matter unto his people of Constantinople, in his ordinary Sermons, and amongst other things he was wont to say: *That a great almsman could not possibly be damned, nor have an evil death.* The reason is, for that he had so many Lords and great Courtiers of heaven to pray and be intercessours for him (which are the poor by Christs own interpretation, when he saith: *That poor men are blessed* Mat. 6. The saying of S. Chrysostome about almsdeeds.

for

they shall not save them in this time of affliction: that is, They shall cry and call upon their friends, acquaintance, wealth, honour, and other idols, which they served more then God in this life, but they shall receive no help or comfort from them.

A lamentable complaint.

18. O dear Christian, what difference of cogitations, what change of judgement, what discovery of vanities will this day bring? Thy heart within thee will now begin to reason; Lo, here is an end now of all my delights and worldly prosperities. All my joyes, all my pleasures, all my mirth, all my pastimes are now at an end. Where are my friends, that were wont to laugh with me; my servants wont to attend upon me: my children wont to disport the time with me? Where are all my coaches and horses, wherewith I was wont to make so goodly a shew; the caps and knees of people accustomed to honour me; the troops of Suiters following me? Where are all my daliances and tricks of love: all my pleasant musick; all my gorgeous buildings; all my costly feasts and banquetings? And above all other, where are now my dear and sweet friends, who seemed as they would never have forsaken me? But (alas) all are now gone, and have left me here alone, to answer the reckoning for all; and none of them will do so much as to go with me to judgement, or to speak one word in my behalf. Wo worthy me, that I had not foreseen this day sooner, and so have made better provision for the same. It is now too late, and I fear me I have purchased eternall damnation, for a little pleasure; and have lost unspeakable glory, for a fleeting vanity. O how happy, and twice fortunate are they, who so live, as they may not be afraid of this day? I now see the difference betwixt the ends of good and evill men, and marvell not though the Scriptures say of the one: *The death*

death of Saints is pretious. And of the other: *The death of sinners is miserable*: O that I had lived so virtuously as some others have done; or as I had often inspirations from God to do; how sweet and comfortable would the same be to me now in this my last, and extreamest distresse? Psal. 115. Psal. 33.

19. To these cogitations and rufull speeches (my loving brother) shall thy soul be driven at the last houre of her departure, if now thou provent it not by wisdome and diligence. For which prevention, the spirit of God hath revealed unto us two principall means: the first whereof is, the diligent exercise of good works in this life, whereunto Christ himself assureth a good and happy passage at our death. For so he pronounced plainly by a voice from heaven to his dear Apostle Saint *John*: *They shall now rest and repose from their labours for that their good deeds do follow them.* And holy *David* the Prophet expresseth the manner of a good mans departure more in particular, saying: *Dominus opem feret illi super lectum doloris ejus.* God shall help and assist him upon the bed of his sorrow; that is, upon his death bed, or bed of his last departure, which to a wordly man may rightly be called the bed of sorrow, for that it is nothing else, but a collection and heap of all sorrow together. Which sorrowes in a Christian man can no way better be prevented, then by doing good works in this life, which at his death he may be sure will not fail him. For so assureth us Saint *Paul*, when he saith: *God is not unjust, that he can forget your good works and charity which you have shewed in his name, and have, and do minister unto his Saints. And our desire is that every one of you should continue the same solicitude* (of ministring to Saints, for supplying their necessities) *to the fulnesse of your hope, even to the end.* So S. *Paul*: which is as much to say, as that at your ending day, you may

Two means to prevent the terrour of death.

Apoc. 14.

Psal. 40.

Heb. 6. 5

An excellent assurance given by S. Paul for reward of good works.

friend, which are our good works and alms-deeds, is content to enter with us to the presence of the Prince himself, pleadeth, and entreateth for us, and so pacifieth his wrath, as by his earnest and affectuall intercession we are restored to his high favour and friendship again. This then is the first prevention and preparation for Christian men to assure to themselves a comfortable dying-day.

The second way of preventing the terrour of death.

26. The second means to the same prevention is, that we premeditate, and think often of this passage or death before-hand, if we would not fear the same, and be terrified therewith when it cometh. For as Philosophers say; *Ab assuetis non fit passio:* Things whereunto we are accustomed do not move, or trouble us much: as for example, a horse accustomed to the noise and terrour of warre, and to hear the beating of drums, and to see the discharging of harquebusses and artillery, starteth not thereat, as other horses will do, to whom the matter is strange and new: and so he that acquainteth himself before hand with the ghastfull visage of death, by daily premeditation thereof, is lesse subject to the fear and terrour of the thing it self when it cometh; for he hath made all his accounts before hand, as good holy *Job* had, when he said of himself; *All the dayes of my life do I attend the coming of my change, or departure from this world.* So as every day he thought of death; whose example all holy men have commonly followed from time to time, and do at this day, and that with great reason, let careless men say what thy will, that this meditation will let their mirth breed melancholly, and such other toyes. For if this bitter cup cannot passe, but that all must drink thereof, then is it wisdome and providence to look upon it, and think thereof well before hand.

Iob 14.

27. If there were a certain river to be passed that no

no man could avoid, and that each man and woman in their turns muſt paſſe the ſame, and that perforce in haſte when they are called unto it, and that moſt people were accuſtomed to periſh and be drowned in that paſſage; were it not wiſdome for a man to go and view the place of paſſage before his turn cometh to enter, or to be forced to take his adventure therein; were it not good, that he ſhould go as near the river as he could, to behold the entrance, examine the fords, ſee and contemplate the paſſage of others, as well ſuch as have miſcarried, as thoſe that have happily eſcaped and arrived ſafely to the other ſide? were not all this wiſdome (think you) and moſt neceſſary and profitable providence? And how then in this moſt dangerous paſſage of death, through which all muſt paſſe, and do paſſe daily, and many are everlaſtingly caſt away in paſſing: how (I ſay) are worldly men ſo fondly negligent and delicate, as for not marring their mirth, they will not ſo much as think of it, nor trouble their minds with cogitations of any ſuch matter, nor take any notice thereof at all, untill the very jump that themſelves muſt paſſe perforce? O pitifull deceit! Oh lamentable folly and negligence! how many thouſands might be ſaved both body and ſoul, which periſh in this paſſage, if they would vouchſafe but to view and look upon it before hand!

An example ſhewing the utility of frequent meditation of death.

Great folly of careleſſe worldly men.

28. We read of S. *Hierome* that he was wont to ſay, that no day paſſed him, nay, no hour, whether he were eating, drinking, ſtudying, praying, riſing, or going to ſleep, but he thought of this paſſage, and therefore in his picture there is commonly painted a Crucifix, with a deaths head by it, as a double memorial of our dying day; whereto, ſome do adde an hour-glaſſe, for to meaſure the time, how it runneth towards this paſſage. And albeit, ſome careleſſe wanton people in the world will laugh at this diligence (which

The example of S. Hierome with his deaths-head.

many ſervants of God do uſe alſo at this day) yet will they prove to their coſt in time, how profitable an exerciſe this was and is: for that certainly no one thing under heaven is more forcible and potent to hold a man in good order, and to repreſſe the fumes and furies of his rebellious paſſions and diſordinate appetites in this life, then this often remembrance of death: for that it ſtriketh down the very top-ſails of vanity at one blow. And if Princes in their greatneſſe of fortune, and wordly men amidſt their proſperities in their banquetings, feaſtings, marriages, maskings, and the like, would admit but one ſerious thought of this laſt paſſage, and what they ſhall be, and feel therein; it would put water to all their wine, and hold them within ſuch limits of temperate proceeding, as they might (according to our Engliſh proverb) *Be both merry and wiſe together*, and feaſt without offending of God.

A contemplation about the dead-mans ſcull.

29. And to ſay a word or two more of our deaths-head, or dead-mans ſcull, left before with S. *Hierome*; true it is, that it ſeemeth an ugly & loathſome ſight to ſuch as now flouriſh in fleſh, and have not yet their bones diſcovered, and dried up, nor their fair faces diſfigured, as that ſcull hath: but to ſpiritual wiſe-men it ſeemeth a more pleaſant ſight then the other, and a much more true and neceſſary ſpectacle; for that much more ſincerely it maketh us to ſee what we are, and what we ſhall be ſhortly. For which cauſe, many devout people, yea, ſome Princes alſo, do uſe to keep the ſame by them in their chambers, near about, where often they may be admoniſhed, thereby to hold continually in their mind and meditations, the myſtery which it repreſenteth, eſpecially by help of theſe words which commonly are written about the ſaid ſkull: *Sum quod eris, fuerámque quod es.* I am that which thou ſhalt be, and have been that which thou art now: that is to ſay, I have been as luſty, jocund, and

and frolick, as thou art at this preſent; I have been as proud and vain of my ſtature, beauty, hair, skin, agility, and nimbleneſſe, and of other qualities, and deckings up of my body, as thou ever haſt been, that now lookeſt upon me with diſdain and contempt, and ſhortly thou ſhalt be that which I am now; that is to ſay, a dried skull, bones without fleſh, mouth without tongue, ear-holes without hearing, eye-pits without ſight, brows without brains, and head without ſenſe or feeling. The ſoul that was wont to quicken me, and give life to all, hath long ago abandoned me, and left me to the food of worms; and ſo ſhalt thou be ſhortly alſo, notwithſtanding all thy care and diligence now in dreſſing, decking, and preſerving thy ſelf: neither do thou think that the time will be long, for it flyeth and fleeteth with the wind, nor ſtayeth for any occaſion whatſoever.

The ſpeech of a deaths-head to the beholder.

30. Remember then S. *Hierome's* hour-glaſſe that runneth continually, and for more aſſurance take thy ſelf by the wriſt, and feel the beating of thy own pulſe, which is the clock or dial of thy heart, and conſider that every blow and ſtroke thereof, is a ſtroke to the ſhortning of thy life, and the ending of thy pulſe is the ending of thy dayes; For when the pulſe ſtandeth ſtill, and beateth no more, thy ſoul flyeth, and then ſhalt thou be as I am now. And this is the ſpeech of the deaths-head to him that beholdeth it; which, imagine (gentle Reader) to be thy ſelf, and thereby ſeek to profit thy ſelf by other mens examples that have come to that ſtate before: which if thou wouldſt ſeriouſly do, and enter into conſideration & contemplation thereof, thou wouldſt (no doubt) reap ſuch ſingular commodity thereby, as the ſame might ſerve thee for a light to guide and direct the reſidue of that little time which thou haſt in this world to enjoy, in the true path and courſe of virtuous life and converſation.

31. And this may serve for this place, to shew the great and many utilities, which the frequent meditation, and serious consideration of this our last passage may bring unto men: for that indeed it layeth truely before us, what a man is, how frail and miserable a creature, how fond and vain in the haughtinesse of his cogitations while he is in health and prosperity. It is the true glasse that representeth a man as he is indeed: other glasses are false and counterfeit, and full of fraud in their representations; but this is sincere and simple, and beguileth no man. For which cause, holy Fathers that do labour to make us truly to know our selves, and thereby to represse some part of the swelling pride and insolency of our flesh and worldly cogitations, do principally perswade us to look often upon this glasse, and above all other meditations, to make this our frequent and ordinary, whereof divers and sundry most excellent effects and fruits will ensue, whereof I shall teach some few in this place, and therewithall make an end of this Chapter, and of this whole matter.

How profitable it is to think upon death.

32. The first fruit is, that we shall hereby stand in continual awe and expectation of death, as you have heard blessed *Job* affirm of himself before, and King *David* also confessed; *That the fear of death was fallen upon him.* Out of which fear doth proceed a second effect of great weight in mans life, named heedfulnes, or solicitude, which the blessed man *Job* had by his fore-named meditation of death; for so he saith of himself: *That by consideration, he was made solicitous with fear:* and thereupon he addeth further; *That he doubted all his works.* In which case, S. *Paul* also signifieth himself to be, when he exhorteth all men to be careful *to do good works whiles they have time; and for that this time is but short; so to use this present world,*

Psal. 54. 2.

Iob. 23. Iob. 9.

Gal. 6. 1 Cor. 6.

as

as though they used it not. The third effect that followeth in the meditation of death, is the understanding of our own baseneſſe and vility, whereunto S. *Paul* exhorted the Corinthians when he ſaid unto them; *Except you be reprobates, you know your ſelves.* For he that thinketh often upon the ſtate of a dead man, ſhall eaſily confeſſe with S. *James*: *That our life is a vapour*; and with *Eſay*: *That all the glory of man, is but as a flower of the field.* And will finally ſay to himſelf with the Wiſe-man: *Quid ſuperbit terra & cinis?* Why doth earth and duſt wax proud, and take ſo much upon it? 3. 2 Cor. 13. Iac. 4. Eſa. 40. Eccl. 10.

33. Theſe are three moſt excellent effects, that do enſue, by frequent meditation and conſideration of death. But beſides theſe, there followeth alſo a fourth, which is the caſting from us all ſuperfluous worldly cares, which are commonly in them that conſider not their end, according as the Wiſe-man warneth us, when he ſaith: *God hath given* (or permitted) *to the ſinner affliction and ſuperfluous care, to ſcrape and gather together, to leave it to ſuch as to God it ſhall beſt pleaſe.* And out of this effect is engendred by little and little, and by degrees, another more high and excellent thing, called the contempt of creatures for the love of their Creatour, whereunto Saint *Paul* was arrived when he wrote thoſe fiery words: *I do eſteem all things as dung, for the gaining of Chriſt.* And from this proceedeth another (which is the ſixth and laſt) called the contempt, or rather the love and deſire of death. Which S. *Paul* alſo had attained unto, when he ſaid of himſelf: *I do deſire to be diſſolved, and to be with Chriſt.* And the holy Prophet *David*, who ſaid in the beginning (as you have heard) *That the fear of death was fallen upon him*: came at length to cry out, *my ſoul doth thirſt after God, that is the lively well-ſpring*: *when ſhall I come, and* 4. Eccl. 2. 5. Phil. 3. 6. Phil. 1. Pſal. 54. Pſal. 41.

appear before the face of God? So that from the fear of death (which is the first effect that springeth of the remembrance and meditation thereof) he was come now to the love and most earnest desire of the same, which is the highest degree of comfort, and the most supream felicity that Saints do arrive unto in this life.

The highest felicity of Saints in this life.

The conclusion of all.

34. Endeavour then (my dear Christian brother) by frequent and diligent premeditation of this passage, to attain to this felicity, or at leastwise, to some part or degree thereof. Fear death now, that thou mayest not fear it then. For as God by his holy spirit assureth us; *He that feareth now shall be in security at the last, in the day of his departure.* Nay, as holy *Job* further describeth the matter: *He shall laugh at that day, when other men are in spoil and famine: he shall not fear the beasts of the earth; his league shall be with the stones of Nations*; (that is, he shall be no more moved or terrified with coming of death, then stones are) *he shall see, that his tabernacle shall be at that day in peace; he shall enter into his sepulcher in all abundance, as a mow of corn in the harvest time*: that is, he shall depart hence in abundance of all grace and merit at the hour of his death, which to a virtuous man is the day of harvest, wherein he shall reap the rewards of his good deeds, which he hath sown in this life. Thus describeth *Job* the blessed departure of a godly man, concluding his whole discourse with this admonition and exhortative clause: *Ecce, hoc ita est; quod auditum, mente pertracta.* Behold, this thing is as I have said: which thou having understood, passe it not over slightly, but revolve and discusse the same diligently in thy mind: especially adding the contemplation of the next ensuing Chapter, which will greatly help thee to this effect.

Eccl. 1.
Iob. 5.

Iob. 5.

OF

OF THE GREAT AND SEVERE Pains and puniſhments appointed by God for wicked men and ſinners after this life.

As alſo two kinds and ſorts thereof, the one temporal for them that ſhall be ſaved, the other eternal for the damned.

CHAP. XI.

AMongſt all other means which Almighty God uſeth towards the children of men in this life, to move and induce them to the reſolution, whereof I intreat: the ſtrongeſt and moſt forcible (conſidering humane frailty) is the conſideration of puniſhments prepared by him for rebellious ſinners and tranſgreſſours of his commandements. Wherefore he uſeth this motive often, as may appear by all the Prophets, who do almoſt nothing elſe but thunder out and threaten plagues and deſtruction to offenders. And this mean hath oftentimes prevailed more then any other that could be uſed, by reaſon of the natural love which we bear towards our ſelves; and conſequently the natural fear which we have of our own danger. So we read that nothing could move the *Niniviites* ſo much, as the foretelling them of their imminent deſtruction. And S. *John Baptiſt*, albeit he came in a ſimple and contemptible manner: yet preaching unto the people *the terrour of vengeance to come, and that the axe was now put unto the tree, to cut down for the fire, all ſuch as repented not:* he moved the very Publicans and Souldiers to fear (being

The force of fear.

Ioh. 1. Mat. 12.

Mat. 3. Luc. 3.

otherwise people of very hard metal) in such sort, as they came unto him upon this terrible embassage, and asked what they should do to avoid these punishments?

Of Gods punishment in genetal. 2. Cor. 5. Rom. 2.

2. For which cause, having now considered in the former Chapter, of death, and of Gods severe judgement ensuing thereupon: (wherein every man hath to receive according to his works in this life) it followeth, that we consider also of the punishments which are appointed for them that shall be found faulty in that account, hereby at least wise) if no other consideration will serve) to induce Christians to this resolution of serving God. For as I have noted before, if every man have naturally a love of himself, and desire to conserve his own ease: then should he also have fear of peril, whereby he is to fall into misery and calamity. This expresseth Saint *Bernard* very excellently, according to his wont. O man (saith "he) if thou have left all shame (which appertaineth to so noble a creature as thou art) if thou "feel no sorrow (as carnal men do not) yet loose not "fear also which is found even in brute and savage "beasts. We use to load an Ass, and weary him "out with labour, and he careth not, because he is "an Ass: but if thou wouldest thrust him into fire, "or fling him into a ditch, he would avoid it as much "as he could, for that he loveth life and feareth "death. Fear thou then, and be not more insensible "then a bruit beast: Fear death, fear judgement, fear "hell. This fear is called the beginning of wisdome, "and not shame or sororw; for that the spirit of fear "is more potent to resist sin, then the spirit of shame "or sorrow. Wherefore it is said; *Remember the "end and thou shalt never sin*; that is, remember the "final punishments appointed for sin, after this life. Thus far holy S. *Bernard*.

In serm. de primordiis mediis & novissimis nostris.

Eccl. 7.

3. First

3. First therefore to speak in general of the punishments reserved for the life to come: if the Scriptures did not declare in particular their greatnesse unto us; yet are there many reasons to perswade us, that they are most severe, grievous, and intolerable. For first, as God is a God in all his works, that is to say, great, wonderfull, and terrible: so especially he sheweth the same in his punishments: when he taketh upon him to punish, being called for that cause in holy Scripture, both *God of justice:* and *God of revenge.* And the Prophet *David* doth so much exaggerate the terrours of Gods punishments when he is angry, as he doth not onely say twice to God in one Psalme; *In ira tua defecimus:* we cannot subsist or stand in thy wrath; but addeth also this exaggerative interrogation; *Who knoweth the power of thy wrath? or who for very fear can expreſs thy anger, and force thereof?* Wherefore seeing all his other works are so Majestical and exceeding our capacities as we prove daily: we may likewise gather, that his hand in punishment is no lesse wonderfull, when he beginneth. God himself teacheth us to reason in this manner; when he saith: *And will ye not then fear me? and will ye not tremble before my face? who have set the sands for limits to the sea; and have given the waters a commandment never to passe the same; no not then, when they are most troubled, and the waves thereof most outragious?* As who would say; if I be wonderfull and do passe your imagination, in these works of the sea and other of this world, which you behold daily: then have ye just cause to fear me, considering that my punishments are like to be correspondent to the greatnesse of my other actions.

Three conjectures of the greatnesse of punishments. Psal. 96. Deut. 10. Psal. 4. Psal. 9. Psal. 89. His Majesty. Ier. 5.

4. Another conjecture of the great and severe justice of God in punishing, may be the consideration of his infinite and unspeakable mercy; which as it is

Gods mercy.

is the very nature it self of God, and consequently without end or measure, as his God-head is: so is also his justice. And these two are the two armes (as it were) of his divine Majesty, embracing and kissing one the other, as the Scripture saith. And therefore as in a man of this world, if we had the measure of one arme, we might easily conjecture the length of the other: so beholding daily the wonderfull examples of Gods infinite mercy towards them that do repent: we may thereby conceive the severity of his justice towards such as he reserveth to punishment in the life to come, and whom, for that cause, he calleth in holy Writ: *Vasa furoris*, that is, vessels of fury, whereon to exercise the rage of his dreadfull and most terrible indignation.

Psal. 84.

Rom. 9. Esay 13.

3. Gods patience.

5. A third consideration to induce us to the understanding of the greatnesse of Gods punishments in general; may be his marvellous patience, and long suffering of sinners in this life. As that (for example) he permitteth divers men from sinne to sinne, from day to day, from year to year, and from Age to age, to live continually in the contempt of his Majesty, and transgression of his commandements; refusing all perswasions, allurements, good inspirations, or other means of grace and favour, that his mercifull goodnesse can devise to offer for their amendment. And what man in the world could suffer this? or what mortal heart were able by inestimable sufferance and forbearing in this life, to shew such patience? We say among men that *Patientia laesa vertitur in furorem*; Patience violated turneth it self into rage; but Gods patience we see daily in this world, not only violated, and exasperated by the perseverance of sinners in their sinnes, but neglected, and condemned also. Wherefore if this should not be requited with severity of punish-

nishment, in the world to come, it might seem to be against the law of justice and equity, and so one arm in God to be longer then the other. Saint *Paul* toucheth this reason in his Epistle to the *Romans*, where he saith: *Doest thou not know that the benignity of God is used to bring thee to repentance? and thou by thy hard and impenitent heart, doest heap up vengeance unto thy self, in the day of wrath and appearance of just judgements, which shall restore to every man according to his works.* In which sentence Saint *Paul* useth the phrase *of heaping wrath or vengeance*, to signifie thereby, that like as the covetous man doth lay up money daily to make his heap increase, so the unrepentant sinner doth heap sin upon sin: and God on the contrary side heapeth vengeance to vengeance, untill his measure be full, to restore in the end, *measure against measure*, as the Prophet saith, and to pay us, as another Prophet saith, *according to the multitude of our own abominations.* Rom. 2. Esay. 26. Ier. 16.

6. This was the meaning of Almighty God when he said to *Abraham: That the iniquities of the Amorreans were not yet complete*: As also in the Revelations unto S. *John Evangelist*, when he used this conclusion of that book: *He that doth evil, let him do yet more evil: and he that lieth in filth, let him yet become more filthy: for behold I come quickly, and my reward is with me, to render to every man according to his deeds.* By which words God signifieth, that his forbearance & toleration with sinners in this life, is a preparation of his greater severity in the life to come: which the Prophet *David* doth insinuate in like manner, when talking of a careless sinner, he saith: *God shall deride him for that he seeth before hand, that his day will come.* Which day (no doubt) is to be understood the day of account & punishment after this life; for so doth God more at large declare himself in another place in these words. Gen. 15. Apoc. 22. Psal. 36. Ezech. 7.

And

" And thou son of man, this saith thy Lord God:
" the end is come; now (I say) the end is come up-
" on thee. And I will shew on thee my fury, and I
" will judge thee according to thy wayes. I will lay a-
" gainst thee all thine abominations, and mine eye
" shall not spare thee, neither will I take any mercy up-
" on thee, but I will lay thine own wayes upon thee,
" and thou shalt know that I am the Lord. Behold af-
" fliction cometh on, the end is come, the end (I say)
" is come: it hath watched against thee, and behold it
" is come: destruction is now come upon thee: the time
" is come, the day of slaughter is at hand. Shortly will
" I pour out my wrath upon thee, & I will fill my fury
" in thee, and I will judge thee according to thy wayes,
" and I will lay all thy wickedness upon thee: mine
" eye shall not pity thee, nor will I take any compas-
" sion upon thee, but I will lay thy wayes upon thee,
" and thy abominations in the midst of thee; and thou
" shalt know that I am the Lord that striketh. Hitherto
" is the speech of Almighty God, delivered by the
" mouth of his holy Prophet *Ezechiel*.

§ 2. *Of two sorts of punishments after this life, the one temporal, the other eternal: and first of the temporal.*

7 SEeing then we now understand in general, that the punishwents of God in the life to come are most certain to be great and severe, to all such as fall into them (for which cause S. *Paul* affirmeth; *That it is a horrible thing to fall into the hands of the living God*:) Let us consider somewhat in particular, what manner of pains and punishments they shall be. For better conceiving whereof, it is to be noted, that there be two sorts of sinners in this world: the one, which dye in the guilt of mortal sinne; and in the disfavour and hatred of Almighty God, of whom

Heb. 10.

whom it is said, *The portion of wicked men shall be in the lake of burning with fire and brimstone, which is called the second death.* And Christ in the Gospel saith of the same men: *Paleas autem comburet igni inextinguibili:* God shall burn these kind of men which are but chaffe, with unquenchable fire. The other, which have the guilt of their sin pardoned by their repentance in this life, but yet have not made that temporal satisfaction to Gods Justice, nor are so throughly purged in this world, as they may passe to Heaven without punishment: and of these it is written by S. *Paul: They suffered detriment, but yet they shall be saved, as by fire.* Upon which words the holy Father S. *Austin* writeth thus: *Because* S. Paul saith that *these men shall be saved by fire, therefore this fire is contemned: but surely, though they shall be saved by it, yet is this fire more grievous then whatsoever a man can suffer in this life; albeit, you know how great and intollerable things men have or may suffer:* So he. And the same S. *Austin* in another place expoundeth yet further the words of the said Apostle in this manner. *They which have done things worthy of temporal punishment (whom the Apostle saith,* They shall be saved by fire) *must passe through a fiery river, & most horrible shallows of burning flames, signified by the Prophet, when he saith,* And a floud of fire went before him; *and look how much matter there is left in their sins, so long must they stick in passing through, how much the fault requireth; so much shall the punishment of this fire revenge. And because the word of God doth compare the soul of a sinner to a pot of braß, saying,* Put the pot empty upon the coals, untill all the rust be melted off: *therefore, in this fire, all idle speeches, all filthy cogitations, all light sins shall boil out and consume, which by a short way might have been separated from the soul in this life by alms, and tears:* Hitherto S. *Austin*

Apoc. 21.

Mat. 3.

1 Cor. 3.

Aug. in Psal. 37.

Hom. 16. ex 50. hom.

1 Cor. 3.

Dan. 7.

S. And

Lib. de vera & falsa pœnitentia, cap. 18.

8. And the same holy Father in another place hath yet further these words: "If a sinner by his repentance and conversion escape death and obtain life; yet "for all that I cannot promise him, that he shall escape "all pain or punishment. For he that deferred the "fruits of repentance untill the next life, must be perfected in Purgatory in fire: and this fire (I tell you) "though it be not everlasting; yet is it passing grievous, for it doth far exceed all pains that man can "suffer in this life. Never was their found out yet so "great a pain in flesh, as that is, though Martyrs have "abidden strange torments, and many malefactours "have suffered exceeding great punishments and torments for their evil facts.

Gregor. in Psal. tertium pœnitent. Psal. 27.

9. To like effect doth S. *Gregory* write of the severity of this punishment expounding those words of *David*: *O Lord, rebuke me not in thy fury, nor correct me in thy wrath.* This is as if he had said (saith S. *Gregory*) I know that after this life, some must be cleansed by purging fire, and others must receive sentence of eternal damnation. But because I esteem that purging fire (though it be transitory) to be more intollerable then all the tribulation which in this life may be suffered: therefore, I do not only desire, not to be rebuked in the fury of eternal damnation; but also I greatly fear to be purged in the wrath of transitory correction. Thus far S. *Gregory*. And I might adde an hundred like other sayings out of the ancient holy Fathers, touching the extream severity of this purging-fire after death and of the great fear which they had thereof. But that this already spoken may be sufficient to give admonishment to Catholick men, that agree with these Saints in belief of this Doctrine, more carefully to look unto themselves, for avoiding the rigour of this fire, especially by these two principal means of *Almsdeeds* and *Tears*, whereunto S. *Augustine* most earnestly

The grievousnesse of pains in the purging fire.

August. in Psal. 37.

nestly exhorteth them in the place before alledged; where also he frameth this notable collection: "You "know (saith he) how great pains wicked men have, "or may suffer in this life; and yet have they suffered "no greater then good men may also suffer, and have "suffered. For whatsoever malefactours, thieves, adul- "terers, murderers, wicked and sacrilegious people "have suffered by laws: no lesse grievous have Mar- "tyrs suffered for the confession of Christ, and both "these are much more easie then the purging fire be- "fore mentioned: *Gravior erit ille ignis, quàm quis "potest homo pati in hac vita:* This fire is more grie- "vous then whatsoever a man can suffer in this life. "These things therefore which we suffer here, though "much more easie then that fire; yet you see, that "men will do any thing rather then suffer the same: "how much more then ought we to do that little "which God commendeth us, to avoid that fire? "This was the feeling which learned S. *Augustine* "had in these affairs.

10. And truly it is very strange and wonderfull to consider, how great fear and terrour holy men of ancient times conceived at the very cogitation of this fire, and how slenderly we passe the same over now-adayes, having infinite more cause to fear then they had. Among other, that blessed devout man S. *Bernard*, who led so exemplary and strict a life, as the world doth know, entring into contemplation of this matter, brake forth into these words ensuing: "O would God some "man would now before hand provide for my head "abundance of water, and to mine eyes a fountain of "tears: for so perhaps the burning fire should take no "hold, where running tears had cleansed before. And again in another place; "I tremble & shake for fear "of falling into Gods hands. I would gladly present "my self before his face already judged of my self, and

Bernar. ser- de sex tribu- lationibus. 16. & 55. in Cant.

Cap. 16. & 55. in Cant.

not

"not to be judged then of him. Therefore, I will "make reckoning whiles I am here, both of my good "deeds and of my bad. My evil deeds shall be cor- "rected with better works; they shall be watered with "tears; they shall be punished by fasting; they shall "be amended by sharp discipline. I will rip up the "very bottome of my wayes and works, to the end he "may find nothing untried at that day, or not fully "discussed to his hands. And then I hope in his mercy, "that he will not judge the same faults again, as he "hath promised. Hitherto are the words of S. *Bernard*; whose fear and solicitude for avoiding these temporal punishments in the next life, no marvel though it was so great: for that in another work of his he hath these words; *Know ye that what sins soever have been neglected by us here in this life, they shall be punished afterward an hundred fold in the purging places of the life to come.*

Bern. serm. de obitu Humberti.

11. The like great fear uttered holy S. *Ambrose* in these words: *O Lord, if thou reserve any thing in me to be revenged in the next life: yet I humbly beseech thee, that thou give me not up to the power of wicked spirits, whiles thou wipest away my sins by the pains of Purgatory.* And again in another place; "I shall "be searched and examined as lead (in this fire) and I "must burn untill all the lead be melted away. And "if then there be found no silver-mettal in me; woe "unto me, for I must be thrust down to the profoundest "parts of hell, or else wholly wasted away, as straw in "the fire. But if any gold or silver be found in me, "not through my works, but by grace and Christs "mercy, and through the ministery of my Priesthood, "I shall also once say: *Surely they that trust in thee "shall never be confounded.*

Ambros. Præcat. præparat. 2. Ad Missam.

Serm. 20. in Psal. 118.

1. Cor. 3.

Psal. 30.

12. This was the feeling-fear which these holy men had of the judgements of Almighty God, and of this temporal

temporal puniſhment after this life. And now let us lay our hands upon our hearts, and think that when theſe great Saints, theſe great Counſellours (as it were) of Almighty God, and pilleis of his Church do utter this dread, having lived as they had; what ought we to do, living as we do? For when we hear theſe men ſpeak, we muſt imagine to hear the whole Church of God of thoſe times, with all the Saints thereof to ſpeak unto us the ſame: for that their judgement, faith, and feeling, was all one. Let us hear then yet a little further (if you pleaſe) what they ſay unto us in this behalf, what counſel they give us, what forewarning and caveat they lay before us for our greateſt good.

How much the holy Fathers words and examples ought to move us.

13. Firſt of all, the aforeſaid holy Father S. *Auguſtine*, of whom we mean in this place moſt to ſerve our ſelves, for that he ſeemeth above all other Fathers to have made moſt particular conſideration and reflection upon this matter, to ſtirre us up to vigilancy in this behalf, he writeh thus upon thoſe words of Geneſis; *Thou ſhalt eat the bread in the ſweat of thy brows.* Gen. 3. "He that doth not till his ground well, but ſuffereth "the ſame to be over-grown with thorns, ſhall feel the "malediction of his ſaid ground in this life, in all "his works, and after this life, he ſhall feel in the next "world the purging-fire, or pains everlaſting; ſo as "no man may eſcape that ſentence: and therefore we "ought to procure, that our ſuffering may be rather "in this life then in the next. This is his counſel, which in many other places he doth urge as good and profitable.

Aug. lib. 2. Gen. cont. Manich. cap. 20.

14. "I beſeech you brethren (ſaith he) hear my "words, and make profit of them, &c. Whoſoever "liveth after a certain kind of carnal life in this world, "& yet departeth not from the lap of Chriſts Church, "nor is not ſeduced by hereticks, or divided into a

Aug. con. 2. in Pſal. 103.

"contrary part, he shall be purged by a fiery for-
"nace, for that without this fornace, he cannot be
"placed at the right hand of God. So he. And yet further in another place more plainly and terribly he writeth thus.

15. "The word of God in a certain place of the
Ezek. 24. "Prophet, doth compare a sinfull soul unto a pot of
Aug. lib. 50. hom. 16. "brass, saying: *Set her empty upon the hot coals until*
"*her brasse and all her tin do melt away:* In this
Divers notable speeches and counsels of S. Augustine, "triall of this purging fire, all idle speeches, all dis-
"honest cogitations, all the multitude of lighter
"sins, which have infected her purity, must be melted
"out: her tin and lead of divers defects that were
"crept upon her, and did defile her divine Image,
"must be consumed, which here in this life might
"have been seperated from her by a short and com-
"pendious transaction of *Tears* and *Almes-deeds.*
Ibid. And again in the very same place, "O happy are
"they that now living well, and contented with ne-
"cessary riches to their body, liberal of their own,
"chaste in themselves, and not cruel to others, do re-
"deem themselves from this fiery fornace, &c. So he.

16. and for that same rash inconsiderate and care-
lesse people of his time (as now also are found among Catholicks) though they doubted not of these punishments, or of the rigour thereof; yet shewed not so great fear or care to avoid them, as they should, for that they were but temporal, and not eternal; he re-
Aug. ser. 41. de Sanctis. prehendeth greatly this consideration, in these words: Some use to say, *I care not greatly how long so ever I stay in passing this fire seeing that at last I shall attain to life everlasting:* But (alas) dear Brother, let no man say thus; "for that this Purgatory fire is
"more sharp then any punishment which in this life
"can be seen, imagined, or felt: and whereas it is said
Psal. 89. "of the day of judgement, *That one day shall be as a*
"*thousand*

"*thousand years, and a thousand years as one day:*
"How doth any man know whether this passage
"through this fire be for dayes, or moneths, or per-
"haps years? And he that now will be loath to put one
"of his fingers into burning fire, ought to fear the tor-
"ment both of body & soul in that fire, though it were
"but for a little time. And therefore let every man
"labour with all his forces, that he now avoid mor-
"tall sinnes (which cast into hell) and redeem
"lesser sinnes by good works, as no part of them re-
"main to be consumed by that fire. This is S. *Au-*
gustine's exhortation, and he that loveth his own
"good will hearken unto it.

Mark this reason of S. Augustine.

17. And yet further a little after in the same place, this holy Father having spoken both of everlasting pains of the damned in hell, as also of these temporal punishments in Purgatory, he concludeth thus: "*Et*
"*ideò*, &c. And therefore those which desire to be de-
"livered both from these perpetual pains, as also this
"temporal purging fire; let them not commit deadly
"sins. And if they have heretofore committed them,
"let them do fruitful penance: and as for little and
"daily sins, let them not cease daily to redeem with
"good works. And yet further: *Et ideò continuis*
"*orationibus*, &c. And therefore by continual
"prayers, and frequent fastings, and large almes, and
"especially by forgiving them that have offended a-
"gainst us, must ordinary daily sins be redeemed, least
"they multiplying & growing to a great heap, should
"depresse and drown our soul: of which sins what-
"soever is not redeemed by us in this life, must be
"purged by that fire, whereof the Apostle speaketh:
"*That he which builded straw, stubble, and other*
"*such matter upon the foundation of his belief,*
"*should suffer detriment, but yet be saved, as by that*
"*fire.* Thus far S. *Augustine*, who giveth the same

How smaller sins may be redeemed according to S. Augustine.

1. Cor. 3. * Enchir. c. 67. & 68. & lib. de fide & operibus, 14. 15, 16. & lib. 21. de civit. c. 21. & Psal. 80.

exposition of S. *Pauls* words * in many other places also of his works, which were over long here to repeat: but hereby his judgement, sense and feeling in this affair is evidently declared.

18. Wherefore, to conclude this matter, for so much as is necessary in this place, we see here divers points touched by S. *Augustine:* as first, what difference there is between them that sin deadly, and die without repentance, and go directly to everlasting punishment for the same (as presently you shall hear him more particularly avouch:) and those others, whose sins are lesse grievous, and called by Divines, Venial (for that they seperate us not wholly from Gods grace, nor do make us guilty of everlasting damnation as the mortal do: which sins are punished onely with temporall pains in the next life, and not eternally. Secondly, S. *Augustine* teacheth, that albeit these pains be not eternal; yet are they so grievous, as all wise and godly Christians ought greatly to fear them, they exceeding in his opinion, the rigour of any wordly pains or punishments that can be devised. Thirdly, how great our care ought to be, not onely utterly to fly and avoid greater sins under pain of eternal damnation; but these ordinary lesser sins also, so far forth as we may: and that such, as through frailty do creep upon us, ought to be remedied and wiped away by sorrowfull sighs, and frequentation of other good works. All which points do declare unto us, what an exact rule of Christian life is required of us by our Saviour, and how diligent, fearfull, and carefull those ancient Fathers were in performing the same, and how negligent, sloathfull and careless we are now-a-dayes in this important point.

Points to be noted out of S. Augustine.

1.

2.

3.

19. And so for final conclusion of this matter, it may be observed, that the common belief of these purging

purging pains of the next life, was so universally received In S. *Augustine*'s time, as divers did passe to the other extremity to think, that all kind of sins and sinners might be purged and saved by this fire: which errour S. *Augustine* himself refuteth in divers parts of his works. One place onely shall serve for an example. Thus then he writeth in his Enchiridion: *Credunt autem à quibusdam*, &c. Certain men are of belief, that all such as retain the name of Christ, and are baptized in his Church, and are not cut off from the same, by any schisme or heresie, shall be saved by this fire though they live never so wickedly, and although their sins be neither wiped away with penance, nor redeemed with almes-deeds in this life, yea though they persevere therein even untill their last day: notwithstanding they grant that their punishment shall be long, according to the greatnesse of their sinnes, though not everlasting. But they which believe this, and yet are Catholicks, seem to be deceived by a certain pitiful affection. For that if we consult holy Scripture, we shall find another answer. For the Apostles words are plain: *Be not deceived, neither fornicators, nor idolaters, nor adulterers*, &c. *shall possesse the Kingdome of God*: "But if these men "persevering in these sins, should notwithstanding for "the faith of Christ which they hold, be saved (by "passing through this fire) then should they also be "received into the Kingdome of God, which is con-"trary to the former words of S. *Paul*.

Enchir.c.67.

1 Cor.6.

20. Thus far Saint *Augustine*, whereby we may see, how far off men in his dayes were from divers in ours, that believe no purging fire at all, which these other men would have to serve also for mortal sinnes never so grievous. But it was an errour running to the other extream, as hath been declared. And the reason hereof is, for that these, who are to receive benefit

by this purging fire do die in the state of Gods grace, and are his children, and so as children have this favour, that they may in this life with good works redeem their temporal punishment for the life to come, and after their death be relieved also by the help of others that pray, and do good deeds for them; and principally by the publick sacrifice of the Church, which to the others (though yet Catholicks) if they die in the guilt of mortal sin, cannot avail, nor be profitable. So that to use S. *Augustine*'s words: *A man must merit in this world by good life, that these helps of others may avail him after death.* And this doctrine the holy father doth every where inculcate in the name of the whole Church of God in his dayes: whereof I shall onely give thee (good Reader) an example or two for thy better instruction, and exhortation to piety, out of many places of S. *Augustine*'s works, that may be alledged.

Aug. Enchir. c. 110.

21. First then in his worthy Book *Of the City of God*, after a large and pious consideration of this matter, he hath these words: *For some men after their death the prayers of the Church, or of pious people are heard; but it is for such who after their baptisme neither lived so evil, as they might be judged unworthy of such mercy, neither yet so well, as they needed not such mercy.* So this good Father. But yet more at large doth he expound the matter in another place of his works in these words: "No man may doubt, but that "the souls departed from this world, are holpen by "the prayers, and sacrifices of the holy Church, and "by the almes-deeds which are done for them, "whereby Almighty God is moved to deal more "mercifully with them, then their sins have de-"served. For this doth the universal Church of "Christ observe and practise; as received from our "ancient forefathers, that when commemoration is made

Aug. l. 21. de Civit. Dei c. 24.

Aug. serm. 34. de verb. Apost.

"made in due place of the Sacrifice, for such as are "departed in the communion of the body and Bloud "of Christ our Saviour: that then the said Sacrifice "be offered also for them, *&c.* But this must be "done for such men only, *which did so live before "their death, as these things might be profitable to "them after their death.* For as others, that went "out of this world without that faith which the Apo- "stle saith *doth work by charity*, and without recei- "ving her sacraments, in vain are these good offices of "of piety done for them, which had no piety when "they lived upon earth to merit this. So he.

What sort of men are holpen by other mens prayers after death. Eph. 5.

22. And yet more exactly doth he urge this matter in his Enchiridon, or Instruction to the simple, for that he would have the matter the better to be remembred, and imprinted in the hearts of all good Christian, and Catholick people. "It is not to be denied "(saith he) but that the souls of them that are depart- "ed, are much relieved by the piety of their living "friends, when either the Sacrifice of our Mediatour "is offered for them, or almes are given in the Church "in their behalf: *But yet these things do only profit "such, as deserved while they lived, that these helps "might profit them after their death:* For that there "is a certain state of life, neither so good, but that it "may have need of these helps after death, neither "yet so evil, but that these offices may profit them. "And on the contrary side, there is another state of "men so good, as they need not this help. And of others "so evil, as they cannot be holpen by it when they "are once dead. *Wherefore here in this life all merit "is gotten, whereby after this life a man may be re- "lieved or not.* And let no man hope after his death "he shall be able to merit that at Gods hands, which "he neglected to deserve while he lived. *&c.*

Aug. in Enchirid. c. 100.

Different states of livers in this world.

23. Thus this holy Father, not only instructeth us,

what the holy Church of Christ did in his dayes both believe, teach, and practice concerning this affair: but stirreth us up also with holy stings and pricks of devotion, to do the like, both for our selves, and for our friends that are dead. For our selves, by endeavouring now by good life, to make our selves capable of these holy helps after our death: and for our friends to be faithfull and sollicitous for them after they are departed, that these holy helps be procured and performed for them, especially for such as we think did dye in such case, as these helps might profit them; that is to say, as before hath been touched, such as dyed in the Catholick faith, and received her Sacraments before their departure. For to this conclusion S. *Augustine* returneth again presently in the same place, as principally to be born in mind: to wit: *That not all sorts of men, but some onely are in case to take benefit by these helps of the Church*; that is to say, neither those that are very good, who go presently to heaven; neither those that are very evil, and are thrown down immediately into hell: but a mean or middle sort of people between both these, which may be presumed to be the greatest part of Catholick Christians, whose faith being secure, though in life they have committed mortal sins; yet dying repentant, and receiving the Sacraments of the Church, the guilt is remitted, and so there remaineth ordinarily some temporal satisfaction only to be paid in this purging fire, as we have heard Saint *Augustine* declare unto us before.

24. And yet further it is to be noted, that albeit in this life, we cannot know certainly of all that dye, who appertain to one sort, and who to the other; who go directly to heaven, who to hell, and who remain in purgatory (except only Martyrs, of whom the Church assureth us, that they presently passe to heaven, upon which ground S. *Cyprian* saith, *That it*

Cipr. a.

it

was injury to Martyrdome to pray for Martyrs:) yet notwithstanding when the matter is in doubt, we may in charity pray for all: and you shall hear the reason out of Saint *Augustine's* own words. For thus he writeth, repeating again the former distinction of three sorts of people, that dye in different state and condition of life.

25. "I have said before (saith he) that these offi- Aug. ibid. "ces of the Church, and of pious people, do not pro- ubi supra. "fit all men that are dead: and why do they not pro- "fit all, but for the difference of life, that each man "led in his body? Whensoever then either sacrifice of "the Altar, or whatsoever almes-deeds are offered up "in general for all baptized Christians that are de- "parted, without restraint; these oblations for such as "are very good, are thanks-givings, and for such as are "not very evil, they are propitiations (or obtainings "of pardon) and for such as dyed very evil, albeit "they yield no help to the dead; yet are they certain "consolations to the living. And whom they do pro- "fit, it is unto this; that either their sins may wholly "be forgiven, or at least-wise, that their damnation "may be made thereby more tolerable.

26. Thus he, And for more testification, that in doubfull cases we may pray for all, let us hear how S. *Augustine* prayed and offered Sacrifice for his Mother called *Monica*, after she was dead, though he held her for a holy woman, and that her sins were already wholly forgiven, before he prayed for her. I beseech "thee good Lord (saith he) even by the wounds of him "that hanged on the Crosse for us, and sitteth at thy "right hand to make intercession for us, that thou "forgive the sins of my Mother. I know that she "exercised her self in the works of mercy, and for- "gave from her heart all her enemies and debtours: "Forgive her (good Lord) her debts, forgive, forgive, Aug. lib. 9. Confess. c. 13.

for-

"forgive I beseech thee, & enter not with her into judge-
Item. 2. "ment: thou hast promised mercy unto them that are
"mercifull: and albeit I do beleive that thou hast done
Psal. 142. "already that which I do ask for my mother: *yet let*
"*these voluntary prayers of mine be acceptable unto*
"*thee*; for that she being near unto her death, did not
"think how to have her body sumptuously buried, or
"the same to be embalmed with sweet perfumes, or to
"have any choise monument or sepulchre erected unto
"her in her Countrey: No, she did not ordain any
"of these things unto us that stood about her, but one-
"ly desired that her memory might be made at thy
"Altar, to which she served with such diligence as she
"never omitted any one day to be present, knowing
"that from thence is dispensed that holy Hoste or Sa-
"crifice, whereby is blotted out the guilt of the world.

A considerable demand. 27. Thus writeth S. *Augustine* of his own, and his mothers devotion. And now tell me (good Reader) what judicious or discreet man in the world would not rather adventure his soul with these holy people, and with the whole Church of Christ in their ancient dayes (for we must presume that the universall Christian and Catholick Church in Saint *Augustine's* time did believe, teach, and practice no other then S. *Augustine* himself did, which was a chief pillar thereof:) what man (I say) of judgement, discourse, or care towards his own soul, will not rather adventure the same with Saint *Augustine*, and other-like of his faith, learning, gravity, and merits; then with a new crew of good fellows in our dayes, that laugh at these things, and do assure men salvation without either prayers or punishments, or pains at all: and being afraid, or esteeming it over labourſome to enter into any particular accounts of their own life and actions in this wotld, or into any care or sollicitude for satisfying in the next; have resolved rather to break withall:

withall: not unlike unto certain broken, and bankrupt merchants, who seeing themselves overwhelmed with debts, do think it the best way to cast from them their account-books, or cut them in pieces, to the end they may never be forced to come to particular reckonings.

28. But our Saviour Christ doth teach us another farre different course, willing us to agree with our adversary, or creditour while we are here in the way of this life, least we being once cast into prison (as careless bank-rupts oftentimes are) we be forced to pay the uttermost farthing: for to this doth holy Saint *Cyprian* interpret this Parable) which is so effectual an exhortation for us to look about us, whilest we are in state to help our selves, and to make all accounts clear, and strait in this life, as none but careless, or conscienceless people will neglect the same. And thus much of this sort of men that are to suffer temporal punishments in the life to come. Mat. 5. Cypr. ep. 52. ad Antonian.

§ 3. *Of the everlasting punishments, which the damned are to suffer in the next life.*

29. But now to passe from this sort of people to the other, whose lot must be in everlasting fire, *cum ardoribus sempiternis*, saith the Scripture, with eternal flames and burnings, and yet never to be consumed; I mean the reprobate that die in Gods disfavour, be they Pagans, Hereticks, Schismaticks, or evil living Catholicks, of whom Saint *Augustine* hath spoken before: these (I say) are in far worse case, and more pitiful plight. For albeit according to *Divines* the fire of Hell and Purgatory be all one in substance, and the pains of the one, as grievous as the other, during the time: yet the difference between Isay 33.

between eternity, and temporality in the durance thereof, is of such infinite temperance, as there can be made no comparison at all: Besides the helps and alleviations which Christians receive in the purging fire, together with the assurance of their final salvation, and hourly hope of their delivery, abbreviation, or mitigation of their pains, do exceedingly comfort them in that case. Whereunto if you adde the presence of Gods grace, the knowledge that they are in his favour, and in the unity & participation of his Catholick Church, from which daily they receive some sort or other of ease, the visitation of Angels; which as their brethren do come to animate and encourage them in their sufferings: (of all which points, no one is granted or permitted to them that are damned:) All these things (I say) being laid together to make the states no lesse different, then hell and heaven, though Purgatory also be hell for the time.

30. And according to this proportion must we conceive, that if the punishment of this purging fire be so dreadfull a thing, as S. *Augustine*, and other Fathers before have declared: what will the pains of hell it self be? And in this respect may the saying of our Saviour be considered, which he spake to the good women of Hierusalem, who lamented his case, when he was going to his Passion: *If they do these things in green wood, what shall become of the dry?* Which words Saint *Peter* seemeth in some part to expound, when he saith: *If the Judgement of God beginne with us which are his servants, what shall the end of wicked men be?* If those that dye in Gods grace, and in the unity of his holy Catholick Church, and shall be in the end saved, and reign eternally with him, be notwithstanding to be punished so severely for smaller faults; how shall the reprobate and damned, that are his enemies and members of the devil, be punished

Luc. 23.

1 Pet. 4.

nished in hell fire prepared for them, for their everlasting torments? Truly, no understanding, no tongue, no pen, no cogitation can expresse the greatnesse, rigour, dread or desolation of that punishment: yet shall I endeavour for our better admonishment and prevention (for so much as the thing is so little esteemed by many careless and sensless worldlings, as by their actions, and order of life may appear) to set down briefly some of the considerations, and contemplations, speeches, and sentences, which the holy Scripture and ancient Fathers do deliver unto us for our warning in this behalf.

31. And first of all, concerning the place it self of punishment appointed for the damned, commonly called *Hell:* the Scripture in divers languages useth divers names, but all tending to expresse the grievousnesse of torments therein to be endured: as for example, in the Latine tongue it is called *Infernus*, that is, a place beneath, or under ground, as most of the old Fathers, and S. *Augustine* in particular do interpret. But whether it be under ground or no, most certain it is, that it is a place most opposite to heaven, which is said to be above, & from which *Lucifer* was thrown down. And this name is used to signifie the miserable dejection and hurling down of the damned, to be troden under the feet, not only of Almighty God, but also of all good men for ever. For so saith the Scripture: *Behold, the day of the Lord cometh, burning like a fornace and all proud and wicked men shall be straw to that fornace; And you that fear my name shall tread them down, and they shall be as burnt ashes under the soles of your feet in that day.* And this shall be one of the greatest miseries that can happen to the proud and stout Potentates of the world, to be thrown down with such contempt, and to be trodden under the feet of them, whom they so much despised in this world.

Of the names of hell in divers tongues Esa. 5. & 38.

Infernus.

Aug. lib. 2. retract. c. 24.

Iob. 11. Esa. 14.

Mal. 4.

32. The

Seol: Isa. 14. Apoc. 14. Apoc. 20. Mat. 11.

32. The Hebrew word which the Scripture useth for Hell, is *Seol*, which signifies properly a great ditch or dungeon. In which sence, the same place is also called in the Apocalyps, *Lacus iræ Dei*; the lake of Gods wrath. And again, *Stagnum ardens igne & sulphure*: A pool burning with fire and brimstone. In Greek, the Scripture useth three words for the same place. The first is *Hades* used in the Gospel, which (as *Plutarch* noted) signifieth a place where no light is. The second is *Zophos*, in S. *Peter*, which signifieth darkness it self. In which sense it is called also of *Job*, *Terra tenebrosa & operta mortis caligine.* A dark land, and overwhelmed with deadly obscurity. Also in the Gospel, *Tenebræ exteriores*, utter darkness. The third Greek word is *Tartaros*, used by S. *Peter*: which word being derived of the verb *tarasso* (which signifieth to terrifie, trouble, and vex) importeth an horrible confusion of tormentors in that place: even as *Job* saith, *There is no order but everlasting horrour.* Which the holy Ghost in another place describeth more at large in these words: *There are spirits created to revenge, and in their fury they have fortified their torments. When the final day shall come they shall pour forth the force and rage of him that created them; fire, hail, famine, death, teeth of beasts, scorpions, and serpents.*

Hades. In com. supra verba, vive latenter. Zophos. Iob. 10. Mat. 22. Tartaros. Iob. 10. Ecel. 39.

Gehenna: Mat. 5. Mark 9. The valley Hinnon.

33. The Chaldean word (which is also used in Hebrew, & translated into Greek) is *Gehenna*, first of all used by Christ our Saviour, for the place of them which are damned, as S. *Hierome* noteth upon the tenth Chapter of S. *Matthews* Gospel. And this word being compounded of *gee* and *hinnon*, signified a valley nigh to *Jerusalem* called the *Valley of Hinnon*; in which the old Idolatrous Jews were wont to burn alive their own children, in honour of the devil, & to sound with trumpets, timbrels, and other loud instruments,

ments, whiles they were making of this abominable Sacrifice, to the end, the pittifull ſhrieks and cries of their children might not be heard. And this place was afterward uſed for the receit of all filthineſſe, dung, dead carrions, and the like. And moſt probable it is, that our Saviour uſed this word *Gehenna* above all other for *Hell*, thereby to ſignifie the miſerable burning of ſouls: in that place, the pittifull clamours and cries of the tormented, the confuſe and barbarous noiſe of the tormenters, together with the moſt loathſome filthineſſe of the place; which otherwiſe is deſcribed in the Scriptures, by the names of *adders, ſnakes, cockatrices, ſcorpions*, and other venemous creatures, as hath been, and ſhall be afterwards declared. And with this word *Gehenna*, concurreth alſo in ſignification another uſed by the Prophet *Eſay*, to denote the ſame place, that is to ſay, *Tophet*, which properly ſignifieth the foreſaid valley of the children of *Hinnon*; but is applied expreſly, to declare and repreſent the moſt horrible dungeon of damned ſouls. Which *Eſay* (talking of God as of a great King) deſcribeth in theſe words: *From eternity is* Tophet *prepared by this King, a profound and ſpacious room. His food is fire and ſtore of wood: the breath of our Lords mouth doth kindle the ſame, like a main river of brimſtone.*

the loathſomneſſe of hell.

Tophet.

Eſa. 30.

34. And now having thus declared the names of this place, and thereby alſo (in ſome part) the nature: it remaineth that we examine, what manner of paines men ſuffer in the ſame. For declaration whereof, we muſt conſider, that as Heaven and Hell are contrary, aſſigned to contrary perſons, for contrary cauſes: ſo have they in all reſpects contrary properties, conditions and effects; in ſuch ſort, as whatſoever is ſpoken of the felicity of the one, may ſerve to inferre the calamity of the other: as for example, when S. *Paul* ſaith: *That no eye hath ſeen, nor ear hath heard, nor heart conceived*

Of the paine of hell.

1. Cor. 2.

ceived the joyes that God hath prepar'd for them that shall be saved: we may inferre, that the pains of the damned must be of like proportion. So again, when the Scripture saith, that the felicity of them in heaven
Exod. 33. is a perfect felicity, containing *all goodness*, so that no one kind of pleasure can be imagined which they possesse not: we must think on the contrary part, that the misery of the damned, must be also an absolute misery, containing all afflictions that may be, without want of any. So that, as the happinesse of the good is infinite and universal; so is the calamity of the wicked infinite and uniuersal also. Now in this life, all the miseries and pains which fall upon man are but particular, and not universal: as for example, we see one man pained in his eyes, another in his teeth, another in his stomack, another in his back, which particular pains, notwithstanding, are sometimes so extream, as life is not able to resist them, and a man would not suffer them long for the gaining of a million of worlds.

1. **The pains of hell infinite and universal.**

35. But suppose that some one man were tormented in all the parts of his body at once, as in his head, his eyes, his tongue, his teeth, his stomack, and in all other joynts and members of his body besides: suppose (I say) he were most cruelly tormented with extream pains in all these parts together, without ease or intermission; what thing could be more miserable then this? what sight more lamentable? what calamity more unspeakable? If thou shouldest see but a bruit beast lie in the street thus afflicted, I know thou couldest not but take compassion of him. Well then, consider what difference there is between abiding these pains for a week, or for all eternity: in suffering them upon a soft bed, or upon a burning grid-iron and boiling fornace: among a mans friends comforting him, or among the furies of hell whipping and tormenting him. Consider this (I say gentle Reader) and if thou wouldest take

take a great deal of labour, rather then in this life temporally to abide the one; be content to sustain a little pain rather then to incurre, the other in the life to come eternally.

36. But yet to penetrate these things a little further; not onely all these parts of the body which have been instruments to sin, shall be tormented together in this place of punishment; but also every sense, both external and internal for the same cause, shall be afflicted with his particular torment, contrary to the object wherein it delighted most, and took pleasure in this world: as for example, the lascivious eyes shall be afflicted with the ugly and fearful sight of Devils: the delicate ears, with the horrible noise of damned spirits: the dainty nostrils, with poisoned stench of brimstone, and other unsupportable filth: the delicate taste, with most ravenous hunger and unquenchable thirst: and all the sensible parts of the body, with burning fire. As also inwardly, the imagination of the damned shall be tormented with the apprehension of pains both present and to come: the memory, with the remembrance of pleasures past: the understanding, with consideration of the felicity lost, and the misery now come upon them. O poor Christian! what wilt thou doe amidst the multitude of so intollerable calamities?

2. How every part hath his particular torment in hell.

37. It is a wonderful matter, and able (as one Father saith) to make a reasonable man go out of his wits, to consider what God hath revealed unto us in the Scriptures, touching the dreadful circumstances of this punishment, and yet to see how little the wretchlesse men of this world do fear it. For first, touching the universality, variety, greatnesse, and extremity of the pains; not onely the reasons before alledged, but also divers other considerations in the Scriptures, doe declare the same. As where it is said of the

3. The pains of hell exercised for torment and not for chastisement.

damned: *Cruciabuntur die & nocte*: They shall be tormented day and night. And again; *Date illi tormentum*: Give her torment; speaking of *Babylon* in hell. By which words of torture and torment may well appear, that the pains in hell are exercised, not for chastisement, but for affliction onely, and torment of the patients. And we see commonly in this world, that tortures and torments are so great, violent, and extream, as the wit of man can reach to devise. Imagine then (good brother) when God Almighty shall bend his endeavour and infinite endlesse wisdome to create torments (as he hath done in hell;) what manner of torments they are like to be.

Apoc. 20. & 14. Apoc. 18. Luk. 16.

4. The fierce nature of hell fire, with the differences from ours.

38. If creating an Element here for our comfort, (I mean the fire) he made the same so insufferable as it is, in such sort, as a man would not hold only his hand therein one day, for to gain a Kingdome: what a fire (think you) hath he provided for hell, which is not provided for comfort, but onely for torment of the parties? Our fire hath a thousand differences from that, and therefore is truely said of the holy Fathers, to be but as a painted or feigned fire in respect of that. For first,

1. our fire was made to comfort, (as I have said) and that

2. onely to afflict and torment. Our fire hath need to be fed continually with wood and fuel, or else it goeth out: that burneth eternally without feeding, and is unquenchable; *For that* (as *Esay* saith) *the breath of Gods own mouth doth both blow, feed, and nourish the same.*

Esay 30.

3. Our fire giveth light, which of it self is comfortable; that admitteth none, but hath his desolation of inexplicable darknesse.

4. Ours is out of his natural place, and situation, and consequently of lesse force then it would be there; for which cause also we see, that it endeavoureth with all force to mount up, and get from us. But that of hell is in the natural and proper place wherein it was created, and therefore hath all his full strength and

and abideth perpetually. Ours consumeth the food that is cast into it, and thereby in short space dispatcheth the pains: that afflicteth and tormenteth, but consumeth not, to the end the pains may be everlasting. 5.

Our fire is extinguished with water, and the rage thereof greatly abated by the coldnesse of the air and other elements about it: that hath no such abatement or qualification at all, but hath his absolute force remaining in all fury. 6.

And finally, what a strange and incredible kind of fire that is, may appear in part, by these words of our Saviour, so often repeated in the Gospel: *There shall be weeping and gnashing of teeth.* For that weeping, seemeth properly to be referred to the effect of extream burning in that fire, seeing the pains of scalding and burning do enforce tears sooner then any other pains; as appeareth in them, who upon the sudden do put any burning thing in their mouth, or do vehemently scald any tender and sensible part of their body. And gnashing or chattering of teeth (as every man knoweth) proceedeth principally of great and extream cold. Imagine then (my Brother) what a fire this may be, which hath so contrary extream effects both of heat and cold. O mighty Lord! what a strange God art thou! how wonderful and terrible in all thy works and inventions! how bountiful art thou to those that love and serve thee! and how severe and terrible to them which contemn thy Commandements! Hast thou devised a way, how they which lie burning in a lake of fire and brimstone, shall also be tormented with extream cold? what understanding of man can conceive how this may be? but thy Judgements (O Lord) are depth without bottome, and therefore I leave this to thy onely providence, praising thee eternally for the same. 7. Mat. 8. 13, 22, 24. Luke 13. Apoc. 14. & 21. Psal. 35.

39. But now besides these general pains common to all that be in that place; the Scripture signifieth 8.

Severall pains for severall offenders.

also, that there shall be particular and several torments, peculiar both in quality and quantity to the sinnes and offences of each offender. For to that end saith the Prophet *Esay* to God: *Thou wilt judge in measure, against measure.* And God saith of himself: *I will exercise Judgement in weight, and justice in measure.* And that is the meaning of all those threats of God to sinners, where he saith, that he will pay them home according to their particular works, and according to the inventions of their own hearts. In this sense it is said in the Apocalyps of *Babylon*, now thrown down into the lake: *Look how much she hath glorified her self, and hath lived in delights: so much torments and afflictions give her.* Whereof the holy Fathers have gathered the variety of torments that shall be in that place. *As there be differences of sins, so shall there be variety of torments*: (saith old *Ephraim*) *for the adulterer shall have one kind of torment, the murtherer another, the thief another, the drunkard another, the liar another.* And so he followeth on, shewing how the proud man shall be trodden under feet to recompence his pride; the glutton shall suffer inestimable hunger; the drunkard extream thirst; the delicious mouth shall be filled up with gall; and the delicate body seared with hot burning irons. This is the contemplation of this holy ancient Father. And truly the holy Ghost signifieth such a thing when he saith in the Scripture, of the wicked worldling: *His bread in his belly shall be turned into the gall of serpents: he shall be constrained to vomit out again the riches, which he had devoured: God shall pull them forth of his belly: He shall be constrained to suck the galls of Cockatrices, and the tongues of Adders shall slay him: He shall bear the smart of all that ever he hath done: and yet shall he not be consumed, but shall suffer according to the multitude of all his devices.*

Esay 27.
Esay 18
Jer. 25.
Apoc 20. & 22.
Psal. 27. & 61.

Apoc. 18.

Lib. de vera pœnit. c. 2.

Job 20.

A marvelous description used by the Scripture.

devices. By which words is plainly shewed, that wicked men shall receive particular torments for their gluttony, for extortion, and the like. Which torments shall be greater then any mortal tongue can expresse: as may appear by these vehement and dreadful words which are here used to insinuate the same.

6. The straitnesse of pains in hell

40. And yet further, besides all this universality, particularity, rigour, grievousnesse, and horrour, which hitherto hath been declared to be in these torments; the holy Spirit of God revealeth unto us another condition or quality no less terrible then the former, which is the most severe straitness thereof, without all possibility of any one jot of help, ease, intermission, relaxation, respiration, or comfort. This is signified by those severe words of our Saviour so oftentimes repeated: *That the damned shall be cast into hell bound hand and foot*: that is, without all ability of resistance or struggling against their torments. Also by that most dreadful shutting up of the gate, whereof our Saviour spake in such doleful manner when he said; *Clausa est janua*; The gate is shut up, and made fast for ever: that is to say, in hell, the gate of all mercy, of all pardon, of all ease, of all intermission, of all comfort, is shut up for ever; and that both from Heaven, from earth, from the Creatour, and from all creatures; insomuch, that no consolation is evermore to be hoped for (as in the miseries of this life there is alwaies some) but extream desolation for all eternity.

Mat. 12.

Mat. 25.

41. The straitnesse is likewise most lively expressed in that dreadfull parable of the rich Glutton in hell; who was driven to that necessity, as he desired most pitifully, that *Lazarus* might dip the top onely of his finger in water, therewith to cool his tongue, in the midst of that fire wherein he was tormented, and yet could not he obtain it. A small refreshing it seemeth that it would have been unto him, if he

Luke 16. The wonderful example of the rich glutton.

had obtained his requeſt; but yet to ſhew the ſtraitneſſe of the place, it was denied unto him. O ye that live in ſinful wealth of the world, conſider but this one example of Gods ſeverity, and be afraid. This man was in that ruffle and jollity, a little before, as he would not give the very crummes of his table to buy Heaven; now would he give a thouſand worlds, (if he had them) for one drop of water to cool his tongue. Good God! what demand could be leſſe then this? what requeſt more humble? He durſt not ask to be delivered thence, or to have his torments diminiſhed, or to have a great veſſel of water wherewith to refreſh his whole body; but onely ſo much as would ſtick to the top of *Lazarus* his finger, to coole his tongue. To what extream need was this poor man now driven? what a ſtrong imagination had he of the force of one drop of water? to what pitiful change was his tongue now come, that was accuſtomed to be ſo ſodainly bathed, and diligently attended with all kinds of pleaſant liquors? O that one man cannot take example by another! O that *Ooliba* will not learn to be wiſe by ſeeing the puniſhments of her elder ſiſter *Oola*. God revealed the calamity of the former, inflicted for her wickedneſſe, thereby to terrifie the later from the like ſin; but for that ſhe profited nothing by that example, he ſaith: *For ſo much as thou* Ooliba, *haſt walked in the wayes of thy ſiſter* Oola: *this ſaith God unto thee: I will lay the cup of thy ſiſter upon thee: thou ſhalt drink it as ſhe did, both in depth and largeneſſe; thou ſhalt drink it up even unto the very dregs.*

The pitiful caſe of the rich glutton

The example of one moveth not another. Ezec. 23.

42. Thus ſaith the Prophet of God then to Hieruſalem, that would not be warned by the puniſhment of Samaria: And thus ſaith the ſon of God now to all men, that will not be terrified by theſe torments of the damned Glutton: And if all this be true (as it muſt be, except the words of our Saviour could be falſe) then

then what wonderful people are we, that seeing our selves in danger of this intolerable misery; do not seek with more diligence to prevent the same! In respect of these extremities and strait dealings of God, denying all comfort and consolation at this day of everlasting revenge, holy Scripture saith: That men shall fall into rage, fury, and utter impatience, blaspheming God, and cursing the day of their nativity, with eating their own tongues for grief, and desiring the rocks and mountaines to come and fall on them, thereby to end and finish their pains. Eccl. 23. Apoc.23.16.

43. But now, if we adde to all this, the eternity and everlasting continuance of these torments; we shall see, that it encreaseth the matter beyond all humain cogitation. For in this world, there is no torment so great, or affliction so violent, but that time either taketh away, or diminisheth the same. For either the tormenter or the tormented dieth, or some other occasion happeneth, whereby the extremity of the tribulation is mitigated. But here no such hope or comfort may be expected; for as that holy Writ affirmeth; *Cruciabuntur in sæcula, sæculorum, in stagno ardente igni & sulphure*: They shall be tormented for ever and ever, in a pool that burneth with fire and brimstone. As long as God is God, so long must they burn therein. Neither shall the tormenter or the tormented die, but must live eternally, for the eternal misery of him that suffereth. 7. The eternity of the pains. Apoc.20.21.

44. Oh (saith one holy Father in a godly meditation) if a sinner damned in Hell, did know he had to suffer those torments no more thousand years, then there be sands in the sea, and grasse-leaves on the ground; or no more thousand millions of ages, then there be creatures in heaven, hell, and in earth; he would gladly rejoyce; (for that he would comfort himself at the least-wise) with this cogitation; that A wonderful saying and cogitation of eternity.

once yet the matter would have an end. But now (ſaith this good man) this word *never* breaketh his heart, conſidering that after an hundred thouſand millions of worlds (if there might be ſo many) he hath as farre to his journies end, as he had at the firſt day of his entrance into thoſe torments. Conſider good Chriſtian) what a length one hour would ſeem unto thee, if thou haddeſt but to hold thy hand in fire and brimſtone onely during the ſpace thereof, or to be ſtretched on a rack, or other torture. We find by experience, that if a man be grievouſly ſick, though he be laid upon a very ſoft bed; yet one night ſeemeth a long time unto him. He turneth and toſſeth himſelf from ſide to ſide, telling the clock, and counting every hour as it paſſeth, which ſeemeth to him a whole day. And if a man ſhould ſay unto him, that he was to abide that pain but ſeven years together, he would go nigh to deſpair for grief. Now if one night ſeem ſo long and tedious to him that lieth on a good ſoft bed, afflicted onely with a little ague: what will the lying in fire and brimſtone do, when he ſhall know evidently, that he ſhall never have end thereof? O dear brother, the ſatiety of continuance is loathſome, even in things that are not evil of themſelves. If thou ſhouldeſt be bound alwaies to eat one onely meat, albeit otherwiſe of it ſelf it were not ingrate: yet would it be diſpleaſant unto thee in the end. If thou ſhouldeſt be bound to ſit ſtill all thy life in one place, without moving, it would ſeem grievious and intolerable, albeit no man did torment thee in that place. What then will it be to lye eternally (that is to ſay, world without end) in moſt extream torments and inexplicable deſolations? is it any way to be comprehended, how they may be ſuffered? O blind judgement of man, that maketh no more account of preventing theſe calamities!

45. And

45. And yet might I here adjoin another circumstance of these punishments, which holy Scripture it self omitteth not, when it saith: *That all these torments shall be suffered in darkness*; a thing dreadful of it self unto mans nature, as you know. For that there is not the stoutest heart made of flesh, but if he found himself alone, destitute, and naked in some desolate place of darkness, and should hear the voices of cryes of infernal spirits drawing towards him; he would be stricken with fear in respect of the place it self, albeit as yet he felt no hurt upon his body. For that nothing is more terrible to mans imagination, then to conceive perils at hand, which the eye cannot discover: nor any thing more full of extream desolation, then having our sight, to want for ever the use and object thereof. This then is the most pitiful and desolate estate of such as are damned, that their insupportable and everlasting pains are sustained in darkness. Whereunto also may be added another circumstance recorded by the Prophet, to knit up all the rest, which is: *That God shall laugh at them in these their miseries*: an affliction perhaps to be numbred amongst the greatest of all others. For as in this life, to be moaned by a mans friends in time of adversity, is exceeding great comfort: so to be derided and laughed at, especially by them, who onely may help and redresse our miseries, is a great and intolerable increase of calamity.

8. Darkness in hell.

9. The derision that shall be used towards the damned.

Psal. 36.

§4. *Of a second sort of punishment, upon the damned, which is called pains of* Losse *or* Dammage, *with the remedy to prevent them both.*

46. And now all this that hitherto hath been treated, & laid before thine eyes (good Christian Reader) is but only part of a damned mans punishment called

called by Divines *Pœna sensus*, the pains of sense or feeling: that is to say, the sensible torments, and afflictions which are laid upon the soul and body in that dreadful eternal fire, whereof we have spoken. But besides this, there is another part of his punishment termed in like manner by Divines * *Pœna Damni*. The pains of losse or dammage, which oftentimes may be as great, or greater then the other of *sense*, at least *appretiativè*, as a phrase of School-men is, that is to say, in estimation and worth. As for example, if some great and rich noble man were condemned to die, and therewithall to loose all that ever he hath, or may have in the world: there are two pains, first of sense, and the other of dammage. The pain of sense, is that feeling and sensible pain, which he suffereth in his execution, according to the quality of his death: The pains of dammage are the losse of wife, and children, of brethren, friends, and kinsfolk, the losse of his goods and lands, honours and estimation, the ruine of his posterity, the cutting off of his own youth, the foregoing of his pleasures, and all delights of this world: all which put together and represented to his mind, doth oftentimes afflict him as much or more, then his corporall pains, and esteems them far more grievous unto his mind, then the other to his body.

* See S. Tho. 1. 2. quest. 87. art. 4. & 2. 2. q. 79. art. 4. & 3. part. q. 46. art. 6.

The difference between pains of sense and dammage.

47. And if this fall out so in worldly losses and punishments, wherein notwithstanding whatsoever is lost, is but temporal, and meer trifles in respect of eternal losses; much more is to be understood in the case whereof we treat of damned people, whose greatest losse and punishment of all other, is, to have lost for ever and ever the fruition and sight of Almighty God, wherein *Divines* do assign the everlasting beatitude and supream felicity of man-kind in the next life, according to the saying of that great and famous Doctour, S. *Thomas*; *Visio Dei per essentiam, est tota*

S. Thom. part. 1. q. 1. art. 4. & q. 12. art. 1. & q. 6. art. 3. &c.

ma essentia nostræ beatitudinis. The sight of God, or to see God in his own nature or essence, is the whole substance and essence of our everlasting felicity in the life to come: which being so, we may imagine what a losse this is to be deprived of this sight. As if in this world a man should loose for ever all sight, feeling and influence of the Sun, his light, his heat, his vigour, his sense, and life, and should be condemned to live in perpetual darknesse and deadly cold; what a losse were it! or how would he esteem it, if he were a sensible man? and yet doth it not expresse the thousandth part of the losse of God himselfe, and of the sight & fruition of his infinite, incomprehensible, and everlasting glory. For which respect, this losse is placed by the Scripture in the first rank of all other losses, dammages, and miseries to be laid upon a damned man: *Tollatur impius, ne videat gloriam Dei.* Let the wicked man be taken away, to the end he may not see the glory of God. And this loss containeth all other losses and dammages in it: as are the losses of eternal blisse and joy of eternall glory, of eternall society with the Angels, and the like: which losses when a damned man considereth (as he cannot but consider them perpetually) he taketh more grief thereof (as Divines do prove) then of all other sensible torments, that he abideth besides. Esay 26.

48. And hereof proceedeth that great and general torment, which is so often repeated in holy Writ, by the name of the *worm of conscience*; so called, for that as a worme lyeth eating and gnawing the wood wherein she abideth; so shall the remorse of our own conscience, lie within us, griping and tormenting us for ever. And this worm or remorse shall principally consist in bringing to our mindes, the means and causes of our present extream calamities: To wit, our folly and negligence, whereby we lost the felicity which other men have gotten. And at every one of The worm of conscience. Mar. 9. Esa. 66. Eccl. 7. Iudit. 6.

The cogitation of the damned.

of these considerations, this worm shall give us a deadly pinch and gripe, which shall reach even to the very bottome and entrails of our heart. As when it shall lay before us all the occasions that we had offered to avoid the misery, wherein now we are fallen, and to gain the glory which we have lost; how easie it had been to have done it, how nigh oftentimes we were to resolve our selves to do it: and yet how unfortunately we left that cogitation again. How many times we were foretold of this danger, and yet how little care and fear we took of the same. How vain those worldly trifles were, wherein we spent our time, and for which we lost heaven, and fell into these most intolerable miseries. How they are now exalted, whom we thought fools in the world: and how we are now proved fools and derided, who thought our selves wise. These things (I say) and a thousand more, being laid before us by our own conscience; shall yield us infinite grief and desolation, for that it is now too late to amend them. And this grief is called the worm or remorse of our own conscience; which worm shall more enforce men to weep and howl at that day, then any torment else, considering how negligently, foolishly, and vainly they are come into those insupportable torments, and that now there is no more time, place, or leave to redresse their errours.

The time of eternal weeping.

49. Now onely is time of weeping, wailing, and of everlasting lamentation for these men: and yet all in vain. Now shall they begin to fret and rage and marvell at themselves, saying: where was our wit? where was our understanding? where was our judgement when we followed vanities, and contemned these affairs of our salvation? This is the talk of sinners in hell (saith the Scripture) *What hath our pride, or what hath the glory of our riches profited us? They are all now vanished like a shadow: we have wea-*

Sap. 5.

ried out our selves in the way of iniquity & perdition, but the way of our Lord we have not known. This (I say) must be the everlasting song of the damned and tormented conscience in hell: eternal repentance without avail. By which extremity, he shall be brought to such desperation (as the Scripture also noteth) that he shall turn into fury against himself, tear his own flesh, rent his own soul (if it were possible) and invite the fiends and furies to torment him more, for that he hath so beastly behaved himself in this world, as not to provide in time for this principal matter, only (in deed) to have been thought upon. Oh if he could now have but another short life to lead in the world, how would he passe it over! with what diligence! with what severity! but this will not be granted, neither is there any price of value to purchase it. Onely we (dear Bretheren) that are yet alive, do enjoy this inestimable grace and treasure of time for our amendment, if we were so happy as to resolve indeed, to make our gain and commodity thereof. One of these dayes we shall be past it also, and shall not recover the same again, no not one hour, if we would buy it with a thousand worlds; as no doubt but that the damned would do, if it lay in their powers. Let us now then so use this benefit, as when we are past hence, we have no need to wish our selves here again.

50. This is the onely time wherein we may avoid all: now is the season when we may put our selves out of danger of all these terrible matters: now (I say) if we resolve our selves out of hand: for we know not what shall become of us to morrow. It may be that to morrow our hearts will be as hard and careless of these affairs, as they have been heretofore, and as *Pharaoh* his heart was after *Moses* departure from him. O that he had resolved himself throughly whilest *Moses* was with him! how fortunate a creature had he been?

The passing commodity of the present time.

Luke 16.

been; If the rich *Glutton* had taken the time while *Lazarus* lay at his doore, how blessed a man had he made himselfe! He was fore-told his misery (as we are now) by *Moses* and other Prophets, according as our Saviour doth signifie; but he would not hear. Afterward he fell into such admiration of his own folly, that he would needs have *Lazarus* sent from *Abrahams* bosome unto his brethren in the world, to warn them of his errour. But *Abraham* told him, it was bootlesse; for that they would not have believed *Lazarus* in this case, but rather (perhaps) persecuted him as a liar and defamer of their honourable brother deceased, if he should have revealed unto them his torments. And so in very deed would the wicked men of this world do now, if one should come and tell them that their parents or friends are damned in hell, for such and such offences, as themselves are entangled withall. What then can God devise to do for the saving of these men; what way, what means, what order may he take, when neither warning, nor example of others, nor threats, nor exhortation will do any good? We know, or may know, that leading the life we do, we cannot be saved. We know, and ought to know, that many before us have been damned for lesse matters. We know, and cannot chuse but know, that we must shortly die, and receive our selves, as they received, living as they did, or worse. We see by this laid down before, that the pains are intolerable and yet eternall, which do attend and expect the wicked. We confesse them most unfortunate and miserable, that for any pleasure or commodity of this world, are now fallen into them. What then should let us to dispatch our selves quickly of all impediments? to break violently from all bands and chains of this wicked world, that let us from this true and zealous resolution? why should we sleep one night in sin; seeing that night may

Great negligence and over-sight.

may chance to be our laſt, and ſo the everlaſting cutting off of all hope to come?

The concluſion.

51. Reſolve thy ſelf therefore (my dear Brother) if thou be wiſe, and clear thy ſoul from theſe dangers, while God is willing to receive thy amendment, and moveth thee thereunto by theſe means, as he did the rich man by *Moſes* and his other Prophets, while he was yet in his proſperity. Let his example be oftentimes before thine eyes, and conſider it, and it ſhall do thee good. God is a wonderful God, and to ſhew his patience and infinite goodneſſe, he wooeth us in this life, ſeeketh unto us, and layeth himſelf (as it were) at our feet, to move us thereby to our own good; to win us, to draw us, and to ſave us from perdition. But after this life, he altereth his courſe of dealing; he turneth over the leaf, and changeth his ſtyle. Of a lamb, he becometh a lion to the wicked: and of a Saviour, a juſt and ſevere puniſher. What can be ſaid or done more by his divine majeſty to move us? He that is forewarned, and ſeeth his own danger before his face and yet it is not ſtirred up, nor made the more wary or fearful thereby, may well be pitied, but ſurely by no means can he be holpen, making himſelf incapable of all remedies that may be uſed.

The remedies for all.

52. But here now, ſome perhaps moved with Gods holy Spirit, may chance to ſay; well, and what remedy for avoiding theſe miſeries thus threatened to us that live in ſin? I ſee my own perils (ſaith one) I believe the menaces of God here ſet down, and my heart beginneth to tremble at them, for that my conſcience is witneſſe againſt me: but what remedy will you preſcribe? Whereunto I anſwer firſt, that theſe very two things by you mentioned, *Faith*, and *fear of Gods Judgements*, are two great ſteps unto the true remedy indeed: *Faith* being the firſt foundation & ground of all good motions; and *Fear* the firſt part of building

Faith and Fear two good ſteps to amendment.

that

Prov. 1. & 9. Eccl. c. 16. that is to be laid thereon: for which cause, *Fear* is called also *The beginning of wisdome*, and consequently also the beginning of our conversion.

53. But yet these two onely are not sufficient, for that S. *James* saith even of the Devils themselves: *Quod credunt & contremiscunt*: They believe and fear, and yet shall not be saved. Wherefore we must passe further unto those other virtues also which Divines do require, (together with *Faith* and *Fear*) as *Hope* and *Charity*, and that other, which out of all these doth flow, and is the proper remedy indeed; to wit, *Penance*, and *Repentance* for our former faults, with firm resolution of true amendment for the time to come.

The excellency of repentance.

54. This (I say) is the true remedy indeed: this is the sovereign salve and medicine for all our sores and maladies in this kind. This is the onely prevention of all the aforesaid miseries and calamities; the anticipation of all perils; the diversion of Gods threats and menaces, the pacification of his wrath, and the very victory (in a certain sort) of a sinner over Gods justice and judgements: and finally, the *Antidotum* of hell-fire it self. For as on the one side* *Divines* do hold that God never did, nor will, nor can (by his ordinary power at least) forgive any sinner that doth not repent: so on the other, do they also hold, that he never did, nor will, nor can (in his Mercy) deny any sinner pardon, that truly returneth unto him by due repentance. So that in this combate, whensoever the repentance of an humble sinner doth buckle and wrastle with Gods justice, it overcometh, and hath the victory.

* See S. Tho. 3. p. q. 86. art. 1. & 2. & q. 87. art. 1. 4. & Scot. in 4. Sent. dist. 14. q. 2. art. 5. Note attentively.

55. And why then (dear Brother) wilt thou not lay hands on this remedy while thou hast time? Hear S. *Augustine* what he saith in this case: *The first step to our salvation* (saith he) *is not to sinne; but the second, is not to despair of pardon: and he doth everlast-*

Aug. in Sent. 200.

ingly

ingly deſtroy himſelf, that will not run to his merciſull Judge by the remedy of penance. And the ſame Father in another place talking with one that was ſore troubled with fear, and uſed thoſe words of the Prophet: *Whither ſhall I fly from his face?* S. *Auguſtine* anſwereth; whither wilt thou fly (my Brother) but to his mercy by repentance, whoſe omnipotency thou haſt, by ſinning offended; for that no man doth well fly from him, but unto him, that is to ſay, from his ſeverity, to his goodneſſe Pſal.138. Aug.hom. 50.cap.14.

56. If this remedy for ſo great evils, and this aſſurance from ſo inexplicable calamities were to be ſought for, never ſo far off, and with never ſo great labour or charges; yet all wiſdome would perſwade us to procure it: but much more, if it be near us, facil, and eaſie to be had. If a man condemned to die in this world a moſt cruell death, by all ſorts of torments, and being brought forth now by the Juſtice to be lead towards his execution, one ſhould come and tell him in his ear, that eaſily he might eſcape, or procure a remedy for all, by ſuch and ſuch means: how glad would he be? how willingly would he hearken? how diligently would he attend to procure the means of obtaining his pardon? how jocund, how vigilant, how carefull would he ſhew himſelf? he would neither eat nor drink, nor take reſt, nor talk of other matter, untill he had atchieved his ſecurity. And yet is our caſe much more urgent then this of his; for that he was condemned but to temporal death, whereas a ſinner is condemned to everlaſting, and is no leſſe in the way towards his execution, then the other, and may arrive much ſooner, for that he hath no minute of time ſecure in this life. And how then are we ſo negligent and careleſſe in ſo great and important affair? The mercy of Chriſt our Saviour, as it hath fore-told us of the danger; ſo hath it placed the

With what care men ſeek to eſcape temporall death, but not eternall.

remedy near us, and made it most facile, leaving it in our own choice, wills, and powers to use the same, and receive the benefit thereof, as often as we shall have need, and desire to do our selves good thereby. For what is more easie, then for a man to mislike his own naughty life, and then to receive remission thereof by the keyes of Christs Catholick Church? which of his infinite mercy he hath left unto her, to this effect, and are open and ready for all men; that whomsoever she by her Priests and Bishops (upon their repentance) shall absolve and release on earth, Christ doth ratifie and confirm in heaven, according to his commission in the Gospel: *Whose sins soever you forgive on earth, they are forgiven in heaven.* Let us hear S. *Augustin* a little in this matter. Thus then he concludeth after a longer discourse in his commentaries upon S. *John* Gospel.

The easiness of the remedy that delivereth from hell.

Iohn 20.

57. *Christ therefore gave unto his Church the keys* (*in S.* Matthews *Gospel to bind and loose sinnes, in such sort: as*; what soever she should loose upon earth, should be loosed in heaven; and whatsoever she should bind upon earth, should be bound in heaven. *That is to say, that whosoever will not believe that his sinnes may be forgiven him in Christs Church, his sinnes shall not be forgiven: but whosoever doth believe that they may be forgiven, and being within the lap of the said Church, doth turn himself from his sinnes; he by that faith and correction of the Church is healed: but he that believeth not, that they are forgiven, is made worse by despair.* So he.

Mat. 16.

Aug. tract 22. in Ioan, & lib. de util. pœn. cap. 3.

58. And the same Father in another part of his Works, considering the folly and perversity of many sinners in this behalf, that they did not use the benefit of this excellent divine remedy whiles they have time: breaketh forth as it were into admiration, & indignation against them, saying thus: *And is there any man*

Aug. Hom. 50. c. 10.

so much his own enemy, as feeling himself entangled with the burden of sinnes, after Baptisme, will doubt to make change of his life, while time serveth him, and while he liveth and sinneth in this world? For in that he persevereth in sinne, he heapeth to himself vengeance in the day of tribulation of Gods just judgements, *as the Apostle testifieth: and that he yet liveth, it is the patience of Almighty God, endeavouring to bring him to penance. Wherefore is there any man, that being (as before I have said) entangled with the deadly chains of sinnes, will refuse, or delay, or doubt to fly unto the keyes of the Catholick Church, thereby to be absolved upon earth, to the end he may be free in heaven? Or will any man dare to promise unto himselfe salvation after this life, onely because he is a Christian?* Thus reasoneth S. *Augustine*, and exhorteth men every where to esteem highly, and to use to their eternall weal, this singular benefit of the Churches Absolution, left by our Saviour under the names of *Keyes*: a Spiritual Authority to bind and loose sinnes, and consequently also to open or shut heaven gates to such as make recourse unto her.

Rom.2.

S Augustines exhortation to use the Churches benefit of Absolution.

59. And with S. *Augustine* do concurre in this point all other antient Fathers; as that blessed Bishop and Martyr S. *Cyprian*, who writing to *Cornelius* Bishop of Rome in his time, acknowledgeth this singular priviledge of Catholick Christians that live within the unity of the Church, to whom he saith, that when they die: *Ecclesiam pulsantibus & dolentibus, ac deprecantibus*; they calling upon the Church with sorrow and prayers; *spei salutaris subsidium non denegatur*: the help of healthfull hope is not denied: which help he expoundeth to be this most comfortable law of Christ (for so he calleth it:) *Ut solvi possint in cœlo, quæ hic prius in Ecclesia solverentur*: That they may be absolved in heaven of those

Cypr. lib.1. Ep.2.

S. Cyprians esteem of this benefit.

sinnes whereof they were first absolved in the Church upon earth.

Hieron. Ep. ad Heliod.

60. S. *Hierome* also extolleth wonderfully the greatnesse of this benefit and priviledge, which we receive by the hands of Priests in the Catholick Church, in absolving us from our sinnes, of whom he saith: *Qui claves regni cœlorum habentes, quodammodo ante diem Judicii judicant:* They having the keyes of the kingdome of heaven in their hands, do in a certain sort (by binding and loosing sinnes) judge before the day of Judgement. Or as the other great Saint, and most antient Father, S. *Hilaries* words are: *Quorum terrestre judicium præjudicata authoritas sit in cœlo; utquæ in terris aut ligata sunt, aut soluta statuti ejusdem conditionem obtineant in cœlo:* Whose judgement upon earth (to wit, of Priests) becometh a prejudicate authority in heaven; so as whatsoever sinnes are bound or loosed by them on earth, do obtain the nature of decree in heaven. What thing can be spoken more effectually then this!

Hilar. con. 16. in Mat.

61. But yet above all other Fathers, in a certain sort, doth good S. *Chrysostome* exaggerate this matter and the singular importance thereof; as also condemneth the madnesse of worldly negligent men and sinners, in not making their profit of this heavenly treasure, which Christ hath left them for their release of sinnes in this life, and thereby the avoiding of hell fire in the next. Hear his words; *Earthly Princes* (saith he) *have power indeed to bind, but it is onely our bodies; but the power of Priests, whereof I have spoken, toucheth also our very sou's; yea it reacheth even to heaven it selfe, in such sort, as whatsoever Priests do determine here beneath, that doth God ratifie above, confirming the sentence of his servants on earth. And what will you say then of this, but that all heavenly power is granted unto Priests also in this world:* Whose sinnes soever you

Chrys. li. 3 de Sacerd.

S. Chrysostomes discourse of Priests authority in absolving sinne.

Chn. 20.

you retain (ſaith Chriſt) *they are retained.* What greater authority (I pray you) can there be imagined then this? "God the Father hath given "all power to his Sonne, and I ſee that God the "Sonne hath given all that power again to Prieſts "upon earth. Thus S. *Chryſoſtome*, exhorting men exceedingly to make great account of this rare benefit, and thereby to ſeek to prevent the puniſhments of the life to come.

62. And now my dear brother, wilt thou not rather join thy ſelf with theſe holy Fathers, Saint *Cyprian*, Saint *Hilary*, Saint *Hierome*, Saint *Chryſoſtome*, Saint *Auguſtine*, and others their equals: (for all are of one doctrine) then to adventure thy ſoul with the ignorance, and careleſſe negligence of wretchleſſe people? Thou ſeeſt the infinite benefit here offered thee: Suppoſe it were offered to one that already is now in hell-fire; how would he harken unto it? Thou ſeeſt hou eaſie the matter is made unto thy hands; For I ſee but two conditions onely here required by theſe Fathers for thee to enjoy the benefit, and to be ſet free from thy ſinnes, and conſequently alſo from the danger of all thoſe puniſhments due unto ſinne before mentioned. The one condition is, that thou be within the lap of the Catholick Church (for that Saint *Auguſtine* and Saint *Cyprian* expreſly before required, if we remember.) The other, that the benefit be taken during this life, for that after, it is too late: and for that we have ſpoken ſufficiently before of the ſecond condition out of S. *Auguſtine* alſo in this very Chapter; I will now only record unto you about the firſt condition, that not onely Saint *Auguſtine*; but all other Fathers in like manner do every where ſo greatly inculcate this condition *of being a member of the Catholick Church*, as that without this, no remiſſion of ſinnes can ever

Two conditions required for the benefit of delivery from our ſinnes.

be had or hoped for at all. For that except he be within the union and communion of this Church, he can receive no benefit at all, either by keyes, or other ſpirituall riches theerof, be they Sacraments, Sacrifice, Prayers, Merits, Almes-deeds, or whatſoever benefit beſides, which more at large we have alſo ſhewed and declared elſ-where: yea albeit he ſhould ſuffer death and martyrdome it ſelfe, for the name and profeſſion of Chriſtian Religion, yet can he not be ſaved. For that the Common ſentence of all the Fathers and Doctours of Chriſt his Catholick Church is, and hath alwayes been firmly held by all, and every one: *That out of the Church there is no ſalvation.*

* In the examen of Fox his Calendar in prefat.

the concluſion of all.

63. Wherefore to conclude this whole matter (dear Chriſtian) if God do move thy heart to amend thy life, and to get thy ſelfe out of the dangerous ſtate of ſin wherein thou ſtandeſt, and this by the means here ſet down (for that other means there is none at all:) the firſt point which thou haſt to do, is, to make thy ſelf capable of this benefit, according to the meaning of thoſe holy Fathers before mentioned; and then having received that freedome from the burden of ſin, together with the inward conſolation of Gods holy ſpirit, which true repentant people are wont to receive in that Church, thou mayeſt with more comfortable hope and conſolation, attend unto the exerciſe of good works, which holy Scripture calleth, *The worthy fruits of true penance*: and ſo thou ſhalt come not onely to avoid at laſt the danger of thoſe Infernall fires before mentioned, both temporall, and everlaſting: but to gain alſo to thy ſelfe that rich & precious crown of juſtice, which S. *Paul* (arrived now here unto his death) did aſſure as well to himſelf, as to all others, that follow his example. Of which Crown, and of the glory and riches thereunto belonging, we are now to treat more particularly in the Chapter following.

Duc. 3.

Of

OF THE MOST HONORABLE, Excellent, and Magnificent Rewards and Payments,

Ordained for ſuch as truly ſerve God, and do imploy their time in performance of his moſt holy Command-*ments.*

CHAP. XII.

THe motives, reaſons, and conſiderations laid down before, in the precedent Chapters, might well ſuffice to ſtir up the heart of any one reaſonable Chriſtian, to take in hand this reſolution whereof we preſently treat, and whereunto I do ſo much covet to perſwade thee (for thy onely good and gain) gentle Reader. And for that all hearts are not of one conſtitution in this reſpect, nor all wills drawn and moved with one and the ſame means and inducements: I purpoſe to adjoyn here a conſideration of commodity, whereunto commonly each man is prone by nature; and conſequently may be (perhaps) of greater force to work that effect, which we deſire, then any thing elſe that hitherto hath been ſpoken. I intend therefore in this place, to treat of the benefits which are reaped by the ſervice of Almighty God; of the gain procured thereby; and of the good pay, and moſt liberal reward, which God performeth to his ſervants, above all other maſters that may be ſerved. And though the juſt fear of puniſhment (if we ſerve him not) might be ſufficient to drive us to this reſolution; and the infinite benefits already received, might induce us to the ſame; in reſpect of gratitude (of both which ſomewhat hath been ſaid before:) yet

God the beſt Paymaſter.

am I content so far to enlarge this liberty to thee (good Reader) that except I shew this resolution, which I crave to be more gainfull and profitable, then any thing else in the world, that can be thought of: thou shalt not be bound unto it for any thing that hitherto hath been said in that behalf. For as God in all other things is a Majesticall God, full of bounty, liberality, and princely Magnificence: so he is in this point above all other, in such sort, as albeit whatsoever we do, or can do in his service, be (indeed) but debts and tribute due unto him, and for that cause of it self deserveth nothing: yet of his munificent Majesty, he letteth passe no one jot of our service unrewarded; no, not so much as *a cup of cold water bestowed for his love.*

Mat.10. Mar.9.

Gen 24. 2. God commanded *Abraham* to sacrifice unto him his only sonne *Isaac*, whom he so dearly loved: But when he was ready to do the same, God said unto him: *Do it not*, it is enough for me that I see thine obedience. And for that thou hast not refused to obey me; *I swear to thee* (saith he) *by my self, that I will multiply thy seed as the starres of heaven, and as the sands of the sea; and among them also one shall be the Messias and Saviour of mankind.* Was not this (trow you) a most liberall pay for so little paines?

Liberall payments for little pains.

2 Reg.7. King *David* discoursing with himself on a certain time, how his own pallace being richly builded of Cedar timber, the ark of his Lord and Maker was lodged only under a poor tent; resolved with himself, to erect a house and Temple for the same. Which only cogitation God took in so good part, as he sent *Nathan* the Prophet unto him presently, to refuse the thing: but yet to tell him, that for so much that he had determined such a matter, God would build a house, or rather a kingdome to him and his posterity, which should last for ever, and from which he would never take

take away his mercy, what ſinnes or offences ſoever they committed. Which liberal promiſe we ſee now fulfilled in the Church of Chriſt, deſcended originally from that noble Family. What ſhould I labour to heap together more examples to this effect? Chriſt himſelf giveth a generall note hereof, when he calleth the workmen, and payeth to each man his wages ſo duely; as alſo when he ſaith of himſelf: *Behold I come quickly, and my reward is with me.* By which places it is evident, that God ſuffereth no labour in his ſervice to be loſt or unpayed. And albeit (as hereafter in place convenient more amply ſhall be ſhewed) he payeth alſo (and that abundantly) in this preſent life: yet (as by theſe two texts appeareth) he deferreth his chief pay untill his coming in the end of the day; that is, after this life, *in the reſurrection of the juſt*, as himſelf ſaith in another place.

Pſal.88. Mat.20. Apoc.22. In the ſecond part and ſecond Chapter of this book. Ioan.9. Luc.14.

§ 1. *Of the Reward and Payment in generall.*

3. OF the payment then reſerved for Gods ſervants in the life to come, we are now to conſider, what manner a thing it is, and whether it be worth ſo much labour and travell, as the ſervice of God in this world requireth. And firſt of all, if we believe the holy Scripture, calling it a *Kingdome, a heavenly Kingdome, an eternall Kingdome, a moſt bleſſed Kingdome*: we muſt needs confeſſe it to be a marvellous great reward: ſeeing that in this world hardly can there be found ſo bountifull a Monarch, as will beſtow a Kingdome upon his ſervant in recompence of his ſervice. And if he would, and were able to perform the ſame; yet would it be neither a heavenly, nor eternall, nor bleſſed Kingdome, ſuch as this is which God hath promiſed unto his ſervants. Secondly, if we credit that which S. *Paul* ſaith of this reward: *That neither*

Mat.25. 2 Tim.4. 2 Pet.1. Luc.14.

neither eye hath seen, nor ear heard, nor heart of man conceived how great a matter it is: then must we yet admit a greater opinion thereof. For that we have seen many wonderfull things in our dayes; we have heard more wonderfull; we may conceive most wonderfull and almost infinite. How then shall we come to understand the greatnesse and value of this reward? Surely no tongue created either of men or Angels can expresse the same, no imagination conceive, no understanding comprehend it. Christ himself hath said; *Nemo scit nisi qui accipit*: No man knoweth it but he that enjoyeth it. And therefore he calleth it *hidden Manna* in the same place. Notwithstanding as it is reported of a learned Geometrician, who finding the length of *Hercules* foot upon the hill *Olympus*, drew out his whole body by the proportion of that one part: so we by some things set down in holy Scripture, and by some other circumstances agreeing thereunto, may frame a conjecture of the matter, though it be far unequall and inferiour to the thing it self.

1 Cor. 2. Esay 64.

Apoc. 2.

How the greatnesse of heavenly joy is found out.

4. I have before declared, how this reward in holy Writ is called *A heavenly, everlasting, and most blessed Kingdome*. By which words is signified, that all shall be Kings, and most happy Kings, that shall be found worthy of this reward. To like effect it is called in other places; *A crown of glory, a throne of Majesty, a Paradice or place of pleasure, a life everlasting*. S. *John* the Evangelist being in his banishment, by special priviledge made privie to some knowledge and feeling thereof, as well for his own comfort as for ours, taketh in hand to describe it, by comparison of a City: affirming, that the whole body thereof was of pure gold, invironed with a great and high wall of the precious stone, called *Jaspis*. This wall had also twelve foundations, made of twelve distinct precious stones, which he there nameth: also twelve

1 Thes. 2. Apoc. 2. & 3. Mat. 24. Luc. 23.

The description of Paradise used by S. Iohn.

gates

gates, made of twelve rich ſtones called *Margarites*, and every gate was an entire *Margarite*. The ſtreets of the "City were paved with gold, interlaid alſo with pearls "and precious ſtones. The light of the City was the "clearneſſe and ſplendour of Chriſt himſelf, ſitting in "the middeſt thereof: from whoſe ſeat proceeded a "river of water, as clear as Chriſtall, to refreſh the "City; and on both ſides of the bankes, there grew "the tree of life, giving out continuall and perpetuall "fruit. There was no night in that City, nor any de-"filed thing entred thereinto: but they which are with-"in ſhall reign (ſaith he) for ever and ever. Apoc.21.& 22.

5. By this deſcription of the moſt rich and precious things that this world hath, Saint *John* would give us to underſtand, the infinite value, glory, and Maieſty of this felicity prepared for us in heaven: though (as I have noted before) it being the princely inheritance of our Saviour Chriſt, the kingdome of his Father, the eternall habitation of the holy Trinity, prepared before all worlds to ſet out the glory, and to expreſſe the power of him that hath no end or meaſure, either in power or glory: we may very well think with Saint *Paul*, that neither tongue can declare it, nor heart imagine it. When God ſhall take upon him to doa thing for the uttermoſt declaration (in a certain ſort) of his power, wiſdome, and eternal Majeſty: imagine you what a thing it will be? It pleaſed him to make certain creatures to ſerve him in his preſence, and to be witneſſes of his glory: and thereupon with a word he created the Angels, both for number and perfection of nature ſo ſtrange and wonderfull, as the cogitation thereof aſtoniſheth our underſtanding. For as for their number, they were almoſt infinite, paſſing the number of all the creatures of this inferiour world, as divers * Learned men, and ſome ancient Fathers are of opinion: albeit *Daniel* (according to the cuſtome Mat.13. Joan.14.

The magnificency of God expreſſed diverſly.

1. By the creation of Angels.

*See S. Tho. part.1.q.50. art.3. & Dionyſ.de cœleſti Hier.c. 14.

custome of holy Writ) do put a certain number for an uncertain, when he saith of Angels: *A thousand thousands did minister unto him* (that is unto God) *and ten thousand times an hundred thousand did stand about him to assist.* And for their perfection of nature, it is such (being as the Scripture saith, celestiall Spirits and like burning fire)as they far surpasse all inferiour creatures,in naturall knowledg,power,beautie and all other excellencies, which in one Angel are more for perfection of nature (not respecting grace)then in all other creatures of the world put together. What an infinite Majesty then doth this argue in the Creatour!

Dan. 7.

Psal. 103.

2. By the creation of the world for man.

6. After this when many of these Angels were now fallen:it pleased Almighty God to frame another Creature, far in nature inferiour unto this, to fill up the places of such as were fallen ; and thereupon created man of a piece of clay, appointing him to live in this world, as a place of entertainment and tryall for a time, which place, God notwithstanding determined afterward to destroy again. But yet in creating this transitory world(which is but a base cottage in regard of his own eternal habitation) consider (good Reader) what power, magnificence, what Majesty he hath shewed: What heavens and how wonderfull hath he created? What infinite stars and other lights hath he devised? What elements hath he framed? and how marvellously hath he compacted them together? The seas tossing and tumbling without rest,and replenished with infinite sorts of fish;the rivers running incessantly through the earth, like veins in mans body,& yet never empty,nor overflowing the same: the earth it self so furnished with all variety of creatures, as the hundredth part thereof is not used nor employed by man, but onely remaineth to shew the full hand, and strong arm of the Creatour

Apoc. 21.

Creatour. And all this (as I ſaid) was done in an inſtant, with one word onely, and that for the uſe of a ſmall time in reſpect of the other future life, which is to endure for all eternity. What then may we imagine that the habitation prepared for that eternity ſhall be? If the cottage of his meaneſt ſervant, made onely for a time, to bear off (as it were) a ſhower of rain, be ſo princely, ſo gorgeous, ſo magnificent, ſo majeſticall, as we ſee this world is: what muſt we think that the Kings pallace it ſelf is, appointed for all eternity, for himſelf and his friends to reign together? we muſt needs think it to be as great, as the power and wiſdome of the Maker could reach to perform; and that is incomparably, and above all meaſure, infinite. Mark this collection

The great King *Aſſuerus*, which reigned in *Aſia* over an hundred twenty and ſeven Provinces, to diſcover his power and riches unto his Subjects, made a feaſt (as the Scripture ſaith) in his great city of *Suſa* to all the Princes, States, and Potentates of his dominions, for an hundred and fourſcore dayes together. *Eſay* the Prophet ſaith, That our God and Lord of hoſts, will at the laſt day make a ſolemne banquet to all his people upon the hill and mount of heaven; & that the harveſt-banquet, of fat meats and pure wines. And this banquet ſhall be ſo ſolemn, as the very Sonne of God himſelf, cheif Lord and Patron of the feaſt, ſhall be content to gird himſelf, and to ſerve in the ſame, as by his own words he promiſeth. What manner of banquet then ſhall this be? how magnificent and majeſticall? eſpecially ſeeing it hath not onely to endure an hundred and fourſcore dayes (as that of *Aſſuerus* did) but more then an hundred and fourſcore millions of ages: not ſerved by men (as *Aſſuerus* feaſt was) but by Angels, and by the very Sonne of God himſelf: not to open the power and riches of an hundred twenty and ſeven Provinces, but even of Almighty God Heſt. 1.

3 By the promiſe of a banquet. Eſa. 25.

God, the King of Kings, and Lord of Lords, whose power and riches are without end, and greater then all his creatures put together can account and conserve. How glorious a banquet shall this be then? how triumphant the joy of this festivall day? how incomprehensible a blisse to be partaker thereof? O most miserable and foolish children of *Adam*, that are born to so rare and singular a dignity, and yet cannot be brought to consider, love or esteem of the same.

4. By the pleasures and commodities of this life.

8. Other many things there be, where by to conjecture the exceeding greatnesse of this reward and felicity: as for example, to consider, that if God have given so many pleasures and comfortable gifts in this life, (as we see innumerable in the world) being a place notwithstanding of banishment, an habitation of sinners, a vale of misery, and appointed onely for a time of repenting, weeping, mourning, and bewailing: what will he do in the life to come, to the just, to his friends in the time of joy and marriage of his Sonne! This was a most forcible consideration with good S. *Augustine*, who in the secret speech of his soul with God, said thus: *O my Lord, if thou for this vile body of ours, hast given us so great and innumerable benefits, from the firmament, from the air, from the earth, from the sea, by light, by darknesse, by heat, by shadow, by dewes, by showers, by wind, by rains, by birds, by fishes, by beasts, by trees, by multitude of herbs, and variety of plants, and by the ministry of all thy creatures; O sweet Lord, what manner of things, how great, how good, and how innumerable are those which thou hast prepared for us in our heavenly country, where we shall see thee face to face! if thou do so great things for us in our prison, what wilt thou give us in our palace? If thou giveſt so many things in this world, to good and evil men together; what hast thou laid up for onely good men in the world to come!*

Apoc. 19.

August. soliloq. c. 1

If thine enemies and friends together are ſo well provided for in this life, what ſhall thy onely friends receive in the life to come? If there be ſo great ſolaces in theſe dayes of tears, what joy ſhall there be in that day of marriage? if our gaol and priſon contain ſo great matters, what ſhall our countrey and kingdome do? O my Lord and my God, thou art a great God, and great is the multitude of thy magnificence and ſweetneſſe. *And as there is no end of thy greatneſs, nor number of thy mercies, nor depth of thy wiſdome, nor meaſure of thy benignity, ſo is there neither end, number, depth, length, greatneſs, or meaſure of thy rewards to them that love thee, and do fight for thee.* Hitherto S. *Auguſtine.* Pſal.30. & 47.

9. Another mean whereby to conceive ſome part of this reward in the life to come, is to remember and weigh the manifold promiſes of Almighty God, to honour and glorifie all thoſe that ſhall love & ſerve him. *Whoſoever ſhall honour me* (ſaith he) *I will make him glorious.* And the Prophet *David* as it were complaineth joyfully, that Gods friends were too much honoured by him. Which he might with much more cauſe have ſaid, if he had lived in the New Teſtament, and had heard that promiſe of Chriſt, whereof I ſpake before, that his ſervants ſhould ſit down and banquet, and that himſelf would ſerve and miniſter unto them in the kingdome of his Father. What underſtanding can conceive how great this honour ſhall be? But yet in ſome part it may be gueſſed, by that he ſaith; *That they ſhall ſit in judgement with him; and* (as S. *Paul* addeth) *ſhall be Judges not onely of men, but alſo of Angels.* It may alſo be conjectured by the exceeding great honour which he at certain times hath done to his ſervants even in this life, wherein notwithſtanding they are placed to be deſpiſed, and not to be honoured. 5. By the honour that God hath uſed to his ſervants in this life. 1 Reg. 2. Pſal.138. Luke 12. Mat.19. Luke 22. 1 Cor.6. Mat. 10.

10. How

Gen. 12. 14. 20. Abraham.

10. How great honour was that (trow you) which he did to *Abraham* in the sight of so many Kings and Princes of the earth: as, of *Pharaoh*, *Abimelech*, *Melchisedech*, and others? How great honour was that he did to *Moses* in the face of *Pharaoh*, and of all his Court, by the wonderfull signs that he wrought by him? What excessive honour was that he did to holy *Ioshuah*, when in the sight of all his army, he staid the Sunne and Moon in the midst of the Firmament, at *Ioshuah*'s appointment, obeying therein (as the Scripture saith) to the voice of man? What honour was that he did to *Esay* in the presence and sight of King *Ezechias*, when he made the Sunne to go back ten degrees in the heavens? What honour was that he did to *Elias* in the sight of wicked *Ahab*, when he yeilded the heavens into his hands, and willed him to say, that neither rain nor dew should fall upon the ground (for certain years) but by the words of his mouth onely? What honour was that he did to *Elisha* in the sight of *Naaman* the noble Syrian, whom he cured onely by his word from the leprosie, whose bones also after his death, raised up (by onely touching) the dead to life? Finally, not to alledge more examples herein, what singular honour was that he gave to all the Apostles of his Sonne; that as many as ever they laid their hands upon, were healed from all infirmities, as S. *Luke* affirmeth! Nay (which is yet more) the very girdles and napkins of S. *Paul* did the same effect: and yet more then that also, so many as came within the onely shadow of S. *Peter*, were healed from their diseases. Is not this marvellous honour even in this life? Was there ever Monarch, Prince, Potentate of the world, that could vaunt of such points of honour? And if Christ did this to his servants even in this world, whereof notwithstanding he saith, his kingdome was not; what honour shall we think he hath reserved for the life

Exod. 5. 6. 7. 8. Moses.

Ioshuah.

Ios. 10.

Esa. 38.

Elias. 3 Reg. 17.

Elisha. 4 Reg. 5. 4 Reg. 13.

The Apostles. Acts. 5.

Acts. 19.

Acts. 5.

Iohn 18. 2 Tim 4. Apoc. 4.

life to come, where his kingdome ſhall be in all fulneſſe, and where all his ſervants ſhall be crowned, as eternall Kings with him?

By the three places, whereto man is appointed.

11. Laſtly, for ſome further declaration of this matter, and for expreſſing the incomparable excellency of heavenly bliſſe; ſome Divines do uſe a conſideration of the three different places, whereunto man by his creation is ordained, albeit in all points it be not neceſſary to hold the ſame juſt proportion. The firſt of which places is our mothers womb; the ſecond, this preſent world; the third is *Cœlum Empyreum*, which is the place of bliſſe in the life to come. Now in theſe three places (ſay the learned) we muſt hold ſome like proportion (by all reaſon) between the third and ſecond place, as we ſee ſenſibly to be obſerved between the ſecond and firſt. So that, in what proportion the ſecond doth differ from the firſt: in like meaſure muſt the third be different from the ſecond, or rather much more; for that eternall and heavenly things do exceed all compariſon of tranſitory things among themſelves. By this proportion then we muſt ſay (for examples ſake) that as far as the whole world doth paſſe the womb of one private woman; ſo much in all beauty, delights, and Majeſty, doth the place of heavenly bliſſe paſſe all this whole world with the ornaments thereof. And as much as a man living in the world, doth exceed a child in his mothers belly, for ſtrength of body, beauty, wit, underſtanding, learning and knowledge; ſo much and farre more doth a Saint in heaven paſſe all men of this world, in all theſe excellencies, and infinite more beſides. And look how great horrour a man of perfect age would conceive to return into his mothers womb again: ſo much and farre greater would a glorified ſoul have, to come back from that eternall bliſſe into this vale of miſery. The nine moneths alſo of life in

Mark the collection.

1.

2.

3.

4.

the mothers womb, are not so little in respect of any mans age in the world, as is the longest life upon earth, in respect of everlasting life in heaven. Nor the blindnesse, ignorance, and other miseries of the child in his mothers womb, are any way to be compared to the cecity, darknesse, folly, and other calamities of this life; in respect of the clear light, most excellent knowledge, divine understanding, and other singular prerogatives of the Saints in heaven. So that by all these reasons laid together, there may a general conjecture be framed of the most infinite and incomprehensible excellency of this reward, whereof we treat.

§ 2. *Of the two parts of felicity in heaven: to wit, of the soul, and of the body.*

And first of the Body.

12. But now to consider the same thing somewhat more in particular: it is to be noted that this reward or glory of heaven shall comprehend in it self two parts or members; the one called *Essentiall*, belonging to the soul: the other termed *Accidentall*, belonging to the body. The Essentiall part consisteth in the vision or sight of God, as before you have heard, and afterward shall be shewed again. The Accidentall consisteth in the change and glorification of our flesh after the general resurrection, whereby this corruptible body of ours shall put on incorruption, (as S. *Paul* saith) and mortall, become immortall. All this flesh (I say) of ours, that is now so cumbersome and grieveth the mind; that now is invested with so many inconveniences; subject to so many mutations; vexed with so many diseases; defiled with so many corruptions; repleniſhed with so infinite miseries and calamities, shall then be made glorious and most perfect to endure

1 Cor. 15. Sap 9 Ephes. 4,

endure for ever without change or mutation, and to reign with our ſouls everlaſtingly. And for this purpoſe (as * Divines do prove) the ſame ſhall be endued with certain excellent qualities and gifts from God, which S. *Anſelme* (whom in this matter I will follow (doth reckon to be ſeven; to wit, beauty, agility, fortitude, penetrability, health, pleaſure, and perpetuity. All which excellencies, either do want in the damned bodies, or elſe their contraries are found therein.

* See S. Tho. 3. part. q. 82. in ſuppl. Anſelmus l. de ſimil. cap. 48, & 49.

Seven priviledges of the glorified bodies.

13. And firſt of all, concerning the priveledge and high excellency of beauty, how ſingular it ſhall be in the bodies glorified, our Saviour himſelf in ſome part declareth, when he ſaith: *At that day ſhall the juſt ſhine as the Sun in the kingdome of their Father.* A marvellous ſpeech, and in humane ſenſe almoſt incredible, that our putrified bodies ſhould ſhine and become as clear as the Sun: whereas on the contrary part, the bodies of the damned ſhall be as black and ugly, as filth it ſelf. The ſecond prerogative aſſigned to the bodies of the juſt, is agility, or velocity, whereby their fleſh is delivered from all lumpiſh heavineſſe, wherewith it was peſtered in this life, and made as light as the Angels themſelves, which are ſpirits, & do paſſe from place to place with infinite ſwiftneſſe, as alſo do aſcend and deſcend of themſelves, againſt the nature of corruptible bodies: whereas in the mean ſpace the damned bodies ſhall be bound both hand and foot, not able once to move, as the Scripture expreſly noteth.

I. Beauty. Mat. 13.

2. Agility. Mat. 22.

14. The third gift and quality is ſupernatural ſtrength, wherewith the glorified body ſhall ſo abound (as *Anſelmus* ſaith) that he ſhall not be able to move the whole earth if he would: and contrariwiſe, the damned body ſhall be ſo weak and impotent, as he ſhall not be able to remove the very worms from his own face and eyes. The fourth quality is penetrability,

3. Strength. Ibid. cap. 52.

4. Penetrability.

or free power of passage, whereby the glorified body shall be enabled to pierce and penetrate any other bodies whatsoever; as, walls, doors, the earth or firmament, without any resistance, quite contrary to the nature of a corruptible body. So we see that Christs body glorified after his Resurrection, entered the house where his Disciples were, the doors being shut, and pierced also the Heavens at his Ascension. The fifth rare quality, is most absolute Health, whereby the glorified body shall be delivered from all diseases and pains of this life, and from all troubles and encumbrances belonging to the same: as, are eating, drinking, sleeping, and other like; and shall be set in a most perfect and flourishing state of health and freedome, never decayable again: whereas the damned bodies in contrary manner, shall be filled and stuffed with innumerable diseases, pains, and torments, which no tongue of man is able to expresse.

Iohn 20.

5. Health.

6. Pleasure.

15. The sixt perfection is delight and pleasure, wherewith the glorified body above all measure shall be repleniſhed: all his senses together finding now their peculiar and proper objects in much more excellency, then ever they could in this world. Now (I say) every part, sense, member, and joint shall be filled with exceeding delectation and pleasure; according as in the damned, each part and sense shall contrariwise be afflicted and tormented. I will alledge S. *Anselmus* his words, for that they expresse unto us this matter most lively; *All the whole glorified body* (saith he) *shall be filled with abundance of all kind of comfort; the eyes, the ears, the nose, the mouth, the hands, the throat, the lungs, the heart, the stomach, the back, the bones, the marrow, and the very entralls themselves, and every part thereof shall be repleniſhed with such unspeakable sweetneſse and pleasure; that truly it may be said: That the whole man is made to drink*

Ansel. c. 37. ubi supra.

Psal. 35.

of the river of Gods divine delights, and made drunk with the abundance of Gods houſe. In contrariwiſe the damned body ſhall be tormented in all his parts and members; even as if you ſaw a man that had a burning iron thruſt into his eyes, another into his mouth, another into his breaſt, another into his ribs, and ſo through all the ioynts, parts, and members of his body: Would you not think him miſerable, and the other man happy?

16. The ſeventh and laſt excellency of a glorified body, is called perpetuity or ſecurity of life, whereby it is made aſſured never to die, or alter more from his felicity; according to the ſaying of holy Scripture: *The juſt ſhall live for ever.* And this is one of the chiefeſt prerogatives and moſt excellent dignities of a grorified body, whereby all care, doubt and fear is taken away, all danger of hurt and annoyance. For if all the world ſhould fall together upon ſuch a body, it could not hurt or harm it any thing at all: whereas the damned body lyeth alway in dying, and is ſubject to the grief of every blow and torment laid upon it, and ſo muſt remain for all eternity. 7. Perpetuity. Sap. 5.

17. Theſe ſeven moſt excellent qualities, prerogatives, dignities, and preheminences ſhall adorn and beautifie, or rather deifie (in a certain ſort) the bodies of the juſt in the life to come. And albeit this univerſal happineſſe be but accidental (as I have ſaid) and nothing indeed to the eſſential felicity of the Queen and Miſtreſſe her ſelf, that is, our ſoul: yet it is a matter of no ſmall importance, as you ſee, but ſuch, as if any body in this life had but one jot of the leaſt part thereof, we ſhould eſteem it moſt happy. And to obtain ſo much in this world many men would adventure farre: whereas to get them all together in the life to come, no man almoſt will move his finger.

The ſecond part of felicity, called Eſſential, pertaining to the ſoul.

18. But now to leave this, and come to the moſt excellent and eſſential point of this felicity, that is, to the part which pertaineth to the ſoul: it is to be underſtood, that albeit there be many things that do concurre in this felicity, for the accompliſhment and perfection of full happineſſe: Yet the fountain of all is but one onely thing, called by Divines *Viſio Dei beatifica*: the ſight or viſion of God that maketh us happy. *Hac ſola eſt ſummum bonum noſtrum*, ſaith Saint *Auguſtine*: This onely ſight of God is our entire happineſſe. Which Chriſt alſo affirmeth, when he ſaith to his Father: *This is life everlaſting, that men know the true God, and Jeſus Chriſt whom thou haſt ſent.* S. *Paul* alſo putteth our felicity, *in ſeeing God face to face.* And S. *John*, *in ſeeing God, as he is.* And the reaſon of all this, is, for that all the pleaſures, delights, and contentations of this world, wherein mortal men do ſolace themſelves, being nothing elſe but little pieces and crummes of Gods incomprehenſible felicity: the ſame are contained much more perfectly and excellently in God himſelf (from whom they are derived) then they are in their own natures, imparted unto man; as alſo all the perfections of Gods creatures are more fully in him, then in themſelves. Whereof it followeth, that whoſoever is admitted to the viſion and preſence of Almighty God, the Creatour and Fountain of all delights; he ſhall there find all the goodneſſe & perfection of worldly things compact, and united together, and preſented unto him at once. So that whatſoever may delight either body or ſoul, there he ſhall enjoy it, wholly knit up together (as it were) in one bundle, and with the preſence thereof, ſhall be raviſhed in all parts both of mind and body; in ſuch ſort, as he ſhall not be able to imagine, think or wiſh for any joy whatſoever, but there he ſhall find the ſame in his full perfection. There he ſhall find all

Aug. l. de Trin. c. 13.

Ioan. 17.

1 Cor. 15.

How the viſion of God ſhall make men happy,

all knowledge, all wiſdome, all beauty, all riches, all nobility, all pleaſure, and whatſoever beſides may deſerve either love or admiration, or worketh any pleaſure or contentation unto man.

God, to the ſaved, ſhall be all in all.

19. All the powers of our minde ſhall be filled with this ſight, preſence and fruition of God: all the ſenſes of our body ſhall be ſatisfied and paſſingly contented with the ſame. God ſhall be the univerſal felicity of all his Saints; containing in himſelf alone all particular felicities, without end, number or meaſure. He ſhall be a glaſſe to our eyes, muſick to our ears, honey to our mouthes, moſt ſweet & pleaſant balm to our ſmell. He ſhall be light to our underſtanding, contentation to our will, continuation of eternity to our memory. In him ſhall we enjoy all the variety of things that delight us here: all the beautie of creatures that allure us here: all the pleaſures and joyes that content us here. *In this viſion of God* (ſaith one Doctour) *we ſhall know, we ſhall love, we ſhall rejoyce, we ſhall praiſe. We ſhall know the very ſecrets and judgements of God, which are a* depth without bottome: *As alſo, the cauſes, natures, beginnings, off-ſprings, and ends of all creatures. We ſhall love incomparably, both God, (for the infinite cauſes of love that we ſee in him,) and our brethren and companions, as much as our ſelves, for that we ſhall ſee them as much loved of God as our ſelves, and for the ſame cauſe for which we are loved: whereof enſueth, that our joy ſhall be without meaſure; both for that we ſhall have a particular joy for every thing we love in God, which are infinite; and alſo for that we ſhall rejoyce at the felicity of every one of our brethren as much as our own: and by that means, we ſhall have ſo may diſtinct felicities, as we ſhall have diſtinct companions in our felicitie; which being without number, 'tis no marvel though*

Hug.l.4. de anima.c.15.

Pſal.53.

Knowledge.

Love.

The greatneſſe of joy in heaven.

Christ said: Go into thy joy of thy Lord, *and not*
Mat 25. let thy Lords joy enter into thee; *for that no one heart created can receive the fulnesse and greatnesse of this joy. And hereof finally it doth ensue, that we shall praise God without end or wearinesse, with all our heart, with all our strength, with all our pow-*
Psal. 83. *ers, with all our parts, according as the Scripture saith*; Happy are they that live in thy house (O Lord) for they shall praise thee eternally without end. Hitherto this learned Doctour.

20. Of this most blessed vision, sight, possession, and fruition of Almighty God, whereunto in heaven the elect are admitted, the learned Father Saint *Au-*
The speech of S. Augustine touching the vision of God. Tract 4. in ep. Ioan. & 36. soliloq. Mat. 5. 1 Cor. 2. *gustine* writeth thus. *Our Saviour in the Gospel said unto his disciples*; Happy are the clean in heart for they shall see God. *By which words We are left to understand, that there is a sight and vision of God, which is sufficient of it self to beatifie men, and make them happy. A vision which neither eye hath seen in this world, or ear hath heard, nor heart conceived. A vision (dear brethren) that passeth all beauty of earthly things; of gold, of silver, of woods, of fields, of sea, of air, of Sun, of Moon, of Stars, of Angels: for that all these things have their beau-*
1 Cor. 13. *ty from thence.* We shall see him face to face (*saith his Apostle*) and we shall know him, as we are known. *That is, we shall know the power of the Father, we shall know the wisdome of the Son, we shall know the goodnesse of the Holy Ghost, we shall know the indivisible nature of the blessed Trinity. And this very* seeing of the face of God, *is the joy of Angels, and of all other Saints and celestial Spirits in heaven. This is the reward of life everlasting, this is the glory of all blessed Cherubins; their everlasting pleasure; their crown of honour; there game and gaol of felicity; their rich rest; their beautifull quietnesse; their in-*

ward

ward and outward conſolation; their divine Paradiſe; their Heavenly Jeruſalem; their happineſſe of life; their fulneſſe of bliſſe; their eternall triumph; their pretious peace of God which paſſeth all vnderſtanding. *This ſight of God is the full beatitude, the total glorification of Man and Angels, to ſee and behold him (I ſay) that made both Heaven and Earth; to ſee and behold him (dear brother) that made thee, that redeemed thee, that glorified thee. For in ſeeing him, thou ſhalt know him; in knowing him, thou ſhalt love him; in loving him thou ſhalt poſſeſſe him; in poſſeſſing him, thou ſhalt praiſe him; and in praiſing him, thou ſhalt ſpend thy whole eternity. For he is the inheritance of his people, he is the poſſeſſion of their felicity, he is the reward of their expectation.* I will be thy great reward, *ſaith he to Abraham. O Lord thou art great and therefore no marvel, if thou be a great reward. The ſight of thee therefore is all our hire, all our reward, all our joy and felicity that we expect: ſeeing thou haſt ſaid:* That this is life everlaſting, to ſee and know thee our true God, and Jeſus Chriſt whom thou haſt ſent. Thus uttered S. *Auguſtine* his feeling in theſe affairs.

Phil.4.

Gen.15.

Ioan 17.

§5. *Of Circumſtances increaſing the joyes of Heaven.*

21. AND now having thus declared the two generall parts of heavenly felicity, the one appertaining to our ſoul, the other to our body: it is not hard to eſteem, what exceſſe of joy both of them joyned together, ſhall work unto us, and in us, at the moſt happy day of our glorification. Which the foreſaid holy S. *Auguſtine* conceived & expreſſed in theſe moſt zealous and affectuous words: *O joy above all joyes, paſſing all joyes, & without which there is no joy, when ſhall I enter into thee? when ſhall I enjoy thee, to ſee*

S. Auguſtines apprehenſion of the joyes of heaven.

Aug. Soli. animæ. c. 35.

Phil. 4. Esa. 51. Esa. 35.

see my God that dwelleth in thee? O everlasting Kingdome, O Kingdome of all eternity, O light without end, O peace of God that passeth all understanding, wherin the souls of Saints do rest with thee (O Lord) and everlasting joy is upon their heads, and they do possesse joy and exultation, and all pain and sorrow is fled from them. *O how glorious a Kingdome is thine (O Lord) wherein all Saints do reign with thee,* adorned with light, as with precious apparell, and have crowns of precious stones upon their heads! *O Kingdome of everlasting blisse, where thou art present (O Lord) the hope of all Saints, and the Diadem of their everlasting glory, replenishing them with joy on every side by thy blessed sight! O Lord in this Kingdome of thine, there is infinite joy, and mirth without sadnesse; health, without sorrow; life, without labour; light without darknesse; felicity without abatement; all goodnesse, without evil. Here youth flourisheth that never waxeth old, life that knoweth no end; beauty, that never fadeth; love, that never cooleth; health, that never diminisheth; joy, that never ceaseth. Here sorrow is never felt, complaint is never heard, matter of sadnesse is never seen, nor evil successe is ever feared. For that they professe thee (O Lord) which art the perfection and culme of their felicity.* Hitherto Blessed S. *Augustine.*

Psal. 103. Psal. 20.

1. Of the joyfull muration at a just mans death.

22. And now dear Christian brother, if we that live in these dayes and do read these things, would enter indeed into these considerations, as this holy man, and other the like did: no doubt, but we should be more inflamed with the love of this heavenly felicity prepared for us, then we are; and consequently, should strive more to gain it, then (alas) we do. And to the end thou mayest conceive some more feeling in the matter, consider but a little with me what a joyfull day will that be at thy house, when ha-

having lived in the fear of God, and atchieved in his ſervice the end of thy peregrination; thou ſhalt come (by the means of death) to paſſe from miſery and labour, to life of immortality; and in that paſſage (when other men begin to fear) thou ſhalt lift up thy head in hope, according to thy Saviour's promiſe, *For that the time of thy ſalvation cometh on*: tell me (I ſay) what a day of joy ſhall that be unto thee, when thy ſoul ſtepping forth of priſon, and conducted by the Angels to the tabernacle of Heaven, ſhall be received there with the honourable companies and troups of that place? with all thoſe Hierarchies of bleſſed ſpirits that are mentioned in Scripture: as *Principalities*, *Powers*, *Virtues*, *Dominations*, *Thrones*, *Angels*, *Archangels*, *Cherubins*, and *Seraphins*; with the holy *Apoſtles* and *Diſciples* of Chriſt; with *Patriarchs*, *Prophets*, *Martyrs*, *Virgins*, *Innocents*, *Confeſſours*, holy *Biſhops*, *Prieſts*, and other Saints of God? All which as they did rejoice at thy converſion from ſin: ſo ſhall they triumph now at thy coronation and glorification. What joy and jubilee will thy ſoul receive at that day (dear brother) when ſhe ſhall be preſented by her good Angels, in the preſence of all theſe princely States, before the Seat and Majeſty of the bleſſed Trinity, with recital and declaration of all thy good works done, and travels ſuffered for the love and ſervice of Almighty God; when (I ſay) theſe bleſſed ſpirits ſhall lay down in that honourable Conſiſtory, all thy virtuous acts, with their particularities; all thy almes-deeds; all thy prayers; all thy faſtings; all thy innocency of life, all thy patience in bearing injuries; all thy conſtancy in adverſities; all thy temperance in meats and drinks; all the virtues of thy whole life; when all (I ſay) ſhall be recounted there, all commended, all rewarded; ſhalt thou not ſee now the value and profit of virtuous

Luc. 21. Eph. 1. Col. 1. 1 Theſ. 1. Eſa. 6. Luc. 15.

tuous living? shalt thou not confesse now from the bottome of thy heart, that gainful and honourable is the service of God? shalt thou not now be most joyfull, and blesse the hour ten thousand times, wherein first thou resolvedst thy self to leave the slavery of this miserable world, to serve onely so bountifull a Lord? Shalt thou not think thy self now beholden most deeply to him, or her, that perswaded thee first to make this resolution? yes verily.

2. The joy of security.

23. But yet more then this; when thou shalt look about thee, and consider into what a port and haven of security thou art arrived, and shalt cast back thine eyes upon the dangers which thou hast passed, and wherein other men are yet in hazard: thy cause of joy shall greatly be increased. For thou shalt see evidently now, how infinite times thou wert in peril to perish in that journey, if God had not held his special hand over thee. Thou shalt now see the dangers wherein other men are; the death and damnation wherein-to many of thy friends and acquaintance have fallen; the eternal pains of hell incurred by sundry that used to laugh and be merry with thee in the world. All which shall augment the unspeakable felicity of this thy so fortunate a lot. And now for thy self, thou maist be secure, thou art out of all danger for ever and ever. There is no more need now of fear, of watch, of labour, or of care. Thou mayest now lay down all armour, as the children of *Israel* did, when they came into the Land of *Promise*; for there is no more enemy to assail thee; there is no more wily serpent to beguile thee; all is peace, all is rest, all is joy, all is security. Good Saint *Paul* hath no more need now to fast, to watch, or to punish his body: Good old *Hierome* may now cease to afflict himself both night and day for the con-

Ioſ. 21, 22. Gen. 3. Sap. 17.

1 Cor. 9.

Hierom. ep. 22. ad Eusta.

cue-

quering of his ſpiritual enemy. Thy onely exerciſe muſt be now to rejoice and triumph, and to ſing *Hallelujah* to the *Lamb*, which hath brought thee to this felicity, and will continue thee therein for everlaſting eternity.

3. The ſeeing of Chriſt in glorified fleſh. Mat. 2.

24. O dear Chriſtian, and moſt loving brother! what exceſſive joy and comfort will it be at that day, to ſee that holy *Lamb* ſitting in Majeſty upon his ſeat of State? If the three wiſe-men of the Eaſt came ſo far off, and ſo rejoyced to ſee him lying in a manger: what will it be to ſee him now triumphing in his glory? If S. *John Baptiſt* did leap at his approaching towards him in his mothers womb; what ſhall his preſence do in this his royal and eternal Kingdome? *It paßeth all other joy and glory that Saints have in Heaven* (ſaith bleſſed S. *Auguſtine*) *to be admitted to the inæſtimable ſight of Chriſt his face, and to receive the beams of glory from the ſplendour of his Majeſty. And if we were to ſuffer torments every day, yea to tolerate the very pains of hell for a time, thereby to gain the ſight of Chriſt in Heaven, and to be joined in glory to the number of his Saints: it were nothing in reſpect of the worthineße of the reward.* O that we made ſuch account of this matter, as this holy and learned man did! we would not live as we do, nor loſe the ſame for ſuch vain trifles as moſt men in the world do loſe it daily.

Luke 1.

Serm. 27. De Sanctis.

4. Meeting with our friends in Heaven.

25. But to goe forward yet ſomewhat further in this conſideration. Imagine (dear brother) beſides all this that hitherto hath been ſaid, what a joy it ſhall be unto thy ſoul at that day, to meet with all her godly friends in the kingdome of heaven; with father, with mother, with brethren, with ſiſters, with wife, with husband, with maſter, with ſcholars, with neighbours, with familiars, with kindred, with acquaintance: the welcomes, the mirth, the ſweet embrace-

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1 Cor. 9.

Hierom. ep. 22. ad Eusta.

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3. The ſeeing of Chriſt in glorified fleſh. Mat. 2. Luke 1. Serm. 27. De Sanctis.

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4. Meeting with our friends in Heaven.

ments

ments that shall be there; the inestimable joy whereof the holy ancient Martyr and most blessed Father and Doctour S. *Cyprian* expresseth in these words; *Who is there in peregrination abroad* (saith he) *that rejoyceth not exceedingly at the very thoughts of his return to his friends and countrey: O dear brethren! heaven is our countrey, and the inhabitants of that place are our friends & kinsfolk: why make we no more haste to salute and embrace them? In heaven, an infinite multitude of our parents, brethren, children, and acquaintance do expect us. What a joy will it be both to them and us, to meet, and embrace, and solace our selves together? how inestimable will the delight of those heavenly kingdomes be, and how extream the felicity, where eternity of life shall be void of all fear of death?* Thus far S. *Cyprian*, adding further a most vehement exhortation, that we should make haste to the attaining of this meeting.

The saying of S. Cyprian l. de mortali. in fine.

26. This then shall be a most high and incomprehensible joy. But yet further, adde to this, the most triumphant exultation that daily shall be in that place at the fresh arrival of new brethren and sisters coming thither from time to time with the spoils of their enemies conquered and vanished in this world: O what a comfortable sight will it be, to see those seats of Angels fallen, filled up again with men and women of flesh from day to day! to see the crowns of glory set upon their heads; and that in all variety, according to the infinite variety of their combates and conquests. One for martyrdome or confession against the persecutour; another for Virginity or Chastity against the flesh; another for Poverty or Humility against the world; another for many conquests together against the Devil? There the glorious quire of Apostles (saith "the foresaid holy S. *Cyprian*) there the number of re- "joycing Prophets, there the innumerable multitude "of

5. The daily arrival of new brethren to Heaven. 2 Tit. 4. Apo. 2, 3, 4.

Lib. de mortal.

"of holy Martyrs ſhall receive the crowns of their "deaths and ſufferings. There triumphing Virgins, "which have overcome concupiſcence with the ſtrength "of continency: there the good Almners, which have "liberally fed the poor, and according to our Lords "commandement, have made over their earthly riches "to the ſtore-houſe of heaven, ſhall receive their due "and peculiar reward. So he. O how ſhall virtue ſhew her ſelf at this day! How ſhall good deeds content their doers? And among all other joyes and contentations, this ſhall not be the leaſt, to ſee the poor ſouls that come thither at a jump, either from the pains and miſeries of this life, or from the torments of the purging-fire, how they ſhall be raviſhed, remain aſtoniſhed, and as it were, beſides themſelves at the ſudden mutation, and exceſſive honour done unto them.

A ſimilitude expreſſing the ſudden joy of the juſt after their departure.

27. If a poor afflicted man that were out of his way, wandering alone in a deep miry, and dirty lane, in the midſt of a dark and tempeſtuous night far from company, deſtitute of money, beaten with rain, terrified with thunder, ſtiffe with cold, wearied out with labour, almoſt famiſhed with hunger and thirſt, and near brought to deſpair with multitude of miſeries; ſhould upon the ſudden, in the twinkling of an eye, be taken out of that affliction, and be placed in a goodly large and rich pallace furniſhed with all kind of clear lights, comfortable fire, ſweet ſavours, dainty meats, ſoft beds, pleaſant muſick, delicate apparrell, and honourable company; all prepared for him alone, and all attending his coming, to receive and embrace him, to ſerve and honour him, and to anoint and crown him a King for ever: what would this poor man do trow you? how would he look? what could he ſay? Surely I think he would be able to ſay little, but rather breaking forth into tears, would for joy remain mute and dumb,

dumb, his heart being not able to contain the ſudden and exceeding greatneſſe of ſo ineſtimable comfort.

28. Well then (dear Brother) ſo ſhall it be, and much more with theſe twice happy ſouls, that come to heaven from the troubles of this life. For never was there cool ſhadow ſo pleaſant in a hot burning ſunnie day; nor the well-ſpring to the poor traveller in his greateſt thirſt of the ſummer; nor the repoſe of an eaſie bed to the wearied ſervant after his labour at night: as ſhall be this reſt of heaven to an afflicted ſoul which cometh thither. O that we could conceive this! that we could imprint this in our hearts; that we had a feeling of this that I ſay: would we follow vanities as we do? would we neglect this matter as we do? No doubt, but that our coldneſſe in purchaſing theſe joyes, doth proceed of the ſmall opinion we do conceive of them. For if we made ſuch account and eſtimate of this jewell of heavenly bliſſe, as other merchants before us (more skillfull & wiſer then our ſelves) have done: we would bid for it as they did, or at leaſtwiſe would not let it paſſe ſo negligently, which they ſought after ſo carefully. S. *Paul* ſaith of our Saviour: *Propoſito ſibi gaudio ſuſtinuit Crucem*: He laying before his eyes the joyes of heaven, ſuſtained the Croſſe. A great eſtimation of the matter, which he would buy at ſo dear a rate. But what counſel giveth he to other men about the ſame? ſurely none other, *But to go and ſell all they have, to purchaſe this treaſure.* S. *Paul* of himſelf, what ſaith he? Verily, that *he eſteemed all the world as dung*, in reſpect of the purchaſing of this jewel. S. *Pauls* ſchollar *Ignatius*, what biddeth he? hear his own words: *Fire, gallows, beaſts, breaking of my bones, quartering of my members, chruſhing of my body, all the torments of the devil together, let them come upon me, ſo I may enjoy this treaſure*

The value of heaven, and the account that old Saints made thereof.

Heb. 12.

Mat. 13.

Phil. 3.

Hierom. in epitaf.

treasure of Heaven. S. *Auguſtine* that learned Father, what offereth he? You have now heard that he would be content to ſuffer torments every day, yea, the very torments of hell it ſelf, to gain this joy. Good Lord, how far did theſe holy Saints differ from us? how contrary were their judgements to ours in theſe affairs? who will now marvel of the wiſdome of the world, judged folly by God, and of the wiſdome of God judged folly by the world? *Oh children of men* (ſaith the Prophet) *why do ye love vanity, and ſeek after a lye?* Why do you embrace ſtraw and contemne gold? Straw (I ſay) and moſt vile chaffe, and ſuch as finally will ſet your houſes on fire, and be your ruine and eternall perdition.

Serm. 31. De Sanctis. & 37.

1 Cor. 1. & 3.

Pſal. 4.

§ 4. *Whereunto a Chriſtian is born by Baptiſme.*

With a Concluſion of this firſt Part, containing Motives *to* Reſolution.

19. BUt now to draw towards an end in this matter (though there be no end in the thing it ſelf:) let the carefull Chriſtian conſider whereunto he is born, and whereof he ſtandeth in poſſibility, if he will. He is born heir apparent to the Kingdome of Heaven: A Kingdome without end; A Kingdome void of limitation, A Kingdome of eternall bliſſe; The Kingdome of Almighty God himſelf: He is born to be joynt-heir with *Jeſus Chriſt* the Sonne of God; to reign with him; to triumph with him; to ſit in Judgement of Majeſty with him; to judge the very Angels of heaven with him. What more glory can be imagined, except it were to be God himſelf? All the joyes, all the riches, all the glory that heaven containeth, ſhall be poured forth to make him happy. And to make this

Gal. 3. & 4. Eph. 1. & 5. Col. 3. Tit. 3. Rom. 8. Iam. 2. Heb. 12. 1 Pet. 1. 2 Pet. 3.

Apoc. 1. Mat. 19. Luke 22. 1 Cor 6. Apo. 1. & 4. Luke 12. honour and triumph yet more, the glorious Lamb that ſitteth upon the throne of Majeſty, with his eyes like fire, his feet like burning copper, and his face more ſhining then the pretious diamant; from whoſe ſeat there proceedeth thunder and lightning without end; and at whoſe feet the four and twenty Elders lay down their crowns: This Lamb (I ſay) this glorious God and man, ſhall riſe and honour him with his own ſervice. Who then would not eſteem of this royall inheritance? Who would not make greater account thereof then we do; eſpecially ſeeing the gaining and winning of the ſame is now (by the benefit of our Redemption and grace purchaſed unto us therein) brought to be in our own hands? according to the

Mat. 11. expreſſe words of our Saviour, ſaying: *The Kingdome of Heaven doth ſuffer violence, and men do lay hand-faſt upon it by force.* That is to ſay, by the force of Gods Covenant made with Chriſtians, that they living virtuouſly ſhall obtain the ſame; whatſoever Chriſtian doth per-

Serm. 37. De Sanctis. form this virtuous life, taketh heaven (as it were) by force and by violence. *The matter is put in the power of the doer* (ſaith S. *Auguſtine*) *for that the kingdome of heaven ſuffereth violence. This thing* (O *man*) that is, the kingdome of Heaven, *requireth no other price but thy ſelf: It is ſo much worth, as thou art worth: give thy ſelf & thou ſhalt have it.* By which he ſignifieth, that every man, how poor or needy ſoever he be in this world may gain this inheritance to himſelf; may make himſelf a Prince, a King, an Emperour, if he will; even the meaneſt & miſerableſt man (I ſay) upon earth. O moſt wonderfull bounty & liberality of our Saviour! O Princely heart and unſpeakable mercy! O incredible prodigality (in a certain manner ſo to ſay) of treaſures ſo ineſtimable, as are the moſt infinite and endleſſe riches of heaven!

30. Tell me now (gentle Reader, and moſt loving

and

and dear Brother) why wilt thou not accept of this offer of thy Saviour? Why wilt thou not account of this his kingdome? Why wilt thou not buy this endleſſe glory of him, for ſo little a labour as he requireth for it? Hear how earneſtly he perſwadeth thee to bargain with him: *Suadeo tibi emere à me* (ſaith Chriſt) *aurum ignitum, probatum, ut locuples fias*: I do give thee counſel to buy of me pure and tried gold, to the end thou mayeſt be rich. Why wilt thou not follow this counſel, eſpecially of a merchant that meaneth not to deceive thee? Nothing can grieve this thy Saviour more then that men will ſeek with ſuch pains to buy ſtraw and chaffe in Egypt, whereas he would ſell unto them fine gold at a lower price at home: And that they will needs purchaſe puddle-water with more labour and coſt, then he would require for ten times ſo much pure liquor, out of the very fountain of life it ſelf. There is not the wickedeſt man that liveth in the world, but taketh more travel in gaining hell (as after more largely ſhall be declared) then doth the moſt painfull ſervant of God in purchaſing of Heaven and eternal bliſſe. O folly! O madneſſe!

The buying of Heaven.

Apoc. 3.

Exod. 5.

Ier. 2.

Apoc. 21.

31. Follow not then (O thou careful Chriſtian) this fanatical frenzie of earthly wiſdome, make not thy ſelf partaker of their errour. For the day will come when thou ſhalt ſee them do heavy penance for their folly, at what time thy heart ſhall be right joyful that thou hadſt never any part or portion among them. Let them go now and beſtow their time in tranſitory vanities, in ſinful pleaſures and delights of this world; let them build now their pleaſant palaces; let them purchaſe dignities, ſcrape pieces and patches of earth and ground together: let them hunt after honours, and frame caſtles in the air; the time will come ere long (if thou believe Chriſt himſelf) wherein thou ſhalt have ſmall cauſe to envy their felicity. If

The folly of ſeeking worldly vanities.

Luke 6. Luke 12. Mat 26.

they do imagine, and talk basely now of the glory and riches of God and of his Saints in heaven; nor esteeming them indeed, in respect of their own, or contemning rather, for that carnall pleasures are not reckoned therein: do thou make little account of their words: for that, *the sensuall man understandeth not the things which are of God.* If horses were promised by their masters a good Feast and banquet, most evident it is, that they could imagine nothing else but provander and water to be their best chear, for that they have no knowledge of dainter dishes: so faireth it with these men who being accustomed onely to the puddle of fleshly pleasures, can mount with their minds to no higher then bruitish sensuality. But I have shewed to thee before (gentle Reader) some wayes and considerations to conceive greater matters; albeit, as I have advertised thee often, we must confesse still with Saint *Paul*; *That no humane heart can conceive the least part thereof.* For which cause also, it is not unlike that Saint *Paul* himself was forbidden to utter the things which he had seen and heard, in his most wonderfull miraculous assumption unto the third heaven.

1 Cor. 2. Ep. Jud. A similitude

1 Cor. 2.

2 Cor. 12.

The conclusion, with the application of all that hath been said.

32. Wherefore to conclude at length this whole Chapter; thou hast to consider (my dear and loving Brother) that this Great Game and gaol of heavenly blisse, which hitherto I have endeavoured to describe unto thee, is set up onely for them that will run unto it, as S. *Paul* well noteth: and no man is crowned in this glory, *But such onely as will fight for it*, according as the same Apostle doth teach and forewarn us: *It is not every one that saith to Christ, Lord, Lord, shall enter into the kingdome of heaven: but they onely which shall do the will of Christs eternall Father that is in heaven.* Albeit this kingdome of Christ be set out to all men; yet every man shall not arrive to reign

1 Cor. 6. Philip. 3. 2 Tim. 2. 1 Tim. 6. Heb. 12. Mat. 7. 19. 25.

reign with Christ, but such onely as shall be content to suffer with Christ. Though the Kingdome of heaven be subject to violence (as hath been said:) yet no man can enter there by force, but he onely whose good deeds shall follow him to make open the gates: that is, *Except he enter* (as the Prophet saith) *without spot, and have wrought justice.* My meaning then is, that as I have shewed the exceeding greatnesse and worthinesse of this treasure (gentle Reader:) so thou being a Christian, shouldest also conceive the right way of gaining the same; which is no other by the testimony of Christ himself, but onely by holy and virtuous life, in keeping his commandements. Thou art therefore to sit down and consider (according to thy Saviours counsell) what thou wilt do and determine herein; whether thou have so much spirituall money, as is sufficient to build this Tower, and to make this Heavenly warre, or no: that is, whether thou have so much good will and holy manhood in thee, as to bestow the pains of a virtuous life (if it be rather to be called pains then pleasure) required for the gaining of this eternal Kingdome. This is the question, this is the principall point, this is the very whole issue of all the matter. And hitherto hath appertained whatsoever hath been spoken in this book before, either of thy Creatour and Creation; of thy particular end; or of the Majesty, bounty, and justice of thy God and Saviour: as also of the account he will demand of thee; and of the punishment or rewards laid up for the life to come. All this (I say) hath been meant by me to this onely end and purpose, that thou (measuring the one part and the other) shouldest finally resolve thy self what thou wouldest do, and not to passe over thy time in careless negligence, as many are accustomed to do, never espying their own errours, untill it be too late to amend them.

Rom. 8. Mat. 11. Apoc. 14. & 20. Psal. 14. Mat. 7. & 19. Joh. 14. Luc. 14.

The finall end of all that hath been said.

An exhortation.

33. For the love of God then (dear Christian

brother) and for the love thou beareſt to thy own ſoul and eternal well-fare, ſhake off this moſt dangerous ſecurity: wherein fleſh and bloud is wont to lull the careleſſe people of this world. Make ſome earneſt *Reſolution*, for looking to thy State in the life to come. Recall to mind oftentimes that worthy ſentence; *Hoc momentum, unde pendet æternitas*: This life is the moment, whereof dependeth all eternity of weal or woe hereafter. If it be but a moment (dear Brother) and yet a moment of ſo great conſequence and importance: How is it paſſed over by earthly men with ſo little care, and cogitation! What reaſon may be alledged of thy ſo dangerous a negligence? What cauſe may be aſſigned of ſo extream a folly? All the creatures of earth, heaven, and hell, even from the very firſt to the laſt, if thou examine them all, may be arguments and motives unto thee, to leave this perillous courſe wherein thou art: All are, or may be Books, leſſons, and Sermons unto thee, preaching and proteſting (ſome by their puniſhment, ſome by their glory, ſome by their beauty, and all by their creation) that thou oughteſt without delay, to make *Reſolution* of another kind of life; and that all is vanity, all is folly, all is iniquity, all is miſery, beſides the onely ſervice of thy Lord and Maker. And ſo with this, will I make an end of this firſt Part, reſerving ſome other thing to be ſpoken of in the ſecond, for removing of ſuch impediments, as our ſpiritual adverſary is wont to caſt againſt this good work of *Reſolution*, as againſt the firſt ſtep and degree of our ſalvation. Our Lord God and Saviour Jeſus Chriſt, who was content to pay his own precious bloud for the purchaſing of this noble inheritance of his Kingdome unto us; give us his holy grace, to eſteem of it, as the great weight of the matter requireth, and not by negligence to looſe our title and portion therein.

A ſaying to be remembred.

The end of the firſt Part.

THE SECOND PART OF THIS BOOK,

Which treateth of the lets and impediments that hinder *Resolution*: And how they may be removed.

THE ARGUMENT.

IN the former Part of this Book (gentle Reader) there have been laid down sundry Reasons and Considerations, whereby to stirre up men to the firm Resolution of serving God; which might be sufficient (no doubt) to that effect (the nature of virtue being also considered, which of her self draweth reasonable men to the love and admiration of her:) were not the subtilties of our spiritual enemy very great and dangerous in this behalf, and his endeavours most diligent against our purpose. For so it fareth, that when he seeth by the former reasons and demonstrations alledged, that the judgement of man is convinced in the points which are treated, and that it cannot no longer resist or deny, but that the onely true wisdome were (indeed) to break off from the vanities and sinfull life of this world, and to betake our selves to the most honorable, and gainfull service of *Almighty God*: then this infernall foe, being not able further to delude our judgements, or to blind our understandings, imployeth himself by all means possible (for retainig of his prey) to stay our will from yeilding consent unto our judgement; alleadging for his dissuasion either

The effect of the first Part.

The subtilty of the divil.

the difficulty of obtaining pardon, or the pains & harl-
neſs of virtuous life, or the loſſe of worldly honour and
earthly commodities, or ſome other ſuch like fraud or
trifle: (though in the eye of fleſh great and weighty)
whereby to let and hinder our reſolution, or at leaſtwiſe
to prolong it ſo far forth, as he may be in hope, that we
ſhall never make it afterwards to our gain or comfort.

The effect of this ſecond Part.

For preventing of which malicious & moſt perilous
endeavour of our Ghoſtly adverſary, this ſecond part is
adjoyned, conteining the cheif and principal impedi-
ments, that uſually do riſe againſt reſolution, either
out of our own corrupt nature, or infirmity, or ſuggeſted
by our mortall foe: The remove all and confutation of
which lets and impediments, ſhall bring no ſmall light
(I hope) unto the ſtudious Reader, for the true un-
derſtanding both of his own eſtate, and of the deceits
and illuſions uſed towards him by his ſaid enemies:
Read then this part alſo (dear Chriſtian Brother)
with no leſſe diligence then the former: for that the
profit thereof ſhall be equall, and thy contentment per-
haps far greater; in reſpect of the variety of matters
handled therein, and of the manifold comforts, which
thy ſoul in peruſing the ſame, ſhall receive thereby.

OF THE FIRST IMPEDIMENT That is wont to let Sinners from Reſolution:

Which is, the miſtruſt and doffidence in Gods mercy, through the multitude and grievouſneſſe of their offences.

CHAP. I.

AMong all other grievous and moſt perillous cogitations, which in this world are accuſtomed to offer themſelves to a minde entangled and loaden with great ſinnes; this uſually is the firſt (though the nature of ſinne it ſelf and crafty ſuggeſtion of our ghoſtly Enemy) to fall into diſtruſt and deſpair of Gods mercy. Such was the cogitation of moſt unhappy *Cain*, one of the firſt inhabitants of mankind upon earth; who after the murther of his own onely brother, and other ſinnes by him committed, burſt forth into that horrible and deſperate ſpeech, ſo greatly offenſive to his Lord and Maker: *Mine iniquity is greater, then that I may hope for pardon.* Such was in like manner, the deſperate conceit of wicked *Judas*, one of the firſt of them that were choſen to the peculiar ſervice of our Redeemer; who ſeeing his conſcience oppreſſed with manifold enormous iniquities, and moſt of all with the proditon of his own Lord and Maſter: took no other way of amendment or redreſſe, but to deſtroy himſelf both in body and ſoul; adjoyning onely thoſe words full of miſerable diſtruſt and deſparation: *I have ſinned*

Deſpair an ordinary temptation to great ſinners.

Cain. Gen. 1.

Iudas. Mat. 27.

in

in betraying the innocent and just blood, not asking forgiveneſſe, nor hoping for pardon. By which words and his moſt wretched end, he more grieviouſly offended and injured his moſt loving and mercifull Saviour, then by all his former iniquities committed againſt him.

The ſhipwrack of ſouls overloaden with ſinnes.

2. This then (good brother) is the firſt and greateſt rock, whereat a ſinfull ſoul overburthened with the charge of her own iniquities, and toſſed in the waves of dreadfull cogitations, by the blaſts and ſtorms of Gods threats againſt ſinners, doth commonly make her ſhipwrack. This is that moſt horrible depth and dungeon, whereof the holy Scripture ſaith: *The impious man, when he is come into the bottome & profundity of his ſinnes, contemneth all.* This is that remedileſſe ſore and incurable wound, wherewith God himſelf charged *Jeruſalem*, when he ſaid: *Inſanabilis fractura tua:* Thy rupture is irremediable: and the Prophet *Micheas* conſidering the ſame people, through the multitude of their wickedneſſe, to incline now to deſpair of Gods goodneſs towards them; braſt forth into this moſt pitifull complaint: *For this will I weep and lament extreamly; I will ſtrip off my cloaths, and wander naked; I will roar like unto Dragons, and ſound out my ſorrows as Struthions in the deſert, for that the wound and malady of my people is deſperate.*

Prov. 18.

Ier. 3.

Mich. 1.

The miſery of deſparation.

3. This is the great and main impediment that ſtoppeth the conducts of Gods holy Grace from flowing into the ſoul of the ſinfull man. This is the knife that cutteth in ſunder all thoſe heavenly bleſſed cords wherewith our ſweet Lord and Saviour endeavoureth to draw unto repentance the hearts of ſinners, ſaying by his Prophet: *I will pull them unto me with the chains of love & charity.* For by this means every ſinfull conſcience cometh to anſwer Almighty God, as did *Jeruſalem*, when being admoniſhed of her ſinnes

Oze. 11.

and

and exhorted by his Prophet to amendment of life; ſhe ſaid *Deſperavi, nequaquam faciam*; I am become deſperate, I will never think of any ſuch thing. To which lamentable eſtate, when a ſinful man is once arrived; the next ſtep he maketh, is (for avoiding all remorſe and trouble of conſcience) to ingulf himſelf into the depth of all deteſtable enormities, and to abandon his ſoul to the very ſink of all filth and abominations, according as S. *Paul* ſaid of the Gentiles in like caſe: *That by deſpair they have delivered themſelves over to diſſolute life, thereby to commit all manner of uncleanneſſe.* Eph. 4. Rom. 1.

4. Which deſperate reſolution of the impious, is the thing (as I have noted before) that moſt of all other offences upon earth, doth exaſperate the ire of Almighty God, depriving his divine Majeſty of that moſt excellent property, wherein he chiefly delighteth and glorieth, which is his infinite and unſpeakable mercy. This might be declared by divers and ſundry examples of holy Writ; howbeit, two onely ſhall ſuffice for this preſent. The firſt is of the people of *Iſrael* not long before their baniſhment to *Babilon*; who being threatned from God by the Prophet *Jeremy*, that manifold puniſhments were imminent over their heads, for their grievous ſins committed againſt his Majeſty, began (in ſtead of repentance) to fall to deſperation, and conſequently reſolved to take that impious courſe of all diſſolute life, alledged before out of S. *Paul*. For thus they anſwered God, exhorting them by his threats to reform their wicked lives: *We are now grown deſperate, and therefore we will hereafter follow our own cogitations, and every one fulfil the wickedneſſe of his own conceit.* Whereat God ſtormed infinitely, and brake forth into this vehement interrogation: *Interrogate Gentes: quis audivit talia horribilia?* Ask & inquire

The thing wherein God moſt deligheth is mercy

A deſperate reſolution.

of

of the very Gentiles, whether ever among them were heard any such horrible blasphemies. And after this, for more declaration of this intolerable injury herein offered to his Majesty; he commanded the Prophet *Jeremy* to go forth of his own house, and to get him to a Potters shop, which in the village was framing his vessels upon the wheel. Which *Jeremy* having done, he saw before his face a pot crushed and broken by the Potter all in peices upon the wheel; and thinking thereby that the vessel had been utterly unprofitable, and to be cast away; he saw the same clay presently framed again by the Potter, into a new vessel more excellent then before. Whereat he marvelling; God said unto him: *Doest not thou think* (Jeremy) *that I can do with the house of Israel, as this potter hath done with his vessel? Or is not the house of Israel in my hands, as the clay is in the hands of this craftsman? I will denounce upon the suddain against a Nation and Kingdome, that I will root it up and destroy it; and if that Nation or Kingdome do repent from their wickednesse, I also will repent me of the punishment which I intended to lay upon them.* And then he proceedeth forward, declaring unto *Jeremy* the exceeding grief and indignation which he conceiveth, that any sinner whatsoever, should despair of mercy and pardon at his hands.

Ier. 18. A marvellous example of Gods clemency.

Ier. ibid.

5. The second example is of the same people of *Israel* during the time of their banishment in *Babylon*, at what time being afflicted with many miseries for their sinnes, and threatned with many more to come, for that they changed not the course of their former wicked conversation: they began to despair of Gods mercy, and to say to the Prophet *Ezekiel*, that lived banished among them, and exhorted them to amendment, upon assured hope of Gods favour towards them: *Our iniquities & sins do ly grevously upon us,*

Another example of Gods wonderfull mercy.

Ezech. 33.

and we languish in them; and what hope of life then may we have? At which cogitation and speech, God being greatly moved, appeared present to *Ezekiel*, and said unto him: *Tell this people, as I do live, saith the Lord God of Hosts, I wish not the death of the impious: but rather that he should turn from his wicked ways and live. Why will the house of Israel die in their sins, rather then turn unto me?* And then he maketh a large and vehement protestation, that how grievously soever any person shall offend him, and how great punishments soever he shall denounce against him; yea, if he had given expresse sentence of death & damnation upon him: yet, *Si egerit pœnitentiam à peccato suo, fecerítque judicium & justitiam*: That is, if he repent himself of his sin, and exercise * judgement and justice for the time to come: *All his sins that he hath committed shall be forgiven him* (saith Almighty God) *for that he hath done Judgement and Justice.*

*Judgement and Justice to be used in true repentance; that is, judgement upon our selves, and justice towards others.

6. And this now might be sufficient (albeit nothing else were spoken) for removing this first obstacle and impediment of true resolution, which is the despair of Gods infinite goodness and mercy. Nevertheless, for more evident clearing & demonstration of this matter; and for the greater comfort of such as feel themselves burdened with the heavy weight of their iniquities, committed against his divine Majesty: I have thought expedient in this place to declare more at large, this abundant subject of Gods mercy towards all such as will truly turn unto him; in what time, state, & condition or age soever in this life: which shall be shewed & set down by these four points and parts that do ensue.

§ 1. *What maner of love God beareth to man.*

7 First of all then, this endlesse mercy may be comprehended by the infinite and incom-

incomprehensible love that Almighty God beareth unto man; which love is alwayes the mother of favour, grace and mercy. If you demand of me in what sort I do prove, that the love of God is so exceeding great towards man: I answer, as the Cosmographer is wont to do, who by the greatnesse and multitude of the streams & rivers doth frame a conjecture of the fountain from which they flow. The proper rivers which are derived and do run forth of love, are good turns and benefits; which seeing they are infinite, endless, and inestimable, bestowed by God upon man (as in place before hath been declared, and the whole universal frame of this world doth abundantly here witnesse) it followeth most evidently, that the origen, fountain, and well-spring of all these favours, graces, and good turns, must needs be infinite, immeasurable and far surpassing all compasse of mans understanding.

8. If you require of me the cause and reason, why Almighty God should so wonderfully be affected towards man; I can directly yield you none at all, but rather marvel thereat with holy *Job*, why so soveraign a Majesty should set his heart upon so base a subject. Notwithstanding, the holy Scripture seemeth to alledge one principal reason of this love, when it saith, *Nihil odisti eorum quæ fecisti, & parcis omnibus, quia tua sunt, Domine, qui diligis animas.* That is, Thou (O Lord) which loveſt souls, canst not hate their things which thou hast made, but doest use mercy towards all, for that they are thine. And the like manner of reasoning useth God himself, when he saith by his Prophet *Ezekiel*: *Behold, all souls are mine:* and hereupon he inferreth a little after; *Numquid voluntatis meæ est mors impii?* Can I have then the will to damn a wicked man, seeing that his soul is mine, created and redeemed by me? As who would say, this were a case against all order and equity. And the reason of

Iob 7.

Sap. 11.

I. The first cause why God loveth us, for that he is our Creatour, and we are his own works. Ezek. 18.

this manner of ſpeech and argument, is, for that every man naturally is inclined to love the things that be of his own making. So we ſee, that if a man have an orchard wherein be great variety of trees and plants; yet if there be but one of his peculiar grafting, that flouriſheth and proſpereth well; he taketh more delight therein, then in any of the reſt, for that it is his own workmanſhip. So in like manner, if a man have a vineyard of his own planting and trimming. For which reſpect, the holy Prophet *David* finding himſelf, & the whole kingdome of Jury in great affliction and calamity; thought no other means ſo forcible to draw God to compaſſion and commiſeration of their caſe as to cry out of him in this manner: *Thou which governeſt Iſrael, look towards us and be attent; Thou haſt brought forth a vineyard out of Egipt, thou haſt purged the ſame from Gentiles, and haſt planted it. Thou, O God of all power, turn towards us, look upon us from heaven, and viſit this thy vineyard which thy own right hand hath planted.* The like manner of perſwaſion uſed the holy Prophet *Eſay* to move God when he ſaid: *Look upon us I beſeech thee (O Lord) who are the works of thine own hands.* Pſal. 77. Eſa. 45. & 64.

9. But above all other, the bleſſed man *Job* ſtandeth (as it were) in argument and diſputation with God about this matter, ſaying: *Have not thy hands made me? Have they not framed me of clay and earth? Haſt not thou compacted me as cheeſe is made of milk? Haſt not thou knit my boues & ſinnews together, and covered my fleſh with skin? Haſt thou not given me life, and conſerved my ſpirit with thy continuall protection? Howſoever thou ſeemeſt to diſſemble theſe matters and hide them in thy heart; yet I know that thou remembreſt them all, and art not unmindefull of them.* By which words this holy man ſignified, that albeit God ſuffered him greatly to be tempted and afflicted Iob 9. The confidence of Iob in that God had made him.

in

in this life, so far forth as he might seem to have forgotten him: yet was he well assured that his divine Majesty could not of his goodnesse, forsake or despise him, for that he was his creature and the proper workmanship of his own hands. In which very name of *Workmanship*, holy *David* took such great comfort, considering that the work-man cannot chuse but be loving and favourable towards his own work (especially so excellent and bountifull a work-man as is Almighty God towards a work made as man is, to his own shape and likenesse:) That in all his necessities, yea, even in his greatest infirmities of flesh, and most grevious offences committed against his Majesty, he conceiveth most assured hope of mercy and pardon, upon this consideration, *That he was his workmanship*; and consequently well known to his divine wisdome, of how brittle and infirm a metall he was made. For thus at one time among other, he reasoneth of this matter:

The assured hope David had in that he was Gods workmanship.

Psal. 102. *Look how far distant the East is from the West, so far off hath God removed our iniquities from us. Even as a Father doth take compassion of his own children, so doth our Lord take mercy upon us: for that he well knoweth the mould whereof we are made, and doth remember that we are nothing else but dust.*

10. In which discourse, the holy Prophet maketh mention of two things that did assure him of Gods mercy; the one, that God was his Creatour and Maker, and thereby privy to the frailty of his constitution and nature: the other, that he was his Father, whose property is to have compassion on his children; and this is a second reason more strong & forcible perhaps then the former, why every man may be most assured of pardon, that heartily turneth unto Almighty God; considering that it hath pleased his divine Majesty, not onely to be unto man a Creatour (as he is to all other things:) but also a Father, which is the title of the greatest

2. The second reason of assurance of Gods love, for that he is our father.

greatest love and conjunction that nature hath left to things in this world. Whereof a certain Philosopher said well: That no man could conceive the love of a parents heart, but he onely that had a child of his own. For which respect, our Saviour Jesus to put us in mind of this most fervent love, and thereby, as it were, by one fire to enkindle another within our hearts; did use oftentimes and ordinarily to repeat this sweet name of *Father* in his speeches to his followers, and thereupon founded divers most excellent and comfortable discourses; as at one time, when he dehorted them from overmuch care and worldly solicitude, he addeth this reason: *Your Father in heaven knoweth that you have need of these things:* As who would say, he knowing your wants, and being your Father, you shall not need to trouble your selves with great anxiety in these matters: for that a Fathers heart cannot but be provident and carefull for his children. The like deduction maketh he in the same place, to the same effect, by comparison of the birds of the air, and other irreasonable creatures. For which, if God do make (saith he) so abundant provision, as all the whole world may witness that he doth: Much more carefull will he be to provide for men that are his own children, which are more dear unto him then any other terrestiall thing created.

Mat. 5. 6. 8. &c.

Mat. 6.

11. All which speeches and reasons of our Saviour, are derived from the nature and property of a parent, which cannot but affect and love his children; especially such a Father whom Christ calleth Celestiall, who in this perfection of true Fatherly love so farre exceedeth all earthly parents put together; as, in power, clemency, and goodnesse, Almighty God surpasseth the infirmity of his feeble creatures. Such a Father, as hath not only given life and being unto his children; but also (as

what a Father God is.

Gal. 4. S. *Paul* saith) hath poured into their hearts the divine Spirit of his onely eternall Son, stirring them up to most assured confidence and invincible hope in his fatherly goodness and protection. And upon assurance of this hope, have as well sinners as Saints from the beginning, fled unto him confidently under this title

Esa. 63. of *Paternity* and *Father-hood* and never were deceived. So the Prophet *Esay*, as well in his own name, as in the name of the sinfull people of Israel, doubted not to cry: *Thou art our Father*; *Abraham hath not known us, and Israel is ignorant of us. Thou, O Lord, art our Father, thou art our Redeemer.* And to confirm this assurance unto us, Christ sent that most sweet and comfortable embassage unto his Disciples, presently upon his Resurrection; *Go and tell my brethren, that I do ascend unto my Father and unto your Father; unto my God, and unto your God.* By which two words of *Father*, and *God*, the one of love, and the other of power; the one of infinite good will, the other of endless ability; he took away all doubt of not speeding, from each man that should make recourse to this mercifull *Lord* and *Father*.

Christs comfortable embassage.

John 20.

How greatly the respect of a Father moveth God.

12, God himself also after many threats used by the Prophet *Jeremy* against the people of Israel for their sins; in the end, lest they should despair, turneth about his talk, & changeth his style, assuring them of many graces and favours, if they would return unto him; telling the house of Israel that he had loved her from the beginning, and had sought to draw her unto him by threats, to the end he might take mercy upon her: And that now he intended to build her up again, to adorn her with joy and exultation, to gather her children from all corners of the earth, to refresh them with the waters and rivers of life. And all this (saith he) *Quia factus sum Israeli Pater*: For that I am become now a Father to Israel. And in the same place

Ier. 31.

to wicked Ephraim (the head City of the rebellious Kingdome of Samaria that was to receive mercy) he saith: *Ephraim is become my honourable Son, my delicate and dearly beloved child: Therefore my bowels are moved with compassion upon him, and in abundance of mercy will I take pitty of him.* So much attributed God to this respect of being a Father unto *Israel* and *Ephraim*, and of their being his children; that for this cause onely (notwithstanding their infinite enormous sin) his bowels of endless mercy were moved with love and compassion towards them. Ier.31.

13. And these are those tender *mercifull bowells* of mercy (a wonderfull speech) which onely *Zachary*, father to S. *John Baptist*, protesteth to be in Almighty God towards mankind that had offended him. These are those entralls of true and tender commiseration, Luke 16. which were in that good old Father mentioned in the Gospel, who being not onely offended, but also abandoned by his younger son, yet after he saw him return home again, notwithstanding he had wasted all his thrift and substance, and had wearied out his body with wicked life: he was so farre off from disdaining to receive him, as he came forth to meet him, fell upon his neck, and kissed him for joy, adorned him with new apparell and rich jewels, provided a solemne banquet for him, invited his friends to be merry with him, and shewed more exultation and triumph for his return, then if he had never departed from him at all. Luke 1. The fathers liberal heart to the prodigal son.

14. By which Parable, our Saviour Jesus endeavoured to set forth unto us the incomprehensible mercy of his heavenly Father toward sinners: In which respect, he is truly called by his Apostle *Pater misericordiarum*, the Father of mercies. For that (as *Bernard* well noteth) this Sea and Ocean of miseries doth flow peculiarly from the heart of a Father, which cannot be said so properly of the gulf and depth of his 2 Cor. 1. Bern ser. 1. de Nata. Psal 35.

judgements. For which cause he is called in Scripture, *The God of justice and revenge*, and not the Father.

what the name of Father doth import.

And finally, this blessed name of *Father in God* doth import unto us by Gods own testimony all sweetness, all love, all friendship, all comfort, all fatherly providence, care, and protection; all certainty of favour, all assurance of Grace, all security of mercy, pardon and remission of our sinnes, whensoever unfeignedly we turn unto him. And in this point, his divine Majesty is so forward and vehement to give us assurance, that being not content to set forth his love unto us by the love of a Fathers heart; he goeth further and protesteth unto us, that his heart is more tender toward us in this behalf, then the heart of any mother can be to the onely child and infant of her own womb. For thus he saith unto Sion, when for her sins she began to doubt lest he had forsaken her: *Can the mother*

Esa. 49.

forget her own infant? or can she not be merciful to the child of her own womb? If she could, yet can I not forget or reject thee: Behold, I have written thee in the flesh of my own hands. And this for so much as God is called our *Father*.

15. There remaineth yet a third consideration, which more setteth forth Gods inestimable love, then any of the other demonstrations before handled. And this is, that he gave the life and bloud of his onely begotten and eternall Sonne, for purchasing and redeeming us when we were lost: A price so infinite and inexplicable (as no doubt) his divine wisdome would never have given, but for a thing which he had loved above all measure. Which our Saviour himself that was to make payment, doth plainly signifie, and therefore also seemeth (as it were) to wonder at such a bargain, when he saith in the Gospel: *So*

The third argument of Gods love: The giving his son for us.

John 3.

dearly hath God (my Father) loved the world that he hath given for it his onely begotten Son

In which words, he aſcribeth this moſt wonderfull dealing of his Father, unto the vehememcy and exceeding abundauce of love; as doth alſo his deareſt Diſciple and Apoſtle Saint *John*, ſaying: *In this appeareth the great love and charity of God towards us, that he hath ſent his onely begotton Son into the world to purchaſe life for us.* In this (I ſay) is made evident his exceeding Charity; that we not loving him, he loving him, he loved us firſt; and gave his own Son to be a ranſome for our ſins. Whereunto alſo the holy Apoſtle Saint *Paul* agreeth, admiring in like manner the exceſſive love of God in theſe words: *God doth marvellouſly commend and ſet forth his great love unto us, in that we being yet ſinners, he gave his Son to the death for our redemption.* And in another place framing out as it were, a meaſure of Gods mercy by this abundance of his love, ſaith thus: *God, who is rich in mercy, through the exceeding love which he bare unto us, we being dead in ſin, he revived us in Chriſt, and raiſed us up even unto heaven, making us to ſit down there with him, to the end he might declare to all ages and worlds enſuing the moſt abundant riches of his grace and goodneſs towards us.*

1 Ioan. 4.

Chriſt was given for love.

Rom. 5.

Eph. 2.

16. This was the opinion of that noble Apoſtle Saint *Paul*, and of all his coequals, Apoſtles, Evangeliſts, Diſciples, and Saints; that this work of our Redemption proceeded only from the inflamed fornace of Gods immeaſurable love. And therefore to make no other concluſion hereof, then that which Saint *Paul* himſelf doth make: *If God hath not ſpared his own proper and onely begotten Son, but hath given him up to death, for gaining us unto him. How can it be, that with him he hath not given nnto us all other things?* If when we were his enemies and thought not upon him, he ſent to ſeek us ſo diligently, by ſuch a meſſenger, as he loved ſo dearly; allowing him to lay down a price

The concluſion of this point made by S. Paul.

Rom. 8.

Rom. 5.

for us which he so infinitely esteemed; what shall we think that he will do unto us now (we being made his own by our redemption) if we return willingly unto him, when our receiving shall cost him nothing else, but onely a mercifull look upon us, which is not so much from the infinite bowels of his bottomless mercy, as in one drop of water from the most huge gulf of the main Ocean-sea. And this shall suffice for this first point of Gods love, declared unto us, by the three most sweet and comfortable names and respects, of *Creator*, *Father* and *Redeemer*.

§ 2. *How God expressed his love towards sinners.*

17. NExt after which, we are to consider in what manner God is accustomed to express and declare this love of his, in his dealings and proceedings towards sinners, for their conversion and salvation. And first of all the Wise-man (having had long experience of this matter) beginneth to describe and set it forth in this sort, saying unto God himself: *Thou (O Lord) doest dissemble the sins of men to give unto them time of repentance.* And then when they will not use this benefit of his forbearing, but will needs enforce him to punish and correct them; he saith further of this correction; *Such as wilfully do run astray (O Lord) and will not turn unto thee; thou dost correct them sweetly by little and little, admonishing and exhorting them to leave their sins, and to believe in thee.* These two points then of exceeding clemency, by the testimony of the Wise-man, are found in Almighty God. First, to wink at the wicked life of men, and to expect their conversion, with unspeakable patience and longanimity, according as the Prophet *Esay* beareth witness, adjoyning the cause there-

Sap. 11.

Sap. 12.

Two rare points of clemency in God.

Esay 30.

thereof in theſe words: *Your Lord doth attend your converſion, to the end he may take mercy on you, and thereby be exalted.* And ſecondly, for the ſame reſpect, when he is enforced by reaſon of his Juſtice, to chaſtiſe them; yet doth he the ſame with ſuch moderation and mildneſs, as alwayes in this life he reſerveth place of pardon.

18. And now to theſe two we may adjoyn yet a third property of his mercy, more admirable (perhaps) then the former; which is (as *Tertullian* excellently noteth) that he being the party offended, yet firſt and principally deſireth reconciliation, he having received the wrong and injury; yet doth he moſt buſily intreat for amity and attonement. And whereas in all right and equity he might deny us pardon, and in his power take revenge of us at his pleaſure: yet doth he not onely offer us peace of his own accord, but alſo ſueth unto us by all means poſſible to accept thereof, humbling (in a certain manner) his Divine Majeſty and greatneſs, to our baſeneſs and vility, as though he had need of us; and behaving himſelf in this reſpect as a Prince, that were enamoured of his bondſlave and abject ſervant.

Tertul. in Apol. c. 2.

God that is offended ſeeketh attonement with us.

19. This might be declared by many of his own ſpeeches and doings in holy Scripture; but one place out of the Prophet *Eſay* ſhall ſerve for all, where Almighty God ſo earneſtly wooeth (as it were) the converſion of Jeruſalem, as no lover in the world could utter more ſignes and teſtimonies of a heart inflamed and ſet on fire with tender affection, then he doth towards that City which ſo often and grievouſly had offended him. For firſt after many threats poured out againſt her, if ſhe did not return; leſt ſhe might perhaps fall into deſpair, he maketh this proteſtation in the beginning of his ſpeech: *Indignatio non mihi, &c.* Angry I am not (*O Jeruſalem*)

Gods wooing of Jeruſalem.

but whatsoever I have spoken, I have spoken of good will ad love. Secondly, he entreth into this dispute and doubt with himself about punishing her sinnes:

His protestation.

His cunctation.

What shall I do? Shall I tread her under my feet and put her to the fire? Or else will she stay my puissant hand, and make peace with me? Will she (I say) *make attonement with me?* After which doubt and cunctation, he resolveth with himself to change his manner of style, and to fall a little to chide with her, and then saith: *Hearken O yee deaf inhabitants of Jerusalem, look about you yee blind folk that will not see: who is blind and deaf but my servant, that will not regard or listen to the messengers which I send? O thou which hast open ears, wilt thou not hear?*

His chiding Esa. 42.

And then a little after, he beginneth to smooth and speak fair again, saying, *Ever since thou hast been gracious and glorious in mine eyes, I have loved thee; and for thy soul will I give whole nations. Fear not, for that I am with thee.* Wherewith she being little or nothing moved, he turneth to a sweet manner of complaint, saying: *Thou hast enthralled me by thy sins, and with thine iniquities thou hast greatly afflicted me.* Which being said, and she somewhat won thereby to love him, as it seemeth: he returneth unto her with this most comfortable and kind speech: *I am he, which cancelleth thine iniquities for mine own sake, and will never think any more upon thy sins.*

His fair speech. Esa. 43.

His complaint.

His kind speech.

20. All which being done, and God and she now reconciled, & made fast friends together: his divine Majesty beginneth a very loving conference (as it were) and sweet expostulation with her, saying in these words: *Call thou to memory the things that are past, and let us judge our selves here together. Tell me if thou have any thing whereby thou maist be justified. Thy first parent was a sinner, &c.* Whereat she being ashamed, and having nothing in the world

His conference.

to anſwer for her ſelf, Almighty God comforteth her, and knitteth up the whole matter in this moſt kind and amiable ſort. *Fear not, for I will pour out my ſpirit upon thee, and upon thy ſeed, and my benediction ſhall be upon thine off-ſpring; thy children ſhall bud up and flouriſh like Willows planted by the waterſide. Thus ſaith the Lord and King of Iſrael, the Lord of Hoſts, that is thy Redeemer; I am the firſt, and the laſt, and beſides me there is no other God. Be mindfull of this thou houſe of Jacob, I have diſſolved and diſſipated thy ſins, as a cloud is diſſolved in the air; be mindfull of this, and have an aſſured confidence.* Thus far continueth the treaty between God and his City of Jeruſalem. His ſweet concluſion.

21. And now tell me (dear Chriſtian) whether it be poſſible for any heart or tongue in the world, to conceive or expreſſe more wayes or ſignifications of moſt vehement good will and burning affection, then of Gods part in this treaty hath been declared. What lover or enamoured perſon upon earth, what paſſionate heart could wooe more earneſtly, ſue more diligently, ſolicite more artificially, complain more pitifully, expoſtulate more amiably, conferre more intrinſecally, remit offences more readily, offer benefits more abundantly, conclude more ſweetly, and give more pregnant teſtimonies of unfeigned love, or more aſſured certainty of eternall league and amity, then doth Almighty God unto this Nation, that ſo grievouſly had offended him? Who will not confeſſe now with the Prophet *David: That ſweet and mercifull is our Lord, and his commiſerations above all the reſt of his wonderfull works?* who will marvel, if the ſame Prophet made a vow, that his everlaſting ſong ſhould be of the mercies of this his Lord and Maker? A conſideration upon the former treaty of God with Ieruſalem. Pſal. 144. Pſal. 88. Gods tender love to Ieruſalem when he was to deſtroy it.

22. But yet this thing is made much more appa-

rant,

rant, by that which his Divine Majesty did afterwards to the same people in the dayes of *Jeremy* the Prophet (above an hundred years after this treaty in the time of *Esay*) at what time God being resolved to destroy them and their City, for thir obduration in their sins, when the hour of execution drew near, his bowels of mercy were so touched with commiseration towards them, as he called to *Jeremy*, and commanded him once again to go up to the temple-gate, where all the people did passe in and out, and there with a loud voice to cry as followeth: *Hear ye the word of God, O ye*
Ier. 7. *you of Juda, that do paß in and out by these gates; thus saith the Lord of Hosts, the God of Israel: mend do you amend your wayes, and I will dwell in this place with you, &c.* And when this exhortation, and blessed endeavour of Almighty God could not move or profit them any thing at all: then his unspeakable
Ier. 7. goodness began with sharp threats in this manner: My fury and indignation is gathered together upon "this City; and upon the inhabitants, and upon the "the very beasts and cattle thereof; as also upon the "fruit and trees of this Region. The carcases of this "people shall be food to the birds of the air, and to the "beasts of the field; their enemies shall come and "cast forth of their Sepulchers, the bones of the Kings "and Princes of Juda; the bones of their Priests, "Prophets, and inhabitants, and shall dry them at the
Ier. 8. "Sun, and cast them out unto the dung-hill. After all which long and dreadfull commination, he alters his speech presently again, and saith with a very lamentable and pittifull voice. *And will not he that is fallen (notwithstanding all this) rise up again? Will not he that is departed from me, return unto me again? O why doth my people run from me so obstinately?*

A pitifull complaint.

The wonderfull proceedings of God with Ierusalem.

23. By which loving complaint, and infinite other means of mercy that God used to that people, when

when no amendment at all could be procured: his Divine Majeſty was enforced to call *Nebuchodonoſor* King of Babylon before the walls of Hieruſalem, to deſtroy it. But even now alſo conſider the bowels of his unſpeakable mercy. For hoping that by this terror they might perchance be ſtirred up to converſion; he ſent *Jeremy* the Prophet to them again, with this embaſſage: *Tell the inhabitants of Jeruſalem; will ye not receive diſcipline and obey my words?* Whereat Ier. 35. thoſe graceleſs people were ſo little moved, as they took *Jeremy* and caſt him into priſon for his meſſage, and thereby exaſperated moſt grievouſly Gods further indignation againſt them. Notwithſtanding all which, his inconprehenſible clemency would not thus abandon them; but commanded holy *Jeremy* to write out all Ier. 36. his threats and promiſes in a book together, & to ſend. the ſame unto them forth of the priſon, where he lay, by his ſervant *Baruch*, to be read in their hearing; and ſo he did. Whereof when *Joachim* the King had underſtanding; he commanded *Baruch* to be brought into his preſence, and there to read the book by the fire ſide, as the Scripture noteth. And when he had heard but three or four pages thereof, he cut them out with a pen-knife, and threw the whole book into the fire and ſo conſumed it. At which obſtinate and impious dealing, albeit Almighty God were extreamly offended; yet commanded he this ſame book to be indited and written again, in much more ample manner then before, thereby (if it had been poſſible) to have ſtirred up, and gained that people unto him. but when this by no means in the world could be brought to paſs; then permitted his Divine Majeſty, the whole City to be deſtroyed, according to his former threat, and that rebellious people to be led away captive in bondage to Babylon. In which place and miſery (notwithſtanding their demerits) his

The obſtinacy of the Iew ſh nation.

his infinite mercy could not forsake them, but sent his prophet *Ezechiel*, as also *Baruch* unto them, with extream complaint of their obduration; and yet offering unto them mercy and pardon even then, if they would repent.

Ezec. 23.

24. And what more wonderfull clemeney then this, can possibly be imagined, dear Christian brother? May in reason any man ever now enter into doubt or despair of Gods mercy, how great and grievous soever the burden of his sinnes be, when he considereth this proceeding of his eternall Majesty with the people of Israel, for so many years and ages together; whom himself calleth notwithstanding, *Gentem Apostatricem, dura facie & indomabili corde*: An Apostatical nation, of a shameless countenance and incorrigible disposition? Can God devise any more effectuall and forcible means, to erect and animate a sinner confidently to return unto him, then are these? And yet (gentle Reader) for thy further comfort and encouragement in this behalf; I will adjoyn one thing more, which doth exceed and passe all reason and reach of humane imagination: And this is, that God promiseth to a sinner that faithfully will return unto him, not onely to forget and utterly extinguish all memory of his former iniquities; but also make more joy and triumph at his conversion, and to love and cherish him more tenderly at his return; then if he had never fallen or departed from his service.

An Epithet given by God to the people of Israel. Ezech. 2.

A wonderfull point.

25. This God himself signifieth by the Prophet *Esay*, when he saith: *Call unto Jerusalem, speak unto her heart* (that is comfortably) *for that her iniquity is forgiven; she hath received double at Gods hands for all her sins committed.* And more plainly in another place by the same Prophet: *The light of the Moon shall be as the light of the Sun, & the light of the Sun shall be*

Esa. 40. What joy there is made at a sinners conversion. Esay 30.

at the light of 7. dayes seaven times put together, when God shall bind up the wounds of his people, and heal their sores. And to this purpose do appertain directly those most wonderfull Parables of our Saviour in the Gospel, concerning the extraordinary joy and feasting, that the carefull woman made, when she had found again her groat that was lost; and the good Shepheard, when he brought back the sheep that was astray; and the mercifull Father, when he received home his son that before had abandoned him. And to the same purpose doth it also appertain, that in the Prophet *David* God glorieth, especially in the service of those people, that before had not known him. And this shall suffice for the first point, to shew, what wonderfull means Almighty God doth use, in setting forth his mercy for allurement of sinners unto repentance.

Luke 15.

Psal. 57.

§. 3. *What assurance of Pardon God giveth to them that repent, and turn towards him.*

26. AND so having declared what exceeding great love and mercy God beareth towards man, and how effectually he expresseth the same by his suing unto sinners for their conversion: It followeth that we should in this third place examine somewhat more in particular, what certain assurance his divine Majesty giveth of undoubted Pardon and full Remission of their sins, to all such as unfeignedly shall resolve themselves to make their refuge unto him. Which thing, albeit, every man by that which before hath bin treated, may sufficiently conceive: yet for the importance of the matter, it shall not be amisse in this place also to adde a word or two, for more plain and evident demonstration thereof. And this shall be done by setting down both the words and deeds, that is, both

both the promises and performance which Almighty God hath used and exercised in this behalf, to all such as have offended him whatsoever.

The promises of God to sinners that repent.

27. And for the first, which are his Promises; most apparent it is, as well by the things which before have been discussed, as also by the whole course, body, & drift of holy Scripture; that the Promises of Mercy and Pardon which his divine Majesty hath made to sinners, and whereunto by his sacred Word he hath (in a certain manner) obliged himself, are both manifold, vehement, absolute, and universal: *Whosoever shall depart from his wicked wayes, and turn unto me* (saith Almighty God) *I will receive him.* Behold the universality of all people and persons, without excluding any. And then further: *At what day soever an impious man shall return unto me from his impiety, his wickedness shall not hurt him,* saith the same Lord God of Hosts: See the universality of all times and seasons without exception. But yet hearken what God addeth besides; *Leave off to do perversly* (saith he to the Jews, &c.) *and then do you come and find fault with me; if you can. For if your sins were as red as scarlet, they shall be made as white as snow, &c.* Consider the universality of all kind of sins, be they never so grievous, so horrible, or hainous. And finally, God talking to a soul that hath oftentimes fallen and most infinitely offended him, he saith thus: *It is a common received speech, that if a woman depart from her husband, and do joyn her self to another man, she may not return to her first husband again, for that she is defiled, and made contaminate. And yet whereas thou hast departed from me, and hast committed fornication with many other lovers; do thou return unto me again, and I will receive thee, saith Almighty God.*

Ezek. 11. 32, 34. 37.

Esay 1.

Ier. 3.

28. By which words is expressed the fourth universalit;

versality, containing all states, qualities, & conditions of men; how many wayes, or how contemptuously soever they have committed sin against his divine Majesty. And what may be added now more then this? Was there ever Prince that made so large an offer unto his subjects? Or was their ever Father that gave so ample and universall promise of Pardon unto his children? Who can now mistrust himself to be excluded from this assurance of mercy, wherein all sorts of people, all kinds of sins, all times and seasons, all states and qualities of sinners are comprehended? O most miserable & inforturate man that excludeth himself, whom God excludeth not! What is there in this generall and universal promise, whereof any man in the world should have pretence to make any least doubt or question? of the meaning (perhaps) and intent of him that promiseth; O dear Brother, it is only love and charity: and consequently cannot deceive us. Of the truth and surety of his promises; It is infallible, and more certain then heaven and earth put together. Of the power that he hath to perform his promise; It is innnite, and not restrained by any bounds or limitation. Whereof then may we doubt? or in which of these three points may we not conceive most singular consolation? Hear the comfortable meditation that blessed S. *Bernard* made upon these three particulars which we have now mentioned: *Tria considero* (saith he) *in quibus tota spes mea consistit, charitatem vocationis, veritatem promissionis, potestatem redditionis*, &c. That is, *I do consider three things* (saith this holy man) *wherein all my hope consisteth, and whereby it is made invincible. First, the exceeding love and charity of him that calleth me to him by repentance: secondly, the infallible truth and certainty of his promise which he maketh to me of pardon and mercy: thirdly, the endless power and ability he hath to forform whatsoever*

Four universalities in Gods promises to sinners.

Three points of great comfort.

Bern. serm. de fragmen. 7. miseticordiarum in fine.

Eccle. 4. *soever he promiseth. This is that triple or three-fold rope and chain, which holy Scripture saith is hardly broken: For that by this rope, let down unto us from heaven, which is our countrey, into this world, that is our prison, we may ascend and mount up (if we will) even unto the sight and possession of Gods eternal kingdome and heavenly glory.* Thus farre that blessed Father.

How God hath performed his promises to sinners that have repented.

29. But now to the second point; If we consider how faithfully Almighty God hath put in execution those promises of his from time to time, and how no one man upon earth (so many ages as the world hath continued) was ever yet frustrate of his hope, in making his conversion unto his Majesty, if he made it from his heart; we shall find further cause for us to consider: For so much as it is not probable, or in reason to be imagined, that he which never failed in times past, will break his promise for the time to come; especially seeing now in Christianity, when we have this advantage above other former times (as S. *John* doth also note) that he, who was, and is our judge, is become also our advocate to plead our cause.

1 John 2.

Never sinner repented that was not pardoned.

30. Cast back thine eyes then my loving dear brother, and take a view of all ages, times, and seasons past and gone. Begin from the first creation of the world, and come downward even unto this day; and examine indifferently whether in all this wide compass of times, persons, places, and most grievous offences committed against his divine Majesty, there were ever yet any one sinner upon earth, that returned unfeignedly and was not received. The sin of our first parents was presently forgiven unto them, upon their first signification of grief and sorrow for the same. And not onely this, but our Saviour also Jesus Christ was promised to be sent, for restoring them and their posterity to the glory and felicity which by their fall they lost.

Gen. 3. Adam & Eve.

loft. After this, untill the time of *Abraham* and of the people of *Israel*, as some works of Gods justice are recorded in holy Writ, that were exercised upon irrepentant offenders: So are there many more celebrated, of his mercy. And onely two or three persons in particular are mentioned, who, notwithstanding some sorrow which they seemed to have of their offentes, were yet rejected. The first whereof was the murtherer *Cain*, who at the beginning denied his wickednes unto God; and then being convicted, despaired of remission. The second was *Esau*, whom S. *Paul* calleth a prophane fornicatour; who found no place of repentance, albeit with tears he sought for the same. Whereof S. *Chrysostome* giveth the reason in these words: *For this cause, Esau obtained not pardon, for that he did not repent as he should have done; his tears proceeded rather of anger and temptation, then of true sorrow:* So he. The third was *Judas*, in the New Testament, who made shew of sorrow and some repentance, but it was not true, but with despair. Wherefore let us look upon them that repented truly indeed.

The rejection of Cain, Esau and Judas. Heb. 12.

Chrysostom. 30. de penit. ad pop. Anti.

31. When the people of Israel came to be a distinct nation, and to be governed at Gods appointment; how grievously (trow you) did they offend daily, and almost hourly, his divine Majesty? And how graciously did his unspeakable clemency remit and pardon thir manifold and innumerable sins and trespasses done against him? The whole Scripture (in truth) seemeth nothing else, but a perpetual narration of Gods incredible patience and infinite mercies towards them. And if I would speak of particular persons among them, which he received to his favour after great and manifold offences committed; there would be no end of that recitall. Let *Manasses* that most impious and wicked King be an example for all, with whose enormous life and most detestable acts, whole pages are

The infinite sins of the Iewish people and their infinite Pardons received from God.

The example of Manasses.

4. Reg. 21. 2 Par. 33. Ier. 15.

repleniſhed both in the Books of *Kings* and *Chronicles*; and yet afterwards, notwithſtanding, the ſame man falling into miſery and calamity among the Babylonians (a fortunate ſchool oftentimes for Princes, who in their proſperity are wont to contemne all admoniſhments) he began to be ſorrowfull for his former life and actions, and to do great penance (as the Scripture ſaith) in the ſight of God for the ſame. Whereat his divine and incomprehenſible mercy was ſo much moved preſently, as he received him into favour, and brought him back from his priſon and fetters, to his Kingdome and Imperial throne of Majeſty again.

The example of the Ninivites.

Ionah 1, 2, 3, 4.

32. The example alſo of the *Ninivites* is very notable and ſingular in this behalf: Againſt whom Almighty God having decreed a ſentence of death to be executed within a certain time; he commanded *Jonas* the Prophet to go and denounce that ſentence unto them. But *Jonas* well knowing the nature and diſpoſition of God towards mercy, fore-ſaw (as afterwards he ſignifieth) that if he ſhould go and bear that embaſſage unto them, and they thereupon make change of their lives; his Majeſty would preſently pardon them, and ſo he ſhould be taken for a falſe lying Prophet. For avoiding which inconvenience, he chuſe rather to flee away by ſea to the City of *Tharſis*, and there to hide himſelf. But Almighty God raiſed a tempeſt in that journey, and diſpoſed in ſuch ſort, that *Jonas* was caſt into the ſea, and there received and devoured by a whale, from whoſe belly he was commanded afterwards to repair to *Niniveh*, and to do his former meſſage, which he performed. And the tenor of his meſſage was, that within foruty dayes that huge City of *Niniveh* ſhould be deſtroyed. Which he having denounced unto them; the ſequel fell out, as *Jonas* before had ſuſpected. For the *Ninivites* believing the

message, and betaking themselves to repentance, God forgave them presently; whereat *Jonas* was exceedingly grieved and offended, and complained sweetly to God of his strange dealing herein, demanding why he had enforced him to come and preach destruction unto them, knowing well before-hand, that he would pardon them. But his mercifull Lord answered him fully to this point by a certain accident that fell out, whereto *Jonas* was not able to reply one word.

33. For so it chanced, that *Jonas* sitting without the walls of *Niniveh*, under an Ivy-bush, that in one night by Gods appointment was sprung up to cover him from the Sun: the same Ivy by Gods ordinance perished upon the sudden, and was consumed by a worm, leaving the poor Prophet destitute of that consolation of shadow which he received by it. Wherewith he being not a little disquietted and afflicted; God said unto him: *Thou (Jonas) art sorrowfull and much grieved for losse of thine Ivy tree, which notwithstanding thou didst not plant nor make to grow, nor tookest any labour at all about it: but the same grew up in one night, & in one night it perished again. And shall not I then be carefull to pardon my great City of* Nineveh, *wherein there be above an hundred and twenty thousand innocent people, which cannot distinguish between the right hand and their left?* This was the answer of Almighty God to *Jonas*, for defence of his singular inclination to mercy, in respect that the *Ninivites* were his own workmanship, and labours of his own hands, as all other people also are. Of which kind of reason, and consideration, there have been divers things said and declared * before, for manifestation of Gods infinite mercy. And all this that hitherto hath been spoken, is, of things only done in time of the old Testament, before the appearance of Christ our Saviour in flesh.

Consider this speech of Almighty God. Jonah 4.

* In the first part of this Chapter.

34. But now if we look into the time of grace, when God incarnate came himself in person, to shew the riches of his endless mercy unto mortal men upon earth: We shall see more examples without comparison, of this exceeding clemency. For that now our Creatour and Shepheard overcome (as it were) with extream compassion came down into the vale of misery, with resolution not onely to offer pardon and forgiveness to all his sheep that were astray, and would return: But also to follow and seek them out, and being found, to lay them on his own shoulders, and so to bear them back unto the Fold again, and there to give his life and bloud for their defence against the wolf. O sweet Lord! what greater love can be imagined then this? What more pregnant signification of inflamed charity can mans cogitation conceive or apprehend? Is it marvel now if he which descended unto us with this heart, and with these bowels of burning affection, did set open the gates of all his treasures, favours, and graces unto us? Is it marvel if the holy Apostle S. *Paul* doth say of this time: *Superabundavit gratia*; That grace did over-abound? And yet further in another place: *That Christ being very God, did in a certain sort impoverish and empty himself with the most wonderfull effusion of mercy and havock of heaven, which at this time, and ever since he hath made?*

Examples of mercy in the new Testament.

Luk. 15.

John 10. & 11.

Rom. 5.

Phil. 2.

35. Here-hence it proceedeth that all his delight and pleasure upon earth, was to converse with sinners and to give them comfort, courage, and confidence in him. Which he did so manifestly in the sight of the world; as he was very scandalous and offensive thereby to the Scribes and Pharisees, and other Principal Rulers among the Jewish nation. Here-hence also did proceed those his marvellous speeches and strange invitations of wicked men unto him. As for

The wonderful clemency of Jesus our Saviour.

Mat. 9. & 11.

Mark. 2.

Luke 5.

ample, at one time amo ng other, when he cryed out in publick: *Come unto me all ye that do labour and be heavy laden, and I will refresh you.* And at another time, going into the Temple of *Jerusalem* upon a high Festivall day, when all the people were gathered together: he stood up in the middest of them all, and brake forth into this vehement invitation, with a loud voice, as Saint *John* Evangelist recordeth: *If any man among you be thirsty, let him come unto me, and he shall drink.* Hereby it came to pass, that his divine Majesty was termed commonly, *Publicanorum & peccatorum amicus:* The friend and familiar of wicked Publicans and Sinners. And hereof finally it did proceed, that he received all, embraced all, and forgave all that repaired unto him; were they Scribes, Pharisees, Souldiers, Publicans, Usurers, Harlots, Thieves, Persecutors, or whatsoever most grievous offenders besides (whereof particular examples in each kind might be alledged:) assuring us furthermore, that after his Resurrection & blessed Ascention to the right hand of his Father, he would be more bountifull yet in this manner of proceeding, *and draw all unto himself*, he being both our Judge and Advocate, our King and Mediatour, our God and Redeemer, our Father and Brother, our Priest and Sacrifice, and he that both pleadeth and determineth our cause together.

Mat. 11.

Iohn 7.

Mat. 11.

Iohn. 12.

36. What then should not we hope now (dear Christian brother) at the hands of this our Lord and Master, which hath left unto us such words, such deeds, such assured evidences of his infallible love and abundant mercies towards us? Why should not his dealings with other men before us, give us heart and courage to confide assuredly in him, for the time present and to come? Why should not his former most infinite sweet mercies be unto us most odoriferous and fragrant assuring savours

Great and many causes of assured hope.

and ointments, to make us, as they did the spouse in
Cant. 1. the *Canticles*, *follow and run after him?* Hi-
Bern. ser. 22. devout S. *Bernard* doth meditate upon this passage
in Cant. of Christs fragrant ointments. O sweet Jesus (saith
" he) the fresh and odoriferous smell of thy wonder-
" clemency doth allure us to run after thee, when
" we hear say, that thou despisest not beggars, nor ab-
" horrest sinners. We know right well (O Lord)
" that thou didst not reject the thief that confessed
" thee, nor the sinfull woman that wept upon thee,
" nor the Chananean that humbled her self before thee,
" nor the wicked adultress brought unto thee, nor the
" Toller or Tribute-gatherer that followed thee, nor
" the Publican that repaired unto thee, nor the Disci-
" ple that denyed thee, nor *Saul* that did persecute
" thee, nor thy tormentours that did nail thy sacred
" body upon the Cross. O Lord, all these are fragrant
" smels and savours of thy most sweet mercy; and at
" the sent of these thy ointments, we do follow and
" run after thee. Thus far S. *Bernard*.

§ 4. *Conteining the Application of all that hath been said.*

37. AND so with this, to come to the fourth and last Part of this Chapter, and to apply all that hath been said of Gods mercy, to our present purpose; What man is there living in the world, that reading and believing these things, can doubt or mistrust to receive pardon for his sins? *If God be he*
Rom. 8. *that justifieth, who is able to condemne us?* saith the holy Apostle Saint *Paul*. If God be minded to deliver us, who can take us out of his hands? If God
John 10. protest that he will pardon us; why should we make any doubt or question thereof at all? Why should not we joyn rather with that confident and faithfull

servant

ſervant of his, S. *Paul*, who ſaith unto us, and to all other ſinners living, in his maſters name: *Let us repair unto him with a true heart in fulneſs of faith, having purged our hearts from an evil conſcience: let us hold faſt an immovable confeſſion of our hope, ſeeing he is faithfull which hath given nnto us his promiſe, and let us conſider how one of us may provoke another to charity and good works.* By which words, the holy Apoſtle ſignifieth, that what ſinner ſoever ſhall reſolve with himſelf to purge his conſcience from wickedneſs for the time to come, and to employ the reſt of his life in charity and good works; He may confidently and boldly repair unto Almighty God, with moſt certain aſſurance to receive pardon and remiſſion. And alas (dear brother) why then ſhould any man deſpair? Wherefore ſhould any man caſt away his own ſoul, that God ſo much deſireth to ſave? What a pittifull and lamentable caſe is it, to behold ſo many Chriſtians in the world to go languiſhing in their ſins, and to give themſelves over to all kind of careleſs and diſſolute ſenſuality (which by God himſelf is called deſperation) upon this conceit and wicked cogitation, that now they are gone ſo far, and ſo deeply rooted and habituated in this kind of life; as either it is impoſſible, or in vain for them to think of change or amendment? O dear brother, let theſe men hearken to this excellent diſcourſe of holy *Chryſoſtome* which enſueth.

Heb. 10. S. Pauls exhortation to confidence.

38. If thou be a wicked man (ſaith he) think upon "the Publican: If thou be unclean of life, conſider the "Harlot: If thou be a murtherer, remember the theif: "If thou be a ſwearer, call to mind the Blaſphemer. "Caſt thine eyes upon *Saul* and *Paul*, firſt a perſecu- "tor, and then a preacher; firſt a violent robber, after- "ward a good Steward and Diſpenſer: Firſt, chaff, af- "terward good corn: Firſt, a Wolf, afterward a Shep-

An excellent diſcourſe and exhortation of S. Chryſoſtome. Hom. 2. in Pſal. 50.

"heard; first, lead; after gold; first, a disperser, after-
"ward a gatherer; first a breaker down of Gods vine-
"yard, afterward a planter: first a destroyer, afterward
"a builder. Thou hast seen manifold wickedness, but
"now behold unspeakable mercy. Thou hast heard the
"pride of the servant; consider now the love and cle-
"mency of the Master. I will not thou say to me, I am
"a blasphemer, I have been a persecutor, I have led
"an unclean & abominable life, and therefore I doubt
"least I shall not have pardon; Say not so unto me: for
"here thou hast examples to the contrary, in every of
"these and many other sins. Thou mayst safely fly to
"what port thou list, & that either in the old or new
"Testament. For in the old thou hast *David*: in the
"new, thou hast *Paul*. I will not have thee therefore
"alledge excuses unto me, for covering thine own co-
"wardness. Hast thou sinned? Do penance. Hast thou
"sinned a thousand times? Repent a thousand times
"unfeignedly. This is the onely ointment that may be
"poured into an afflicted conscience, the torment
"whereof I do well know. For the Devil standeth by,
"whetting his sword of desperation, and saying unto
The speech of the Devil to a soul loaden with sin. "thee: Thou hast lived wickedly all thy youth, and
"thy former years thou hast mispent: thou hast haunt-
"ed playes and spectacles with thy companions, and
"hast followed after loose and lascivious women: thou
"hast taken other mens goods from them wrongfully:
"thou hast been covetous, dissolute, and effeminate:
"thou hast forsworn thy self: thou hast blasphemed,
"and committed many other hainous and enormous
"crimes; and therefore what hope canst thou have of
"salvation? Truly none at all. Thou art a meer cast-
"way, and canst not now go back; and therefore my
"counsel is, that now thou use the pleasures and com-
"moditics of this world, and pass over thy time in
"mirth of heart, without cogitation of other affairs

for

"for the preſent, &c. Hitherto are S. *Chryſoſtome*'s words, uttering the deſpair of ſinners, and the Devils counſel unto them. But let us hear S. *Chryſoſtome*'s confutation. For thus it followeth in the ſame Homily immediately.

39. Theſe are the words of the Devil (ſaith he.) "Theſe are the counſels and perſwaſions of our enemy. But mine are quite contrary. If thou haſt fallen, thou mayeſt riſe again: If thou have been a loſt companion, yet thou mayeſt be ſaved: If thou have committed fornication and adultery in time paſt; thou mayeſt be continent for the time to come: If thou have have haunted playes and games; thou mayeſt draw back thy foot from henceforth: If thou have delighted in lewd and evil company; thou mayeſt hereafter acquaint thy ſelf with good. Thou haſt free will to chooſe either part. This only is neceſſary, that thou begin thy converſion out of hand, and that thou repent and take in hand to reform thy ſelf, though it be at the firſt but a little. Let thine eyes begin but to ſhed forth one tear, enter into thy conſcience, conſider thy ſelf but indifferently: Examine thine actions and what they deſerve, lay before thy face the day of judgement with the torments of hell on the one ſide, and the joyes of heaven on the other: Repent, confeſs, amend thy life, ſeek a medicine for thy wound out of hand, while thou art in this life, in what ſtate or condition ſoever thou be: Yea if thou be upon thy death-bed, ready to breath out thy ſoul and ſpirit; fear not to repent: for that Gods mercy is not reſtrained by the ſhorneſs of time. Which I ſpeak unto you (my dear brethren) not to make you hereby the more negligent, but onely to ſtir you up to the confidence of Gods mercy, and thereby to avoid the moſt dangerous Gulf of Deſperation. Hitherto this holy and learned Father.

S. Chryſoſtome's counſel againſt the Devils temptations.

No time too late to repent.

40. In

40. In which long and large discourse of his, we are to note, that (together with most excellent encouragement which he giveth to all sinners of what state and condition soever they be, in all times and seasons to confide in Gods mercy, and never to despair:) he giveth also an wholsome admonishment, that we should not by this confidence become more negligent in reforming our lives, but rather to do it out of hand, without all delay or procrastination. Whereunto in like manner the holy Father Saint *Augustine* in a like exhortation against despair, doth endeavour most vehemently to stir us up in these words: *Let no man* (saith he) *after an hundred sins, nor after a thousand, despair of Gods mercy; but yet so let him not despair, as he seek presently without all stay, to reconcile himself to God by amendment of life; lest perhaps after that by custome he hath gotten a habit of sin, he be not able to deliver himself from the snares of the Devil, albeit he would, &c.* So he.

An exhortation and admonition of S. Augustine Serm. 52. de Tem.

41. And in the very same Sermon, the same Doctour discourseth yet further of the same matter, in manner following: "Not every man that hath sinned, but he that persevereth in sin, is hateful and abominable in the sight of God. For that no man must distrust of Gods mercy towards him that will amend and leave his sins. For that God himself as a most sweet comforter hath said by his Prophet: *That the impiety of a wicked man shall not hurt him, at what day soever he shall turn from the same.* But yet this great mercy of our Lord, is then onely profitable unto us, if we delay not our conversion, nor do multiply sins upon sins. Which I will declare unto you by the example of wounds and ruptures of our body, by which the infirmities also of our mind and soul may be conceived. Thus then we see, if a man

Ezec. 11.

"for

"foot, legge, or arm be broken, with how great pain "the same is restored to his accustomed strength again. "But if any member of our body be broken twice, "or three times, or more often in one and the self same "place: Your charity can imagine, how hard a thing "it were for that part to recover her perfect health a- "gain. So fareth it (dear brethren) in the wounds and "ruptures of our soul. If a man do commit a sin once or "twice, and do unfeignedly without dissimulation "make his refuge to the medicine of penance; he doth "out of hand obtain health again, and that sometimes "without any skar or blemish of the disease past. But "if he begin to adde sins upon sins, in such sort, that the "wounds of his soul do rather putrifie within him by "covering and defending them, then heal by repen- "tance and confession: it is to be feared, least that hea- "vy speech of the Apostle be fulfilled in him, to whom "he saith: *Doest thou not know, that the benignity of God is used to bring thee to repentance? but thou by thy obdurate and irrepentant heart, doest heap to thy self wrath in the day of vengeance, and of the revelation of Gods just judgement.* Thus far S. *Augustine.*

A similitude of the body to expresse the misery of the soul, by multiplying sin.

Rom. 2.

42. And now (dear Christian) what can be spoken more effectually, either to erect us to hope and confidence in Gods mercy, or to terrifie us from presumption in delaying our amendment, then here hath been uttered by these noble pillars, and Fathers of Christs Church, and most excellent instruments and temples of his holy Spirit? The divine wisdome of Almighty God in a certain place saith: That the words of wise men ought to be spurs unto us, and as it were, nails driven into the depth of our hearts; meaning thereby, that we should be stirred up and most vehemently moved, when we hear such Wise-men, as the holy Ghost there meaneth (which indeed are only they that have the knowledge and true fear of God) make

Godly mens words ought to move us greatly. Eccle. 12.

make such exhortations unto us, and give us such so wholsome admonishments, as these godly Fathers in this great affair have done. And how is it then (dear brother) that we are nothing stirred up thereby, nothing quickned, nothing awaked? Well, I will conclude this whole Chapter and Treatise, with another exhortation and admonition of S. *Augustine*; for that besides the grave authority of the man, (which ought to move us much) I think nothing can be spoken more excellently, or more agreeing to our peculiar purpose. This then he saith.

A notable discourse of S. Augustine touching our conversion. Serm. 181. de Temp. c. 16.

43. *Almighty God doth never despise the repentance of any man, if it be offered unto him sincerely and simply: Nay, he accepteth the same most willingly, embraceth the penitent, and endeavoureth to reduce him to his former state wherein he was before he fell. And, that which is yet more; if a man be not able to fulfill the whole order of his satisfaction; yet doth not God refuse the least penance that is, though it be done in never so short a space. Never doth he suffer the reward to perish of any little conversion. And* Esay 54. *this doth the Prophet* Esay *seem to me to signifie, when he saith in Gods person to the people of Israel:* I have contristed thee a little for thy sin; I have stricken thee and have turned my face from thee: Thou hast been sad and hast walked in sorrow, and I have comforted thee again. *These examples then of penance (dear brethren) we having before our eyes; let us not persevere in our wickedness, nor despair of reconciliation; but rather let us say with a confident heart: We will turn home to our Father, and present our selves unto our God: For truly (my brethren) he will never turn away from the man, that turneth unto him. Himself hath said, that he is* Esay 59. *God that draweth near unto us, were it not our sins do make a separation betwixt him and us.*

us take away then the ſeparation and obſtacle, and ſo nothing ſhall let our conjunction with him, which he greatly deſireth. For to this end did he create us, that he might beſtow upon us eternall bliſſe in his kingdome of heaven. He did not make us for hell, but he made his kingdome for us, and hell for the devil. So he ſaith in the Goſpel: Come ye bleſſed of my Father, enjoy the kingdome prepared for you from the beginning of the world. *And to the damned:* Depart from me ye accurſed into everlaſting fire which is prepared for the devil and his angels.

Hell not made for man. Mat. 25.

44. *If then hell fire was prepared for the devil, and the kingdome of heaven, for man, from the beginning of the world; it remaineth only, that we provide, not to loſe our inheritance by perſiſting in ſin. So long as we are in this life, how many or great ſoever our ſins may be, it is poſſible to waſh them away by penance: but when we ſhall be once departed from this world, albeit then we do repent (as no doubt but we ſhall from the bottome of our hearts:) yet ſhall it avail us nothing. And albeit our teeth do gnaſh, our mouth cry out, our eyes guſh forth in tears, and our hearts lament with innumerable complaints and ſupplications: yet ſhall no man hear us, no man aſſiſt us, nor ſo much as with the tip of his finger, give unto us a drop of water to cool our tongue amidſt our torments; but we ſhall receive that lamentable anſwer, which the rich glutton received at the mouth of* Abraham: *There is between us and you a great diſtance, ſo that none may paſs from us to you, nor from you to us.* Hitherto laſteth S. *Augnſtine's* exhortation: which being ſo full as it is, and directly to our purpoſe, againſt deſpair of Gods mercies, and the other extream, of delay of our amendment, upon preſumption of negligence: I ſhall not need to adde any thing unto it at all, but herewith end this firſt Chapter.

In this life all penance is available; but not after.

THE

THE SECOND LET OF Resolution, which is, certain pretended difficulties of hardness and asperity of virtuous life.

The fallacy whereof is discovered, and the manifold helps declared, that do make the same most easie, sweet, and pleasant.

Chap. II.

THE everlasting and irreconcileable enemy of our heavenly bliss and salvation, having received by the former reasons & considerations of Gods infinite goodness, a very strong encounter and contradiction against his first and greatest assault of desperation (himself also being enforced to confess, though with endless grief and envy, that the mercy of Almighty God is without measure towards man:) he retireth himself back many times from the pursuit thereof (in such especially as have yet some time to live in this world, and seem not to be near unto their ending dayes) and taketh in hand a more calm and easie enterprise (as it may appear) perswading such sinners as he cannot bring to despair, that at least-wise they stand aloof, and hold themselves off from all resolution to put in ure and exercise the precepts of Christian life, for that they are hard, unsavory, painfull, and troublesome; full of melancholly and sadness; void of comfort, good fellowship, and recreation; opposite to all mirth, contentation, and joy; subject to continual affliction and vexation of mind: and finally, not supportable to such bodies, such minds, such education, such custome, such course of life, as theirs are.

Two assaults of our ghostly enemy.

2. This is an ordinary sleight and practice of our adversary

adverſary which he maketh to ſeem ſo ſweet and plauſible, by certain ointments that he adjoyneth of flattery to our ſenſuality; that moſt men of the world do receive this perſwaſion for ſound counſel and perfect wiſdome; eſteeming all other, either ſimple or ſottiſh, or at leaſt-wiſe far inferiour in judgement and diſcretion to themſelves, that do embrace or perſwade the contrary. By which means it cometh to paſſe, that this ſecond point of hardneſs and difficulty in a virtuous life, is a very great, ſtrong, ordinary, and univerſall impediment, that letteth infinite ſouls from embracing the means of their ſalvation, and conſequently, not to be paſſed over in this place without full examination and perfect anſwer.

1. If virtuous life were hard, yet worthy the labour.

3. Firſt then, albeit we ſhould ſuppoſe, that the way of virtue were ſo hard indeed, as the enemy would make it ſeem; yet might I well ſay with S. *Iohn Chryſoſtome*, that ſeeing the reward is ſo great and infinite as before we have declared: No labour ſhould ſeem great for gaining thereof. Again, I might ſay with holy S. *Auguſtine*, that ſeeing we take daily ſo great pain in this world, for avoiding of leſſer inconveniencies; as of ſickneſs, impriſonments, loſs of goods and life, and other like: What pains ſhould we refuſe for avoiding the eternity of hell fire, the torment whereof is inſupportable as hath been declared? The firſt of theſe conſiderations S. *Paul* uſed, when he ſaid: *The ſufferings of this life are not worthy of the glory which ſhall be revealed in the next.* The ſecond, S. *Peter* uſed when he wrote: *That ſeeing the heavens muſt be diſſolved, and Chriſt come in Judgement to reſtore to every man according to his works; What manner of men ought we to be in all holy converſation?* As who would ſay: No labour, no pains, no travel, no penance ought to ſeem hard or great unto us, to the end, we might avoid the terrour of that dread-

lib. de compunct. cordis Hom. 26. & 59.

Rom. 8.

2 Pet. 2.

full

full day. S. *Augustine* demandeth this question; What we think the rich glutton in hell would do now for avoiding his torments, if he were in this life again? Would he take pains or no? Would he bestir himself, rather then turn into that place of calamity again? I think he would, and that in another manner then he did when he was here. I might adjoyn to this, the infinite pains that Christ took for us; the infinite benefits he hath bestowed upon us; the infinite sins we have committed against him; the infinite examples of Saints that have trodden this path before us, being notwithstanding of more delicate constitution of body perhaps (some of them) then we are. In respect of all which points well considered, we ought to make no bones at a little pains and labour, though it were true that God's service were so troublesome as many do esteem it, and as the devil doth point it out unto us.

2. The way of virtue is not hard in deed.

4. But now in very truth the matter is nothing so, and this is but a subtle deceit of the enemy for our discouragement. The testimony of Christ himself is clear in this point, saying: *Jugum meum suave est, & onus meum leve:* My yoke is sweet and my burden light. Mat. 12. And his dearly beloved Disciple S. *John*, who had best cause to know his Masters secret herein, saith plainly 1 John 5. *Mandata ejus gravia non sunt:* His commandements are not grievous. What is the cause then why so many men do conceive such an insuperable difficulty in this affair? Surely, one cause is (besides the fallacy of the devil, which is the chiefest) for that men feel the disease of concupiscence in their bodies, but do not consider the strength of the medicine given unto us against the same: They cry with S. *Paul*, *That they find a law in their members, repugning to the law of their mind* Ibid. (which is the rebellion of concupiscence left in our flesh by original sin:) but they confess not, or consider not with the same Apostle; *That the Grace of God, by Jesus*

The cause of pretended difficulties.

Jesus Christ, shall deliver them from the same. They remember not the comfortable saying of our Saviour unto Saint *Paul*, in the midst of his greatest temptations: *Sufficit tibi gratia mea.* My grace is sufficient to strengthen thee against them all. These men (I say) do as *Elizeus* his disciple did, who casting his eyes onely upon the number of his enemies, that is, upon the huge army of Syrians ready to assault him; thought himself lost, and utterly unable to stand in their sight, untill by the prayers of his Master the holy Prophet, he was permitted by God to see the Angels that stood there present to fight on his side, and then he well perceived that his party was the stronger. 2. Cor. 12. 4 Reg. 9.

5. So fareth it with weak and distrustfull people, who feeling and considering onely the miseries and infirmities of their own nature, whereby daily strong temptations do rise against them; do account the battel painfull, and the victory impossible; having not tasted indeed, nor ever proved (through their own default and negligence) the manifold helps of heavenly and spiritual succours, which Almighty God never faileth to send unto such as are content for his sake to take the conflict in hand. S. *Paul* had well tasted that aid, who having reckoned up all the hardest encounters and impediments that might be, he adjoyneth notwithstanding: *Sed in his omnibus superamus, propter eum qui dilexit nos:* But we overcome in all these combates, by his assistance that loveth us. And then falleth he to that most wonderfull protestation, whereof both heaven, earth, and hell may stand in admiration: That neither death, nor life, nor Angels, nor other power, should be able to separate him from Christ, or to make him abandon his service; and all this upon the confidence of spiritual aid from his said Saviour, whereby he sticked not to avouch: *The singular assistance of God for overcoming difficulties.* Rom. 8.

Phil. 4. *That he could do all things without exceptions of any.* The Prophet *David* also had proved the force of this

Psal. 118. assistance, when he said: *I did run the way of thy commandments (O Lord) when thou diddest enlarge my heart.* This enlargement of heart was by spiritual consolation of internal unction, whereby a mans heart drawn together by anguish and sorrow, is opened and enlarged (at what time Gods holy grace is poured into it) no otherwise then a dry purse is softned and enlarged by anointing it with oyl. Of which divine oyl, and heavenly comfort, when this blessed servant of God had received his part; he confessed presently, that he did not onely walk the wayes of Gods commandment with ease: but also did run them over with ex-

A similitude ceeding pleasure. Even as a cart-wheel which creaketh and complaineth under a small burden when it is dry, doth run on merrily and with all noise, when a little oyl is put unto it. Which thing aptly expresseth our state and condition, who without Gods assistance are able to do nothing: but with the aid thereof, are able to conquer and overcome all things.

A question to be demanded of pretenders of difficultie. psal. 18. Psal. 118. 6. And surely, I would gladly ask these men that imagine the way of Gods holy Law to be so hard and full of difficulty; how the Prophet could say (who was a man as we are:) *I have taken pleasure (O Lord) in the way of thy commandments, even as in all the riches of the world?* And in another place: *That the same commandments were more pleasant, and more to be desired then any gold or precious stone; and more sweeter then honey, or the honey-comb?* By which words he yieldeth to virtuous life, not onely due estimation of honour and value above all treasures in the world: but also of pleasure, delight and sweetness thereby to confound all those that abandon and forsake the same, upon idle, pretended, and feigned difficulties. And if King *David* could say thus much

the Old Testament, and of the Old Law (which notwithstanding was infinitely more hard then is the New:) with how much more reason may we speak it now in the time of grace, when not onely the service of God in it self, is without all comparison more sweet and easie: but also the peculiar helps and assistances of Almighty God, much more effectuall and abundant! John 5. Rom. 5. Heb.

7. For further declaration whereof, I would demand of thee (thou poor unfortunate Christian) that deceivest thy self with these bugs and fancies of imagined difficulties, why Christ our Saviour came into this world? why took he our flesh upon him? why laboured he and took so much pains among us? why shed he his bloud? why prayed he to his Father so often for us? why appointed he the Sacraments, as Conduits, to derive his most holy grace unto us? why sent he the holy Ghost into the world? what signifieth *Gospel* or *Good tydings?* what meaneth the words *Grace* and *Mercy*, brought with him? what importeth the comfortable name of *Jesus?* Is not all this to deliver us from sin? From sin past (I say) by his onely death? From sin present and to come, by the same death, and by the assistance of his holy Grace, bestowed on us more abundantly then before? Was not this one of the principal effects of Christ his coming as the Prophet noted: *That craggie paths should be made straight, and hard wayes plain?* Was not this the cause, why he endued his Church with the seven blessed gifts of the holy Ghost, and with the virtues infused; to make the yoke of his service, sweet, the exercise of good life, easie, the walking in his commandments, pleasant: in such sort, as men might now sing in tribulations, have confidence in perils, security in afflictions, and assurance of victory in all temptations? Is not this the beginning, middle, and end of the Gospel? The end of Christs coming to make the way easie. Mat. 1. Esay 40. Esay 11. Et vid. Hier. ibid. Amb. ib 1. def. p. 5 c. 20. S. Aug. Serm. 209. De Temp. Mat. 5. Luke 6. Acts 4. 2 Cor. 4.

Gospel? were not these the promises of the Prophets, the tydings of the Evangelists, the preachings of the Apostles, the doctrine, belief, and practice of all Saints? And finally, is not this *Verbum abbreviatum*, The Word of God abbreviated, or made short, wherein do consist all the riches and treasures of our Christian Profession?

saying.

The summe of this Chapter, with the two generall parts thereof.

8. But for that this matter is of exceeding great weight, to the strengthing of Christians in their vocation, against the temptations of pusillanimity and dejection, which are very ordinary and dangerous to most men in the world; it shall not be amiss (perhaps) to treat and discuss the same more at large in this place, laying down the particular means and helps which every man hath, or may have in this business, if he want not will to use and apply the same to his assistance and commodity. And for that the field is large, and the matters are many which do appertain unto this point: I have thought convenient for more plainnesse and perspecuity of the Reader, to reduce the whole summe, unto two generall heads and parts. In the first whereof, shall be shewed the manifold and sundry helps that Almighty God doth lend to man, for the facilitating of the way of his holy commandements: and in the second shall be laid down certain instructions, admonishments, and examples, how to make our avail of those helps that are lent unto us.

§ 1. *Of the helps that are given to Christians, for making virtuous life easie.*

The helps & comforts infinite to a soul resolved to serve God.

9. IT were a very hard and difficil matter for any man to take upon him, to set forth all and every the particular waies and means, whereby our most mercifull Lord and Saviour doth comfort, strengthen, and

and cheriſh the ſoul, that reſolveth to live faithfully in his ſervice. Theſe are infinite ſecrets that do paſs between them, infinite privy tokens and ſignifications of love, that none elſe can expreſs or conceive: Whereof the Prophet *Eſay* having had a taſte, cryed out: *Secretum meum mihi, Secretum meum mihi:* My ſecret is to my ſelf, my ſecret is to my ſelf. But yet of thoſe publick and ordinary wayes, whereby it is evident in holy Writ, that Almighty God is accuſtomed to work this effect of making ſweet and eaſie his commandments; I ſhall here recount the chief and principall, for our common conſolation and encouragement. Eſa.24.

The firſt help of Gods grace and the force thereof.

10. And firſt of all other, we muſt reckon in this number, the infuſion in Gods moſt holy and precious grace into our minds and ſouls, whereby they are beautified and ſtrengthned againſt all difficulties and temptarions, as Saint *Paul* was in particular againſt the tribulations and temptations of the fleſh. And this grace is of ſuch efficacy and force in the ſoul where it once entreth, that it altereth the whole ſtate thereof, making thoſe things clear, which were obſcure before; thoſe things pleaſant, which were bitter before; thoſe things eaſie, which were difficult before: And for this cauſe alſo it is ſaid in Scripture that it maketh a new Spirit, and a new heart, where it is beſtowed by Almighty God; which his divine Majeſty ſignifieth by the Prophet *Ezechiel* in theſe words, when he treateth of the graces that ſhould be given at the coming of Chriſt in fleſh: *I will give unto them a new heart, and will put a new ſpirit in their bowels; to the end they may walk in my precepts, and keep my commandements.* What can be ſpoken more effectually of the power of Gods holy Grace, to the performanoe of good works? Exo.11.36.

The force of grace in resisting temptations.

11. In like manner of the force and efficacy of the same grace to resist, mortifie and conquer the passions of our flesh and sensuality, which by their rebellion against virtue, do make the way of Gods commandments unpleasant. Saint *Paul* testifieth clearly, when he writeth thus to the Romans: *This we know, that our old man is crucified, to the end that the body of sin may be destroyed, and we be in bondage no more thereunto.* In which words, by *the old man and the body of sin*, Saint *Paul* understandeth our rebellious appetite and concupiscence, which is so crucified and destroyed by the most noble sacrifice of Christ our Saviour; as we may by the grace purchased unto us in that holy Sacrifice, * resist and conquer this appetite, and so keep our selves from the servitude of sin: that is, from any consent and gilt of mortal sin, if we will our selves. And this is that noble and entire victory, which God promised so long ago to every Christian soul by the means of Christ, when he said: *Be not afraid, for I am with thee: step not aside, for I thy God have strengthned thee, and have assisted thee; and the right hand of my just* (Man) *hath taken thy defence. Behold, all that fight against thee, shall be confounded and put to shame; thou shalt seek thy rebels and shalt not find them: they shall be as though they were not, for that I am thy Lord and God.*

Rom. 6.

* So proveth S. Augustin. l. 2. de pec. mor. c. 6.

Esay 41.

A similitude shewing how passions when they are moderated may be profitable.

12. Lo here a full victory promised upon our rebels, by the help of the right hand of *Gods just man*; that is, a full conquest upon our disordinate passions and temptations, by the aid of grace from Jesus Christ. And albeit these rebels are not here promised to be taken clean away; but onely to be conquered and confounded: yet is it said, *That they shall be as though they were not.* Whereby is signified, that they shall not hinder us in the way of our salvation, but rather advance and further the same, if we will. For as wild beasts

beaſts which of their own nature are fierce, and would rather hurt then profit mankind, being maſtered and made tame, become very commodious and neceſſary for our uſes: ſo theſe rebellious paſſions of ours, which of themſelves would utterly overthrow us, being once ſubdued and mortified by Gods grace, and our own diligence, do ſtand us in ſingular ſtead to the practice and exerciſe of all kind of virtues. As for example, choler or anger, to the enkindling of zeal; hatred, to the purſuing of ſin; a haughty mind, to the rejecting of the world; love, to the embracing of all great and heroical attempts, in conſideration of the benefits received from God. Beſides this, the very conflict and combate it ſelf in ſubduing theſe paſſions, is left unto us for our great good: That is, for our patience, humility, merit, and victory in this life; and for our glory and crown in the life to come, as S. *Paul* affirmed of himſelf, and confirmed to all others, by his example.

Excuſes of ſlothfull Chriſtians. Prov. 20. 26.

13. Now then let the ſlothfull Chriſtian go put his hands under his girdle, and ſay: *There is a Lion in the way, and a Lioneſs in the path ready to devour him,* for which he dares not go forth of doors. Let him cry, *It is cold, and therefore he dareth not go to plow.* Let him excuſe himſelf that it is uneaſie to labour, and *therefore he cannot purge his vineyard of Nettles and Thiſtles, nor build any wall about the ſame:* That is, let him ſay, that his paſſions are ſtrong, and therefore he cannot conquer them: His body is delicate, and therefore he dares not put it to travel: The way of virtuous life is hard and uneaſie, and therefore he cannot apply himſelf thereunto. Let him ſay all this and much more, which idle and ſlothfull Chriſtians are accuſtomed to bring for their excuſe. Let him alledge the ſame as much and as oftentimes as he will; it is but an excuſe, and a falſe excuſe, and an excuſe moſt diſho-

notable and detractory to the force of Christs holy
Mat. 11. grace, purchased unto us by his bitter passion, that now his yoke should be unpleasant, seeing he hath made it sweet: that now his burden should be heavy, seeing he hath made it light: That now his commandments should be grievous, seeing his divine Majesty affirmeth
1 John 5. John 8. the contrary: That now we should be in servitude of
Rom. 7. Rom. 8. our passions, seeing he hath by his grace delivered us, and made us truly free. *If God be with us, who will*
Psal. 16. 27. *be against us*, saith the Apostle? *God is my helper and defender* (saith holy *David*) *whom shall I fear, or tremble? If whole armies should rise against me: To will I always hope to have the victory.* And what is the reason? *For that thou art with me* (O Lord) *thou*
Psal. 22. *fightest on my side; thou assistest me with thy grace; by help and assistance whereof, I shall have the victory, though all the squadrons of my enemies*, that is, of the flesh, the world, and the devil, *should at once rise against me.* Nay, I shall not only have the victory,
1 Ioan. 5. but I shall have it also most easily, and with all pleasure, comfort, and delight. For thus much signifieth S. *John*: In that (having said that the commandments of Christ are not grievous) he inferreth presently, as the cause thereof: *Quoniam omne quod natum est ex Deo, vincit mundum.* For that all which is born of God, overcometh and conquereth the world: that is, the grace and heavenly assistance which is derived and sent us from God above, doth both conquer the world, with all the difficulties and temptations thereof; as also make the commandments of Almighty God most easie unto us, and all virtuous life very sweet and pleasant. And thus much of the first principall help that maketh the path of virtuous life easie; I mean of Gods holy grace, inherent in mans soul, which is the off-spring and fountain of all other helps that do ensue.

14. The

14. The ſecond thing that maketh this yoke ſo ſweet, this burden ſo light, and this way of Gods commandments ſo pleaſant to reſolved men, is vehemency of love; love (I mean) towards God, whoſe commandments they are which we take in hand. For that every man can eaſily tell, and hath experienced in himſelf, what an irreſiſtable force the paſſion of love conteineth, and how it maketh moſt facile the very greateſt pains that are in this world. What maketh (for examples ſake) the mother to take ſuch inceſſant pains in the bringing up of her childe, and to endure with comfort ſo many travels, as ſhe doth; but onely love? What cauſeth the wife to ſit ſo attentive at the beds-ſide of her husband, when he is ſick; but onely love? What moveth the Beaſts and Birds of the air, to ſpare from their own food, and to endanger their own lives, for the feeding and defending of their little ones; but onely the great force and puiſſance of love? Saint *Auguſtine* doth proſecute this point at large by many other examples; as of Merchants that refuſe no adventure of ſea, for love of gain; of Hunters that refuſe no ſeaſon of evil weather for love of game; of Souldiers, that refuſe no danger for love of ſpoile. And he addeth in the end: *That if the love of man can be ſo great towards creatures, as to make great labours eaſie, and indeed to ſeem no labours, but rather pleaſures: How much more ſhall the love of good men towards God, make all their pains and travels comfortable, which they take in their ſervice.*

The ſecond help is vehemency of love.

See S. Aug. of this matter. Ser. 9. de verb. dom.

15. This extream love was the cauſe and reaſon, why all the intollerable pains and afflictions which our Saviour Chriſt ſuffered for our ſake, did ſeem nothing unto him And this love alſo was the reciprocal cauſe, why ſo infinite travels and tribulations, as zealous Chriſtians from the beginning have ſuf-

The great force of love between Chriſt and his ſervants.

suffered for him their Lord and Master, seemed no-
thing unto them. Imprisonments, torments, loss o
honours, goods, and life have seemed very trifles t
innumerable servants of God, in respect of this fer-
vent and burning love. This love drew infinite virgins
and tender children, to offer themselves in time o
persecution to all kind of dreadfull torments, for ze-
lous affection towards him, which in the cause w
Eusеb. l. 6. cap. 34. persecuted. This love caused holy *Apolonia* of Al-
xandria, being brought to the fire, to slip out of th
hands of them that led her, and joyfully to run int
the same, of her self. This love enforced blessed *Ig-*
Hier. in cat. *tius*, the antient Martyr to say (being condemned t
beasts, and fearing lest they would refuse his body, as
saith they had done the body of divers Martyrs before
him) that he would not permit that, but would rather
provoke them to pull and tear his body in pieces.

The love of Gods commandments. 16. These are the effects (dear brother) of fer-
vent love, which do make even the things that in th
world are most difficult and dreadfull of themselves, t
appear very facile, sweet and pleasant; and much
more the Laws, and Commandements of Almighty
God, which in themselves are most just, reasonable,
Psal 6. & 18. Mat 11. 1 Iohn 5. holy, and easie. *Da amantem*, (saith S. *Augustine*
speaking of this matter) *& sentit quod dico: Si a-*
Tract. 26. in Ioan. *tem frigido loquor, nescit quid loquor:* Give me a
man that is in love with God, and he feeleth this to be
true, which I say; but if I talk to a cold Christian, he
understandeth not what I say. And this is the reason
why our blessed Saviour talking of the keeping of his
Commandments, repeateth so many times the
word *Love*, as the onely sure ground whereon the
whole regard, reverence, and observation depended
for want of which Love among men in this life, the
most part of the world neither respecteth, nor keep-
eth them. And here-hence it is, that the same our Sa-
vi-

viour uſed theſe, and other like ſpeeches: *If you do love me, then keep my commandments*: And again, *he that hath my commandments, and keepeth them, he is he that loveth me.* And yet further, *he which loveth me, will keep my commandment*; *and he that loveth me not, keepeth not my commandments.* In which laſt words, ſome do note, that to him that loveth, he ſaith *His commandment*, in the ſingular number; for that to ſuch an one, all his commandments are but one commandment, according to the ſaying of S. *Paul*: *That love alone is the fulfilling of all the Law*, for that it comprehendeth all in all. But to him that loveth not, Chriſt ſaith, *his commandments*, in the plural number, ſignifying thereby, that they are both many and heavy to him: For that he wanteth love, which ſhould make them few and eaſie. The effect of which point, S. *John* alſo expreſſeth, when he ſaith: *This is the love of God, when we keep his commandments, and his commandments are not heavy.* That is to ſay, they are nothing heavy to him, which hath love; otherwiſe no marvel though they be moſt heavy: For that every thing appeareth burdenous and intollerable, whech we do againſt our liking. And by this alſo (dear Chriſtian brother) thou mayeſt make a conjecture, whether the true love of thy Lord and Saviour be in thee, or not.

Iohn. 14.

An obſervation.

Rom. 13.

1 Iohn 5.

17. And theſe are two means, whereby the life of virtuous men is made eaſie in this world. There follow divers other, to the end that theſe negligent excuſers may ſee, how unjuſt and untrue their excuſe is, concerning the pretended hardneſs of living in Gods ſervice: Which in very deed is endued with infinite Privileges of comfort, above the life of moſt proſperous ſinners, even in this world. Whereof the next that I will name, for examples ſake, is a certain ſpeciall and peculiar light of underſtanding, pertaining

The third help is Peculiar light of underſtanding.

to

Prov. 9. to the just, and called in Scripture, *Prudentia Sanctorum*, The wisdome of Saints; which is nothing else but a certain sparkle of heavenly wisdome, bestowed by singular priviledge upon the virtuous, for their direction in this life; whereby they receive most comfortable light and understanding in spiritual affairs touching their own and other mens salvation, and all things necessary thereunto. Of which knowledge the Prophet *David* meant when he said: *Notas mihi fecisti vias vitæ:* Thou hast made the wayes of life known unto me. As also when he said of himself: *Super senes intellexi:* I have understood more then old men. And again in another place: *Incerta & occulta sapientiæ tuæ manifestasti mihi:* Thou hast opened to me the unknown and hidden secrets of thy wisdom. This is that most excellent light wherewith S. John saith that Christ our Saviour lightneth his true servants; as also that unction of the holy Ghost, which the same Apostle teacheth to be given to the godly, thereby to instruct them in all things behoovefull for their salvation. This is in like manner that writing of Gods Law in mens hearts, which he promised by the Prophet *Jeremy* so long ago, to be performed in the time of grace; as also the instruction of men, immediately from God himself, fore-told by the Prophet *Esay*. And finally, this is that soveraign understanding in the Law, Commandments, and Justifications of Almighty God, which holy *David* so much desired, and so often demanded in that most divine Psalme, which beginneth with this vehement protestation: *Blessed are the unspotted in the way* (that is, in this life) *and blessed are all such as do walk in Gods Law.*

Pſal. 26. Pſal. 118. Pſal. 50. 1 John 1. 2 John 1. Ier. 31. Eſay. 54. Pſal. 11

The great comfort of internal light.

18. By this heavenly light of understanding, and by this supernall illumination imparted to the good for their direction; the way of vertue is made very easie and passing comfortable. For as in bodily sight

and in voyages of this world, it falleth out, tha the which hath good eyes and ſeeth perfectly, goeth on his way with far greater alacrity, joy, and ſecurity, then doth another that either lacketh that ſenſe, or hath it very dimme: So in the courſe of our ſoul in this life, it is of no leſs importance and comfort, but rather of much more, for a man to have this celeſtiall underſtanding for governing himſelf to his ſalvation; that is, to know what he doth, ſee where he walketh, diſcern whither he goeth, conceive what he expecteth, and to be in that happy ſtate whereof S. *Paul* ſaith: *That a ſpirituall man is able to judge of all things.* Where us in the mean ſpace the carnall and ſenſuall man (as the ſame Apoſtle teſtifieth) is ſo blind, as he can *Neither ſee, nor conceive things that are of Gods ſpirit.* 1 Cor. 2. Of which ſort of men the Prophet *Eſay* ſaith in their own perſon, expreſſing their miſery: *We have groped like as blind men do for the wall; and we have ſtumbled at mid-day, even as if it had been in darkneſs.* By which words is ſet forth unto us the exceeding great calamity of wicked men, who ſee not where they go: what ſtate they are in; how far off, or how near they are to perdition; but do live in continual darkneſs and moſt uncomfortable blindneſs. Which they confeſs alſo in another place of holy Scripture, ſaying: *The light of Juſtice hath not ſhined unto us, and the Sun of underſtanding hath not appeared to our eyes; we are wearied in the way of iniquities.* The lack then of this heavenly light is wearifome and miſerable unto the wicked, and conſequently the enjoying thereof moſt comfortable to the virtuous. Eſay 65. Sap. 5.

19. Now then to proceed, another principal matter which maketh the way of virtue eaſie and pleaſant to them that walk therein, is a certain hidden and ſecret conſolation which God poureth into the hearts of them that truly ſerve him. I call it *ſecret and hidden*, The fourth help is internal conſolation.

for

for that it is known to none but such onely as have felt and received part thereof. For which cause, Christ himself calleth it: *Hidden manna, known to them alone that do enjoy it.* To which effect also the Prophet *David* said to Almighty God: *Great is the multitude of thy sweetness (O Lord) which thou hast laid up and hidden for them that fear thee.* And again in another place: *Thou wilt lay aside (O Lord) a special chosen rain or dew for thine inheritance.* And Almighty God himself promiseth to a devout soul by the Prophet *Hosea: I will lead her aside into a wilderness, and there will I talk unto her heart:* That is, I will comfort her. By all which words, of *wilderness, separating, choice, and hidden*, is signified unto us that this consolation is a secret Privilege bestowed only upon the virtuous; and that the carnal hearted wicked men have no part or portion therein.

Apoc. 2.

Psal. 30. Psal. 67.

Hos. 2.

The force and sweetness of this consolation.

20. But now how exceeding great and inestimable the sweetness of this heavenly wine is to them that taste it; no tongue of man or Angels can express, a certain conjecture only may be made by the words of holy *David*, who attributeth unto it sufficient force to make all men drunk that taste thereof: That is to say, to take from them all sense and delectation in terrestrial pleasures, according as S. *Peter*, when he received but a drop or two thereof upon the mount Tabor, at our Masters transfiguration, forgat himself presently, and talked as a man distracted, touching the building of Tabernacles there, and resting in that place for ever. This is, *Torrens voluptatis*, That sweet stream of pleasure, according as the Prophet calleth it, which coming from the mountains of heaven, watereth (by secret wayes and passages) the hearts and spirits of the godly, and maketh them drunken with the unspeakable joy, which it deriveth unto them. This is a kind of taste of the very joyes of heaven in this life, bestowed

Psal. 35. & 64.

Mat. 17. Mark 9. Luk. 9. Psal. 35. Esay 29.

upon good men, to comfort and encourage them in their way, and to keep them from fainting. For as Merchants desirous to sell their wares, are content often times to let you see and handle, and sometimes also to taste the same if the nature thereof so require, thereby the sooner to induce you to buy: Even so Almighty God, being very carefull and willing to sell unto us the joyes of heaven, is content to impart a certain taste before-hand to such as he seeth are willing to buy, thereby to make them come of more roundly with the price, and not to stick to pay so much, yea, more labour then he requireth. This is that exceeding joy & jubilee in the hearts of just men, which the Prophet meaneth, when he saith: *The voice of exultation and salvation is in the tabernacles of the just.* And again; *Blessed is that people that knoweth jubilation.* That is, that people which hath experienced this exceeding joy and pleasure of internal consolation. S. *Paul* had tasted it when he wrote these words, amidst all his labours for Jesus Christ: *I am filled with consolation; I overflow & superabound in all joy amidst our tribulation.* What can be spoken (dear Brother) more effectually then this, to shew the divine force of this spiritual consolation?

A similitude expressing the cause why God giveth this consolation. Apoc. 3.

Psal. 117.

2 Cor. 7.

21. But thou wilt here ask me, perhaps, If this be so, why thou being a Christian as well as others, hast never yet tasted of this sweet consolation? whereunto I answer, That (as hath been shewed before) this is not meat for every mouth; but *a chosen dew, or moisture, provided for Gods inheritance only.* This *is wine of Gods own cellar, laid up for his spouse alone:* That is, for the devout soul dedicated unto Gods service. This is a teat of comfort, only for the child to suck, as the Prophet *Esay* testifieth. The soul that is drowned in sinfull pleasures and delights of this world, cannot be partaker of this rare benefit, neither the heart that is replenished

The way to come to spiritual consolation.

Psal. 67. Cant. 1.

Esay 66.

pleniſhed with carnal cares and cogitations. For as
1 Reg. 5. Gods *Ark* and the Idol *Dagon* could not ſtand toge-
Iohn 3. 14, ther upon one Altar; ſo cannot Chriſt and the World
15, 16. ſtand together in one heart. God ſent not the plea-
1 Iohn 2. ſant Manna unto the people of Iſrael ſo long as their
Exod. 16. flour and chiballs of Egypt laſted: Neither will he
ſend this heavenly conſolation unto thee (dear Bro-
ther) untill thou have rid thy ſelf (at leaſt in part) of the
cogitations of vanity. He is a prudent merchant, though
Worldly conſolations and heavenly, ſtand not well together. liberall. He will not give a taſte of his treaſure, where
he knoweth there is no will to buy or purchaſe. Re-
ſolve thy ſelf once in deed to ſerve him, and thou ſhalt
then feel this heavenly joy, whereof I talk, as many
thouſands before thee have done, and never yet any
Exod. 2. man was herein deceived. *Moſes* firſt ran out of
Egypt, to the hills of Midian, before God appeared
unto him: and ſo muſt thy ſoul do, out of worldly va-
nity, before ſhe can look for theſe conſolations.

22. But if thou wouldeſt reſolve thy ſelf effectual-
ly, and once offer thy ſelf throughly to his divine ſer-
Beginners chiefly cheriſhed by God. vice: Then (no doubt) but thou ſhouldeſt find moſt
ſweet and mercifull entertainment above all expecta-
on, notwithſtanding thy former evill life & ſins what-
ſoever: For that ſuch is the abundant goodneſs of his
divine Majeſty, for encouraging of all men to repair
unto him; that he alwayes ſhoweth more particular
and tender love towards them that come newly unto
his ſervice, then unto others which have ſerved him a
longer time. Which is moſt evidently ſignified by the
Parable of the prodigal ſon, whom the good Father
cheriſhed with much more tenderneſſe and ſolicitude
then he did the elder brother, which had ſerved him
continually. And the cauſes hereof are two; the one
for the joy of the new gotten ſervant, as is expreſſed
Luke 15. by S. *Luke* in the Goſpel; the other, leſt he finding
no conſolation at the beginning, ſhould turn back to
Egy-

Egypt again; as God by a figure in the children of Iſrael declareth moſt manifeſtly in theſe words: *When Pharaoh had permitted the people of Iſrael to depart out of Egypt; God brought them not by the countrey of the Philiſtims (which was the neareſt way) thinking with himſelf, leſt perhaps it might repent them, if they ſhould ſee warrs ſtraightway riſe againſt them, and ſo ſhould return into Egypt again.* Behold here the cauſe why Almighty God would not preſently permit warre and deſolation to fall upon his people, after they were departed out of *Egypt*, leſt th y ſhould repent them, and ſo turn back again. What fatherly heart can expreſs more tender and inflamed love then this? Exod. 12.

23. Yet to go forward; after this Priveledge of internal conſolation, enſueth another, making the ſervice of God alſo pleaſant, and this is the teſtimony of a good conſcience: whereof bleſſed S. *Paul* made ſo great account, as he called it, *His Glory*. And the holy Ghoſt ſaith of it further by the mouth of the Wiſe-man: *Secura mens quaſi jugè convivium*: A ſecure mind and good conſcience is as it were a perpetual feaſt. Of which we may inferre, that the virtuous man having alwaies this ſecure mind and peace of conſcience, liveth alwayes in feſtival joy and joyfull feaſting. And how then is this life hard or unpleaſant, as you imagine? On the contrary ſide, the wicked man, having his conſcience vexed with the privity and guilt of many ſins, the ſame is alwayes tormented within it ſelf; as we read that the conſcience of wicked *Cain* was after he had ſlain his own brother: and of *Antiochus* for his wickedneſs done to *Jeruſalem*: and of *Judas* for his treaſon againſt his maſter: as our Savour alſo doth ſignifie generally of all naughty men, when he ſaith: *That they have a worm that gnaweth their conſciences both day and night.* The reaſon The fifth help, is the peace of conſcience. 2 Cor. 10. Prov. 15. Gen. 4. 1 Mac. 6. Mat. 27. Acts 1. Mark 9.

whereof the holy Scripture openeth in another place,
Sap. 7. when it saith: *All wickednesse is full of fear, giving testimony of damnation against it self; and therefore a troubled conscience alwayes presumeth cruel matters.* That is to say, It presumeth cruel things to be imminent over it self, as it maketh account to have deserved. But yet further, above all other, holy *Job* most lively setteth forth this miserable state of wicked mens consciences in these words:
Iob 15. *A wicked man is proved all the dayes of his life, though the time be uncertain how long he shall play the tyrant. The sound of terrour is always in his ears; and although it be in time of peace, yet he alway suspecteth some treason against him. He believeth not that he can rise again from darkenesse to light, expecting on every side the sword to come upon him. When he sitteth down to eat, he remembreth that the day of darkenesse is ready at hand for him: Tribulation terrifieth him, and anger of mind environeth him, even as a King is environed with souldiers when he goeth to war.* Thus holy *Job*.

The trouble of an evil conscience.

24. Can any thing be expressed more effectually (loving Brother) then this matter is here set down by holy Writ it self? What creature may be imagined more miserable and pitiful then this man, which hath such a butchery and slaughter-house within his own breast and heart? What fears, what anguishes, what desperations are here declared? S. *Chrysostome* discourseth most excellently upon this point. "Such is the "custome of sinners (saith he) that they suspect all "things, insomuch as they doubt their own shadow. "they are afraid at every little noise, and they think "very man that cometh towards them, to come against "them. If men talk together, they think they speak "of their sins. Such a thing is sin, as it bewrayeth "it self though no man accuse it: It holdeth always "the sinner in extreme fear, albeit, there be no ap-

The saying of S. Chrysostome of a wicked conscience. Hom. 8. ad pop. Antioc.

pearance

"pearance of any danger towards him. Hear how "notably holy Writ deſcribeth this fear of ſinners and "the juſt mans liberty: *The wicked man flieth though* Pro. 28. "*no man purſue him.* And why doth he fly if no man "purſue him? For that he hath within his own conſci- "ence an accuſer, that doth purſue him, the which ac- "cuſer he alwayes carrieth about with him. And as "he cannot fly from himſelf: ſo can he not fly from "this accuſer, that reſteth within his conſcience; but "whereſoever he goeth, he is purſued, beaten, and "whipped by the ſame, and his wound is incurable. "But the juſt man is nothing ſo, *The juſt* (ſaith *So-* Pro. 28. "*lomon*) *is as confident as a lion.* Hitherto are the words of S. *Chryſoſtome*. And this ſhall ſerve for this conſideration.

§ 2. *Of five other helps and comforts to the ſame effect.*

26. BUt now by this that hath been alledged, before we take notice yet of another prerogative of virtuous life, which is a moſt lively hope or confidence of eternal ſalvation, this being one of the greateſt treaſures and richeſt jewels that Chriſtian men have left them in this life. For by this we paſſe through all afflictions, all tribulations and adverſities moſt joyfully. By this we ſay with S. *Paul*, *We doe glory in our tri-* Jam. 5. *bulations, knowing that tribulation worketh patience,* Rom. 5. *and patience proof, and proof hope, which confoundeth us not.* This is our moſt ſtrong and mighty comfort; this is our ſure anchor in all our moſt tempeſtuous times and ſtorms, according as the ſame holy Apoſtle avoucheth, when he ſaith: *That it is a moſt ſtrong ſolace and* Heb. 6. *comfort unto us, when we make our refuge to the hope that is propoſed by God that cannot dye, which hope we hold as the ſure infallible anchor of our ſoul.* This

The ſixth help is confident hope.

Ephes. 6. 1 Thes. 5. is that noble helmet of salvation, as the same Apostle calleth it, which beareth off the blows that this world can lay upon us. And finally, this is the only rest set up in the heart of a virtuous man; that, come life, come death, come health, or come sickness; come wealth, or come poverty; come prosperity, or come adversity; come never so violent seas and waves of persecution: he sitteth down quietly, and

Psal. 51. saith calmly with the Prophet: *My trust is in God, and therefore I fear not what flesh can do unto me.* Nay, further with holy *Job*, amidst all his miseries, he

Iob. 13. singeth this most confident ditty: *Si occiderit me, in ipso sperabo:* If God should kill me, yet would I put my trust in him: and this is (as the Scripture said before) to be as confident as a lion, whose property is to shew most courage when he is in greatest peril, and near unto most troubles.

Psal. 1. 26. But now as the holy Ghost saith: *Non sic impii, non sic:* The wicked cannot say thus, they have no part in this confidence, no interest in this consolation:

Pro. 10. Pro. 11. *Quia spes impiorum peribit*, saith the Scripture: The hope of wicked men is vain, and shall perish. And again: *præstolatio impiorum furor*: The expectation of wicked men is fury. And yet further: *Spes impiorum abominatio animæ*: The hope of wicked men is abomination, and not a comfort unto the soul. And the reason hereof is double. First, for that in very deed (though they say the contrary in words) wicked men do not put their trust and confidence in God, but in the world, in their riches, in their strength, friends, and authority, and finally in the deceiving arm of man: even as the Prophet expresseth in their person, When he saith: *We have put*

Iob. 11. The vain hope of wicked men.

Ier. 17. Esa. 28. *a lie for our hope*: That is, we have put our hope in things transitory, which have deceived us. And this is yet more expressed by the Scripture, saying:

The hope of wicked men is as chaffe, which the wind bloweth away: and as a bubble of water which a ſtorm diſperſeth: and as the ſmoak which the wind bloweth abroad: and as the remembrance of a gueſt that ſtayeth but one day in his Inne. Sap. 5. By all which metaphors, the holy Ghoſt expreſſeth unto us both the vanity of the things wherein indeed the wicked do put their truſt; and how the ſame faileth them after a little time, upon every ſmall occaſion of adverſity that falleth out.

27. This is that alſo which God meaneth, when he ſo ſtormeth and thundreth againſt thoſe which go into Egypt for help, and do put their confidence in the ſtrength of *Pharaoh*, accuſing them for the ſame, and promiſing, that it ſhall turn to their own confuſion: which is properly to be underſtood of all thoſe, which put their chief confidence in worldly helps; as all wicked men do, whatſoever they ſay or diſſemble to the contrary. For which cauſe alſo of diſſimulation, they are called *Hypocrites* by *Job*: For whereas the Wiſe-man ſaith: *The hope of wicked men ſhall periſh*: *Job* ſaith: *The hope of Hypocrites ſhall periſh*, calling wicked men *Hypocrites*: for that they ſay, they put their hope in God, whereas indeed they put it in the world. Which thing, not only Scripture, but alſo experience teacheth. For with whom doth the wicked man conſult in his affairs and doubts? With God principally, or with the world? To whom doth he ſeek in his afflictions? Whom doth he call upon in his ſickneſſe? From whom hopeth he to receive comfort in his adverſities; To whom yieldeth he thanks in his proſperities? When a worldly man taketh in hand any work of importance, doth he firſt conſult with God about the event thereof? Doth he fall down on his knees, and aſk his aid? Doth he referre it wholly or

Eſay 30. & 36.

Ier. 17. 48.

Pro. 10. Iob. 8.

The wicked mans hope is not in God.

principally unto his honour? If he do it not, how can he hope for aid therein at his hands? How can he repair to him for assistance in the dangers and [illegible] that fall out about the same? How can he have any confidence in him, which hath no part at all in that work? It is hypocrisie then (as *Job* truly saith) for this man to affirm, that his confidence is in God: whereas indeed it is in the world, it is in *Pharaoh*, it is in *Egypt*, it is in the arm of man, it is in a lye. He buildeth not his house with the Wise-man upon a rock, but with the Fool, upon the sands: and therefore (as Christ well assureth him) *When the rain shall come, and floods descend, and winds blow, and altogether shall rush upon that house*: (which shall be at the hour of his death) *then shall this house fall, and the fall of it shall be great.* Great, for the great change which he shall see; great, for the great horrour which he shall conceive; great, for the great misery which he shall suffer; great, for the unspeakable joyes of heaven lost; great, for the eternal pain of hell incurred: great every way assure thy self (dear brother) or else the mouth of God would never have used this word *Great*. And this is sufficient for the first reason, why the hope of wicked men is vain; for that indeed they put it not in God, but in the world.

Mat. 7.

The fall of a wicked mans house.

Wicked men cannot hope in God.

28. The second reason is, for that albeit they should put their hope in God, yet (living wickedly) it is vain, and rather to be called presumption, than hope. For understanding whereof, it is to be noted, that as there are two kinds of faiths recounted in holy Scripture, the one *a dead faith* without good works, that is, which believeth all you say of Christ, but yet observeth not his commandments: the other, *lively* and *justifying faith*, which believeth not onely, but also worketh by charity, as Saint Paul

Jac. 2. Mat. 7. 1 Cor. 13. & 15.

Pauls words are: So are there two hopes following these two faiths: the one of the good, proceeding of a good conſcience, whereof I have ſpoken before: the other, of the wicked, reſting in a guilty conſcience, which is indeed no true hope, but rather preſumption. This S. *John* proveth plainly, when he ſaith: *Brethren, if our heart reprehend us not, then have we confidence with God*: That is, if our heart be not guilty of wicked life. And the words immediately following do more plainly expreſs the ſame, which are theſe: *Whatſoever we ask, we ſhall receive of him; for that we keep his commandments, and do thoſe things which are pleaſing in his ſight.* The ſame affirmeth S. *Paul*, when he ſaith: *That the end of Gods commandments is charity, from a pure heart, and a good conſcience.* Which words Saint *Auguſtine* expounding in divers places of his works, proveth at large, that without a good conſcience, there can no true hope be conceived. S. *Paul* (ſaith he) *addeth* (from a good conſcience) *becauſe of hope: for he which hath the contradiction of an evil conſcience, deſpaireth to attain that which he believeth.* And again, *Every mans hope is in his own conſcience, according as he feeleth himſelf to love God.* And again in another book. *The Apoſtle putteth a good conſcience for hope; for he only hopeth which hath a good conſcience: and he whom the guilt of an evil conſcience doth prick, retireth back from hope, and hopeth nothing but his own damnation.* I might here repeat a great many privileges, and prerogatives of a virtuous life, which make the ſame eaſie, pleaſant, and comfortable, but that this chapter groweth to be long: and therefore I will only touch (as it were in paſſing by) two or three other points of the moſt principall; which notwithſtanding would require large diſcourſes, to declare the ſame according to their dignities.

Rom. 1. Gal. 3. Eph. 2.

1 Iohn 3.

1 Tim. 1.

S. Auguſtines ſaying of hope. l. 1. de doct. Chriſt. c. 40.

In præfat. Pſal. 31.

The seventh help, is, freedome of mind.

29. The first whereof is the inestimable privilege of liberty and freedome, which the virtuous do enjoy above the wicked, according as Christ promiseth in

Iohn 8. these words: *If you abide in my commandments, you shall be my Schollars indeed, and you shall know the truth, and the truth shall set you free*: Which words

2 Cor. 3. S. *Paul* (as it were) expounding, saith: *Where the spirit of our Lord is, there is freedom.* And this freedome is meant, from the tyranny and thraldome of our corrupt sensuality & concupiscence, called by Divines the inferiour part of our soul: whereunto the wicked are so in thraldom, as never was any bond-slave more to a most mercilesse, cruel, and bloudy tyrant. The

An example expressing the bondage of wicked men given to Sensuality.

in part may be conceived by this one example. If a man had married a rich, beautifull, and noble gentlewoman, adorned with all indowments which might be devised or desired in that sex: and yet, notwithstanding, should be so sotted and entangled with the love of some foul and dishoneſt beggar, or servile maid of his house, as for her sake to abandon the company and friendship of his said wife, to spend his time in dalliance and service of this base houſ-wife: to runne, to go, to stand still at her appointment: to put all his living and revinues into her hands, for her to consume, and spoil at her pleasure: to deny her nothing, but to wait and serve her at a beck, yea, and to compell his said wife to do the same: would you not think this mans life miserable and most servile? And yet surely the manner of servitude whereof we talk, is farre greater and more intolerable then this. For no woman, or other creature in this world, is, or can be of that beauty or nobility, that *Lady Reason* is, to whom, man, by his creation was espoused: which notwithstanding we see abandoned, contemned, and rejected by him, for the love of Sensuality, her hand-maid, and a most de-

formed

formed creature in respect of *Reason*: in whose love notwithstanding, or rather servitude, we see wicked men so drowned, as they serve her day and night with all pains, perils, and expences; and do constrain also *Reason* her self to be subject to all the becks and commandments of this new Tyrannicall and vile mistress. For, wherefore do they labour? Wherefore do they watch? Wherefore do they heap riches together, but only to serve their Sensuality and her desires? Wherefore do they beat their brains, but only to satisfie this cruel Tyrant and her passions?

30. And if you will see indeed how cruel and pitifull this servitude is; consider only some particular examples of the same. Take a man whom she overruleth in any passion: As for example, in the lust of the flesh: what pains taketh he for her? How doth he labour? How doth he drudge in this servitude? How potent and strong doth he feel her tyranny? Remember the strength of *Sampson*; the wisdome of *Solomon*; the sanctity of *David*, overthrown by this tyranny. *Jupiter*, *Mars*, and *Hercules*, who for their valiant acts, otherwise were accounted Gods of the *Paynims*; were they not overcome, and made slaves by the enchantment of this tyrant? And if you will yet further see of what strength she is, and how cruelly she executeth the same upon those that Christ hath not delivered from her bondage; consider (for examples sake in this kinde) the pitifull case of some dissoyall wife, who though she know that committing adultery, she runneth into a thousand dangers and inconvencies; as the losse of Gods favour, the hatred of her husband, the danger of punishment, the offence of her friends, the utter dishonour of her person (if it be known) and finally the ruine and peril of body and soul: yet to satisfie this

The misery of a man ruled by sensuality.

2 Reg. 11. Iud. 14. 3 Reg. 11.

Tyrant,

Tyrant, she will adventure to commit the sin, withstanding any dangers or perils whatsoever. ther is it onely in this one point of carnal lust sensuality hath such Tyrannical domination over that enthrall themselves unto her: but also in ev

An ambitious man.

ther passion. Look upon ambitious or vain rious man; see how he serveth this Mistress, what care and diligence he attendeth her comm ments; which is no other, but to follow after wind of mens mouths, to pursue a little feather before him in the air. You shall see, that he teth no one thing, no one time, no one circums for gaining thereof. He riseth early, goeth bed, trotteth by day, studieth by night; here he tereth, there he dissembleth; here he stoopeth, he looketh big; here he maketh friends, there he venteth enemies; and to this only end he referreth his actions, and applyeth all his other matters, all order of life: his company-keeping, his sutes of rel, his house, his table, his horses, his servants, talk, his behaviour, his jests, his looks, and his going in the streets.

A covetous man.

31. In like wise, he that serveth this Beldame the passion of covetousness; what a miserable sl ry doth he abide; his heart being so mured in pri with money, as he must onely think thereof, thereof, dream thereof, and imagine onely new w to get the same, and nothing else! If you should s Christian man in slavery under the great Turk, in a galley by the legs with chains, there to serve rowing for ever, you could not but take compassion his case. And what then shall we do of the misery this man, who standeth in captivity to a more creature, then is a Turk, or any other reasonable creature: that is, to a piece of metal, in whose son he lyeth bound, not onely by the feet in such

as he may not go any where againſt the commodity and commandment of the ſame; but alſo by the hands, by the mouth, by the eyes, by the ears, and by the heart: So as he may neither do, ſpeak, ſee, hear, or think any thing, but in ſervice of this Mammon? was there ever ſervitude ſo great as this? Doth not Chriſt ſay truly then: *Qui facit peccatum, ſervus eſt peccati:* He that commtteth ſin, is a ſlave unto ſin? Doth not Saint *Peter* ſay well: *A quo quis ſuperatus eſt, huius & ſervus eſt:* A man is a ſlave to that, whereby he is conquered? Ioh. 8. Rom 6. 2 Pet. 2

32. From this ſlavery then are the virtuous delivered by the power of Chriſt, and by his aſſiſtance; inſomuch, as they rule over their paſſions and ſenſuality, and are not ruled thereby. This God promiſed by the Prophet *Ezechiel* ſaying: *And they ſhall know, that I am their Lord, when I ſhall break the chains of their yoke, and ſhall deliver them from the power of thoſe that over-ruled them before.* And this benefit holy *David* acknowledged in himſelf when he uſed theſe moſt affectious words to Almighty God: *O Lord, I am thy ſervant, I am thy ſervant, and the child of thy hand-maid; thou haſt broken my bands, and I will ſacrifice to thee a ſacrifice of praiſe.* This benefit alſo acknowledged Saint *Paul*, when he ſaid; *That our old man was crucified, to the end the body of ſin might be deſtroyed, and we be no more in ſervitude to ſin:* Underſtanding by the *Old man*, and the *body of ſin*, our concupiſcence, mortified by the grace of Chriſt in the virtuous. The liberty a man hath by ſerving God. Ezech. 34. Pſal. 90. Rom. 6.

33. After this priviledge of freedome, followeth another of no leſſe importance then this: And that is, a certain heavenly peace, ſerenity and tranquility of mind, according to the ſaying of the Prophet: *Factus eſt in pace locus ejus*: His place is made in peace. And in another place: *Pax multa deligentibus* The eighth help is peace of mind.

legem

legem tuam: There is great peace to them that lo
thy Law. And on the contrary side, the Prophet *Es*
repeateth this sentence oftentimes from the mouth o
Esa.48. 57. Almighty God himself: *Non est pax impiis, dicit Do*
minus: Our Lord God avoucheth, that there is n
peace unto the wicked. And another Prophet sai
Psal.13. of the same men: *Contrition and infelicity i*
their wayes, and they have not known the way of pea
The reason of this difference hath been declared be
tofore; whereas I set down the diversity of good a
evil men, touching their passions. For the virtuous h
ving now (by the aid of Christs holy grace) subdu
their said passions, do pass on their life most sweetly
calmly under the guide of reason, without any perp
bations that endanger them in the greatest occurre
Rom 11. of this miserable life. But the wicked, not havi
mortified any part of their said passions, are tossed a
tumbled with the same, as with vehement and co
trary winds. And therefore, their state is compar
Esa. 57. by *Esay* to a tempestuous sea, that never is quie
Iam. 3. And by S. *James*, to a city or countrey, where the
Two causes of disquietness in wicked men. habitants are at warre and sedition among themselve
And the causes hereof are two: First, for that these p
sions of concupiscence being many, and almost infini
in number, do lust after infinite things, and are ne
Pro. 30. satisfied, but are like those bloud-suckers which t
Wise-man speaketh of, that cry alwayes, *Give, Gi*
and never say *Ho*. As for example, tell me, when is t
ambitious man satisfied with honour? Or the incon
nent man with carnality? or the covetous man wi
A similitude money? Never truly. And therefore as that mother co
not but be greatly afflicted, which should have ma
children crying to her at once for meat, she having n
food at all, or not sufficient to break unto them: So t
wicked man being greedily called on without ceasing,
almost infinite passions, to yield unto their desires, m
neces

needs be vexed and pitifully tormented, especially, being not able to satisfie any one of the least of their petitions.

The second cause.

34. Another cause of vexation in these men is, for that these passions of disordinate concupiscence be oftentimes contrary the one to the other, and do demand most opposite & contrary things, representing unto us most lively the confusion of *Babel*, where one tongue spake against another, & that in diverse and contrary languages. So we see oftentimes that the desire of honour saith to his master? *Spend here*: but the passion of avarice saith; *Hold thy hand*. Lechery saith; *Venture here*: But Pride saith; *No, it may turn thee to dishonour*. Anger saith; *Revenge thy self here*: But Ambition saith; *It is better to dissemble*. And finally, here is fulfilled that which the Prophet saith: *Vidi iniquitatem & contradictionem in civitate*: I have seen iniquity and contradiction in the self same City. Iniquity, for that all the demands of these passions are most unjust, for so much as they are against reason her self: Contradiction, for that one contradicteth the other in their demands. From all which miseries God hath delivered the just by giving them his peace, *which passeth all understanding*, as the Apostle saith: and which the world can neither give nor taste, as Christ himself affirmeth. And thus, many causes may be alledged now (besides many other which I passe over) to justifie the verity of our Saviours words, affirming: *That his yoke is sweet and easie*: To wit, the assistance of grace, the love of God, the light of understanding, the internall consolation, the quiet of conscience, the confidence thereof proceeding, the liberty of soul and body, with the sweet rest and peace of our spirits, both towards God, our neighbours; and our selves. By all which means, helps, priviledges, and singular benefits, the virtuous are assisted above the wicked, as hath been shewed; and their way made easie, light and pleasant

Gen 13.

Psal. 54.

Phil 4. Ioan. 4. 17. Mat. 10.

35. To

The ninth Reason is, Expectation of reward.

35. To all which yet, we may adjoin one other great Priviledge, as the last, but not the least comfort to them that walk under the yoke of Christs service; and this is, the promise & most assured expectation of reward; to wit, of eternal glory and felicity to the good; and of everlasting damnation and torments to the wicked. O good God, what a matter is this, to comfort the one, if their life were painful, and to afflict the other, amidst their greatest pleasure and sweetest delectations! The labourer when he thinketh of good pay at night, is encouraged to go through with the heat of the day, though it be painfull unto him.

An example.

Two that should passe together towards their country, the one to receive honour for good service done abroad, the other as prisoner to be arraigned of treasons committed in foreign dominions against his sovereign, could not be alike merry in their Inne upon the way. For, albeit, he that stood in danger should sing, or make shew of courage and comfort, and set a good face upon the matter: yet the other might well think, that his heart had many a cold pull within him. As no douht but wicked men have, when they think with themselves of the life to come. If *Joseph* and *Pharaoh*'s baker had known both their distinct lots in prison; to wit, that on such a day, one should be called to be made Lord of Egypt, and the other to be hanged, they could hardly have been alike merry while they lived together in the time of their imprisonment. The like may be said, and much more truly, of vertuous and wicked men in this world; for when the one shall do but think upon the day of death, which to them is to be the day of their deliverance from this prison, their hearts cannot but leap for very joy, considering what is hereafter to ensue unto them. But the other are afflicted, and do fall into melancholly and extreme desolation, as often as mention or remembrance of death is offered

Gen. 40. 41, 43.

offered: For that they are ſure, that it bringeth with it their everlaſting bane, according as holy Scripture ſaith: *The wicked man being dead, there remaineth* P ro 1. *no more hope unto him.*

36. Well then (dear Chriſtian Brother) if all theſe things be ſo; what ſhould ſtay thee now at length to make this reſolution whereunto I exhort thee? Wilt thou yet ſay (notwithſtanding all this) that the matter is hard, and the way unpleaſant? Or wilt thou believe others that tell thee ſo, albeit, they know leſſe of the matter then thy ſelf? Believe rather the Word and Mat. 11. Promiſe of our Saviour Chriſt, which aſſureth thee the contrary. Believe the reaſons before alledged, which do prove it moſt evidently. Believe the teſtimonies of them which have experienced the matter in themſelves: as, King *David*, S. *Paul*, S. *John Evangeliſt*, and others, whoſe teſtmonies I have alledged before concerning their own proof. Believe many hundreds, which by the holy grace of God are converted daily in Chriſtendome from vicious life, to the perfect ſervice of their Lord: All which do proteſt, that themſelves have found much more facility and comfort, then either I have ſaid in this place, or can ſay in the matter.

37. And for that perhaps thou maiſt reply, that ſuch men as have experienced this in themſelves, are not now living in the place where thou art, to give this teſtimony of their own experience: I can, and do aſſure thee upon my conſcience before Almighty God, that I have had conference with no ſmall number of ſuch perſons as my ſelf, and that to my ſingular comfort, in beholding the ſtrong hand and exceeding bountifulneſſe of Gods ſweetneſſe towards them in this caſe. Oh dear brother, no tongue can expreſſe what I have ſeen herein; and yet ſaw I not the leaſt part of that which they inwardly felt. But yet this may I ſay, that they that attend in the Catholick Church to deal

The tenth help is the experience which others have had.

with

with souls in the holy Sacrament of Confession, and indeed those, of whom the Prophet saith: *That they work in multitudes of waters, and do see the marvels of God in the depth.* In the depth (I say) of men's consciences uttered with infinite multitudes of tears, when God toucheth the same with his holy grace. Believe me (good Reader) for I speak in truth before our Lord Jesus, I have seen so great and exceeding consolation in divers great sinners after their conversion, as no heart can almost conceive; and the hearts which received them were hardly able to contain the same: So abundantly distilled down that heavenly dew from the most liberall and bountifull hand of God. And that this may not seem strange unto thee, thou must know, that it is recorded of one holy man called *Ephraim*, that he had so marvellous great consolations after his conversion, as he was often constrained to cry out to God: *O Lord retire thy hand from me a little, for that my heart is not able to receive so extreame joy.* And the like is written of S. *Bernard*, who for a certain time after his conversion from the world, remained as it were, deprived of his senses, by the excessive consolation he had from God.

Psal. 106.

Vid. pratum spirituale. SS. Patrum. Gotfr. in vita Bern.

38. Howbeit, if all this cannot move thee, but that thou wilt still remain in thy distrust; hear the testimony of one, whom I am sure thou wilt not for shame discredit, especially speaking of his own experience: And this is the holy Martyr and Doctor S. *Cyprian*, who writing of the very same matter to a secret friend of his called *Donatus*, confesseth that he was before his conversion, being yet a Gentile, of the same opinion that *Donatus* was now; to wit, that it was impossible for him to change his manners so easily, and to finde such comfort in a virtuous life, as after he did being accustomed before, and habituated in the contrary: and so entituleth the Argument of his discourse: *Of the forte*

The example of S. Cyprian. lib. 1. ep. 1.

force of Gods grace, & beginneth his narration in this sort. *Accipe quod sentitur antequam discitur, &c.* "Take that which is first felt before it be learned, and "that which is not gathered by long tract of time, but "is received in a moment by the compendious influ- "ence of Gods holy grace. When I lay in dark- "nes and in that blind night of ignorance, & whiles "I fleeted hither and thither, as doubfull and wa- "vering in this sea of the troublesome world; being "ignorant of mine own life, and devoid both of truth "and light; I did esteem it hard and difficil, accord- "ing to these manners of mine, that which Gods mer- "cy did promise unto me for my salvation, that I "might be born again into a new life, by the benefit "of Baptisme, and that laying aside the former cor- "ruption which before possessed my body, I should "be made new in mind and soul without dissolution "of my said body.

S. Cyprians doubts and difficulties of the force of Gods grace.

39. "This (I say) seemed unto me impossible: "for how (quoth I to my self) can so great a conversi- "on be expected, that so swiftly, and upon the sudden, "is to be shaken off, that which by continuance hath "been made (as it were) natural? And that which by "long use is so engrafted, as now it is impossible to be "removed? When (said I to my self) will he learn "parcimony, or to be sparing in diet, which is accu- "stomed to large and delicate banquets? And he "which is wont to shine and glitter in precious appa- "rel, gold, and purple; when will he come down "and be content to abase himself unto simple and "vulgar attire? He that is delighted with honours "and authority, and ensigns of rule and charge to be "born before him, cannot abide to be inglorious, "and to lead a private life. Another that is accu- "stomed to walk with a great train of Clients and "Dependents, thinketh it a great punishment to be

Imagined impossibilities.

" alone and solitary. And finally, he that is once entangled with the snares and alluring baits of vices, " can very hardly avoid, but that drunkennesse will " provoke him; pride will puff him up; anger will " enflame him; covetousnes will disquiet him; cruel- " ty will sting him; ambition will draw him; lust " will precipitate and cast him down head-long.

40. " This did I debate with my self before my " Conversion, when I was entangled with infinite er- " rours of my former life, and did not believe that I " could be delivered from them, having so given my " self over unto their dominion, as I did now despair " of amendment. But after that these spots of my " former life were once cleansed by the help of holy " Baptisme, and that the light of heaven came down " into my purged and pure breast; after the holy Ghost " coming from above did renew me by a second nati- " vity, making me a new man: it is wonderfull, how " presently those things that were doubtfull before, " were made clear in me, and those things opened, " which were shut before, and those things did shine, " which before were dark and dusky. It is wonderfull " (I say) how that which seemed hard was now made " easie, and that which was thought impossible, ap- " peared now factible: So as it might well appear, " that which before I felt in my self, was earthly, and " born of the flesh, and subject to sin; and that which " now I felt, was of God, quickned and endued " with life by the holy Ghost. Truly, thou knowest,

What S. Cyprian felt after his conversion.

" my friend *Donatus*, and canst remember together " with me, what this new state of ours (I mean this " death of sins, and life of virtues) hath taken from " us of the one, and brought unto us of the other. " Thou knowest it (I say) neither is it convenient " for me to bragge thereof; for that it is an odious " thing to boast in a mans own praises, albeit in

truth

"truth it cannot well be called boasting, but rather "gratitude, whatsoever is not ascribed to the virtue "or merit of man, but to the gift of Almighty "God, &c.

41. Thus far S. *Cyprian*; which, being the man he was, and having proved both the states of vice and virtue, and affirming his experience with so effectuall words, ought greatly to move us. And the very like writeth Saint *Augustine* of himself in his Books of Confessions; shewing that his own passions and the Devil together would needs have perswaded him before his conversion, that he should never be able to abide the austerity of a virtuous life: Especially touching continency from sins of the flesh, which notwithstanding he afterwards found both easie, pleasant, and without all difficulty. For which, he breaketh into these words, directed unto Almighty God himself: *O my Lord, let me remember and confess thy mercies towards me: Let my very bones rejoyce and say unto me: O Lord, who is like unto thee? Thou hast broken my chains, and I will sacrifice unto the a sacrifice of thanksgiving.* These chains which the blessed man mentioneth, were the chains of concupiscence, whereby he stood bound in captivity before his conversion, as he there confesseth; but presently thereupon he was delivered of the same, by the blessed help of Gods most holy grace.

Lib. 6. Confess. cap 12, 13, 14, 15.

Ibid lib. 9. cap. 1.

Psal. 34.

Psal. 115.

42. My counsel should be therefore unto thee (gentle Reader) that seeing thou hast so many testimonies, examples, reasons, and promises of this matter, thou shouldest at least prove once by thine own experience, whether this thing be true or no; especially, seeing it is a matter of so great importance, and so worthy thy tryall: That is to say, a matter concerning so nearly thy eternal salvation, as it doth. If a mean fellow should come unto thee, and offer, for hazarding

The conclusion of this second Part.

A similitude.

of one crown of gold, to make thee a thousand by *Alchymy*; albeit, thou shouldest suspect him for a cozener: yet the hope of gain being so great, and the adventure of loss so small, thou wouldest go nigh for once, to venture and see the trial. And how much more shouldst thou do it then, in this case, where by proof thou canst lose nothing; and if thou speedst well, thou art sure to gain as much as Gods Kingdome and the everlasting joy of heaven is worth. And thus much for this second Part.

§ 3. *Containing certain instructions and examples for overcoming of difficulties.*

43. AND now, albeit, this great affair be such as I have declared before, and nothing so as the world and Satan do bear men in hand: yet may not I let passe in this place (dear Christian) to admonish thee of one thing, which the ancient Fathers & Saints of God, that have passed over this river before thee (I mean the river dividing between Gods service and the world) do affirm of their own experience; and that is, that as soon as thou takest this work or resolution in hand, thou must expect many great encounters, strong impediments, sharpe contradictions, and fierce temptations: thou must expect assaults, combates, and open warre within thy self for a time. For this, S. *Cyprian*, S. *Augustine*, S. *Gregory*, and S. *Bernard*, do affirm upon their own proofs, notwithstanding they had the victory easily, as hath been said. this do *Cyril* and *Origen* shew in divers places at large upon like experience. This doth S. *Hillary* prove both by reasons and examples. This doth the Scripture it self fore-warn thee of, when it saith: *My son, when thou art to come to the service of God, stand fast in justice and in fear, and prepare thy mind to temptation.*

b Resistance at the beginning.

Cyp. l. 1. c. 1. Aug. lib. 1. doct. c. 23. Greg. lib. Mor. 4. c. 24. l. 32. c. 18. Bern. in Psal. 90. Cyp. lib. de Orat. Orig. hom. 33. in Exod. & 9. in Liv. 1. & 11. in Iosue. Hil. in Psal. 118. Eccl. 22.

And

And the reaſon of this is, for that the Devil poſſeſſing quietly thy ſoul before, lay ſtill, and ſought only means to content the ſame, by daily ſuggeſting new delights of carnal and worldly pleaſures. But when he ſeeth that thou offereſt to go from him, he beginneth ſtraightwayes to range; and to move ſedition within thee, and to toſſe up and down both heaven and earth, before he will looſe his Kingdome in thy ſoul. This is evident by the example of him whom our Saviour Chriſt, coming down from the hill after his Transfiguration, delivered from a deaf and dumb ſpirit. For albeit this Devil would ſeem neither to hear nor ſpeak, while he poſſeſſed that body quietly: yet when Chriſt commanded him to go out; he both heard and cryed out and did ſo tear and rent that poor body, before he departed, as all the ſtanders by thought indeed that he had been dead. This alſo in figure was ſhewed by the ſtory of *Laban*, who never perſecuted his ſon-in-law *Jacob*, untill he would needs depart from him. And yet was this more plainly expreſſed in the doings of *Pharaoh*, who after once he perceived that the people of Iſrael meant to depart his Kingdome, never ceaſed grievouſly to afflict them (as *Moſes* teſtifieth) untill God utterly deliver- Exod. 5. ed them out of his hands, with the ruine and deſtruction of all their enemies. Which event, all holy Doctours and Saints in Gods Church have expounded to be the plain figure of the delivery of ſouls from the tyranny of the Devil.

Mat. 9.

Gen. 31.

44. And now if thou wouldſt have a lively example of all this that I have ſaid before, I could alledge thee many; but for brevities ſake, one only of S. *Auguſtines* converſion ſhall ſuffice, teſtified by himſelf in his *Books of Confeſſions*. It is a marvellous example, and containeth many moſt notable and comfortable points. And ſurely whoſoever ſhall but

The converſion of S. Auguſtine.

read the whole at large, especially in his sixth, seventh, and eighth Books of his *Confessions*, shall greatly be moved and instructed thereby. And I beseech the Reader that understandeth the Latine tongue, to view over at least but certain Chapters of the eighth Book, where this Saints final conversion (after infinite combats) is recounted. It were too long to repeat all here, though indeed it be such a matter, as no man could ever be weary to hear it. There he sheweth, how he was tossed and tumbled in this conflict between the flesh and the spirit; between God, drawing on one side, and the world, the flesh and the devil, holding back, on the other part. He went to *Simplicianus* a learned old man and a devout Christian: he went to Saint *Ambrose* Bishop of *Millan*, and after his conference with them, he was more troubled then before. He consulted with his companions *Nebridus* and *Alipius*; but all would not ease him. One day after dinner there came into his house, a Christian Courtier and Captain named *Potinian*, and finding by chance S. *Paul*'s Epistles upon the board, where S. *Augustine* and his fellows were at play, by occasion thereof, fell into talk of spiritual matters: and among other things, to recite unto them the life of Saint *Antony* the Monk of *Egypt*, and the infinite virtues and miracles of the same, which he had found in a book among Christians a little before, and thereby was himself converted to Christianity. Which story after Saint *Augustine* had heard, as also, that there was a Monastery of those Monks, without the walls of *Millan* (in which City this happened) and that they were nourished by Saint *Ambrose* the Bishop (whereof S. *Augustine* before this, knew nothing) he was much more afflicted then before: and after *Potinian* was departed, withdrawing himself aside, had a most terrible combate with himself, whereof he writeth thus: *What did I not say against my*

L. 8. conf. c. 11.

Cap. 6.

A Monastery of Monks at Millan before Saint Augustines time.

Cap. 7.

my self in this conflict? How did I beat and whip my own soul, to make her follow thee (O Lord?) But she held back, she refused, and excused her self; and when all her arguments were convicted, she remained in horrour and fear, as of death, to be restrained from her loose custome of sin, whereby she had now consumed her self even unto death. After this he went into a garden with *Alipius* his companion, and there cryed out unto him. *Quid hoc est? quid patimur? Surgunt indocti & cœlum rapiunt; & nos cum doctrinis nostris, sine corde, ecce ubi volutamur in carne & sanguine.* What is this (*Alipius?*) what suffer we under the tyranny of sin? Unlearned men (such as S. *Antony* and others) do take heaven by violence; and we with all our learning, without hearts, behold how we lye grovelling in filth and bloud! And he goeth forward in that place, shewing the wonderfull and almost incredible tribulations, that he had in this fight that day. After this, he went further into an Orchard, and there he had yet a greater conflict. For there all his pleasures past represented themselves together before his eyes, saying unto him: *Demittesne nos, & à momento isto non erimus tecum ultra in æternum? &c.* What! wilt thou abandon us, and shall not we be with thee any more for ever, after this moment? shall it not be lawfull for thee to do this and that any more hereafter? And then saith Saint *Augustine:* O Lord, turn from the mind of thy servant, to think of that filth which they objected to my soul. What filth! what shamefull pleasures did they lay before mine eyes! At length he saith that after long and tedious combates, a marvellous tempest of weeping came upon him; and being not able to resist any longer, he ran away from *Alipius*, and cast himself upon the ground under a fig-tree, and gave full scope unto his eyes, which brought forth presently whole flouds of teares. Which after they were a

Cap. 8.

Mark this gentle Reader.

Cap. 12.

Ibid.

little past over; he began to speak to God in this sort.

Ibid. *Et tu Domine, usquequo? quamdiu? quamdiu cras, & cras? quare non modo? quare non hac hora finis ſit turpitudinis meæ?* O Lord, how long wilt thou suffer me thus? how long, how long shall I say to morrow? why should I not do it now? why should there not be an end of my filthy life, even at this instant? And after this followeth his final and miraculous conversion, together with the conversion of *Alipius* his companion: which because it is set down briefly by himself, I will recite his own words, which are as follow immediately upon those that went before.

S. August. final conversion by a voice from heaven.

45. *I did talk* (saith he) *in this sort to Almighty God, and did weep most bitterly, with a deep contrition of my heart; and behold, I heard a voyce, as if it had been of some child, singing from some house near unto me, and oftentimes it repeated these words:* Take up and read, Take up and read: *And straight-way, I changing my countenance, began to think most earnestly with my self, whether children were wont to sing any such thing, in any kind of game that they used; but I could never remember, that I had heard any such thing before. Wherefore repressing the force of my tears; I arose up, interpreting no other thing, but that this voyce came from heaven, to bid me open the Book that I had with me (which was Saint* Paul's *Epistles*) *and to read the first Chapter that I should find. For I had heard before of S.* Anthony, *how he was admonished to his conversion, by hearing a sentence of the Gospel, which was read, when he by chance came into the Church: And the sentence was:* Go and sell all thou hast, and give to the poor, and thou shalt have treasure in heaven, and come and follow me. *Which saying S.* Anthony *taking as spoken to him in particular; was presently converted to thee (O Lord.) Wherefore I went in haste to the place*

S. Anthonys conversion. Anathasius in vita Ant. Mat. 9.

where

where Alipius *ſate, for that I had left my book there, when I departed: I ſnatched it up, and opened it, and read in ſilence the firſt Chapter that offered it ſelf unto mine eyes, and therein were theſe words:* Not in banqueting, or in drunkenneſs; not in wantonneſs, Rom. 13.
and chamber-works; not in contention & emulation; but do you put on our Lord Jeſus Chriſt, and do you not perform the providence of fleſh in concupiſcences.

46. *Further then this ſentence I would not read; neither was it needfull. For preſently with the end of this ſentence, as if the light of ſecurity had been powred into my heart, all the darkneſs of my doubtfulneſs fled away. Whereupon putting in my fingar, or ſome other ſign (which now I remember not) upon the place; I cloſed the Book, and with a quiet countenance opened the whole matter to* Alipius. *And he by this means, uttered alſo that vocation, that now wrought in him, which I before knew not. He deſired that he might ſee what I had read, and I ſhewed the place unto him. He conſidered the whole, and went further alſo then I had read. For it followed in* Saint Paul (*which I knew not:*) Take unto you him that is yet weak in faith. *Which ſaying* Alipius *applied unto himſelf, and opened his whole ſtate of doubtfulneſs unto me. By this admonition of Saint* Paul, *he was eſtabliſhed, and was joyned to me in my good purpoſe; but yet calmly and without any troubleſome cunctation, according to his nature and manners, whereby he differed alwayes greatly from me, in the better part.*

47. After this we went in together to my * mother. We tell her the whole matter: ſhe rejoyceth. We recite unto her the whole order of the thing: ſhe exulteth and triumpheth, and bleſſeth thee (O Lord) which art more ſtrong and liberal then we can ask or underſtand; for that ſhe ſaw now much more granted

* Her name was Monica, a very holy woman as he ſheweth. L. 9. c. 9, 10, 11, 12, 13.

to

to her from thee, touching me; then she was wont to ask with her pitifull and lamentable sighs. For thou hadst so converted me now to thee, that I neither sought for wife, nor any other hope at all of this world, living and abiding in that * rule of faith, in which thou didst reveal me unto her, so many years before. And thus thou didst turn her sorrow now, into more abundant solace, then she could wish; and into much more dear and chast joy, then she could require, by my children, her nephews, if I had taken wife. *O Lord, I am thy servant, I am now thy servant, and child of thy hand-maid; thou hast broken my chains, and I will sacrifice to thee therefore a sacrifice of praise. Let my heart and tongue praise thee, and my bones say to thee:* O Lord who is like unto thee? *Let them say it (O Lord) and do thou answer (I beseech thee) and say to my soul,* I am thy salvation. Hitherto are S. *Augustines* own words.

* This was the religious rule of Monastical life which S. Augustine after professed. Possid. in vita Aug.

48. Now then (dear Christian) in the miraculous examples of this famous mans conversion, there be divers things to be noted, both for our comfort, and also for our instruction. First is to be marked, the great conflict he had with his ghostly enemy, before he could get out of his possession and dominion; which was so much the more (no doubt) for that he was to be so great a pillar afterward in Gods Church. And we see that his fellow *Alipius* found not so great resistance, for that the enemy saw there was much lesse in him to hurt his Kingdome, then in Saint *Augustine*: which ought greatly to animate and comfort them, that feel great resistance, and strong temptations against their vocation; assuring themselves, that this is a sign of more grace and favour, if they manfully go through. So was Saint *Paul* called (as we read) most violently, being stricken down to the ground and made blind by Christ, before

Annotations upon this Conversion.

The best men have greatest conflicts in their conversion.

Acts 9.

before his converſion: *For that he was a choſen veſſel, to bear Chriſts name unto the Gentiles.*

49. Secondly, it is to be noted in the ſame example, that although this man had moſt ſtrong paſſions before his converſion; and that in the greateſt and moſt incurable diſeaſes, which commonly afflict worldly men: As in ambition, covetouſneſs, and ſins of the fleſh (according as himſelf before confeſſeth) which maladies poſſeſſed him ſo ſtrongly indeed, as he thought it impoſſible (before his converſion) ever to ſubdue and conquer the ſame: Yet afterward he proved the contrary, by the help of Gods omnipotent grace. Thirdly, it is alſo to be conſidered, that he had not only the victory over theſe his paſſions afterward, but alſo found great ſweetneſs in the way of a virtuous life. For a little after his converſion he writeth: *I could not be ſatisfied (O Lord) in thoſe days, with the marvellous ſweetneſs which thou gaveſt me. O how much did I weep in thy hymns and canticles, being vehemently ſtirred up with the voices of thy Church, ſinging moſt ſweetly! Thoſe voices did run into my ears, and thy truth did melt into my heart, and thence did boil out an affection of piety, and made teares to run from me, and I was in moſt happy ſtate with them.* So he. 2. L. 6. c. 6. & 15. 3. L. 9. c. 6.

50. Fourthly is to be remembred, for our inſtruction and imitation, the behaviour of this holy man, concerning his vocation. Firſt, in ſearching and trying out the ſame, by his repair to S. *Ambroſe*, to *Simplicianus*, and others, by reading of good books, frequenting of good company, and the like: which thou oughteſt alſo (good Reader) to do, when thou feeleſt thy ſelf inwardly moved, and not to lye dead as many are wont, reſiſting openly the Holy Ghoſt, with all his good motions, and not ſo much as once to give an ear to the knocking of Chriſt at the door of their 4. The diligence of S. Auguſtine in trying and following Gods vocation.

Apoc. 5.

their consciences. Moreover Saint *Augustine* (as we see) refused not the means to know his vocation; but prayed, wept, and often retired himself alone from company to talk with God, in that matter: Which many of us will never do, but rather do detest and fly all means that may bring us into those cogitations of our conversion. Finally, S. *Augustine*, after he had once seen clearly the will and pleasure of God, made no more stay of the matter, but brake off strongly from all the world and vanities thereof, gave over his Rhetorick-lecture at *Millan*, left all hope of promotion in the Court, and betook himself to serve Almighty God throughly; and therefore no marvel if he received so great consolation and advancement from God afterward, as to be so worthy a member in his holy Church. Which example is to be followed of all them that desire perfection, so far forth as each mans condition and state of life permitteth.

Violence to be used at the beginning of our conversion.

51. And here, by this occasion, I may not let pass to advertise thee (good Reader) and also by Saint *Augustines* example, to forewarn thee, that whosoever meaneth to make this resolution throughly, must use some violence to himself at the beginning. For as a fire, if you rush in upon it with force, is easily put out; but if you deal softly, putting in one hand after another, you may rather hurt your self then extinguish the same. So is it with our passions, which require man-hood and courage for a time, especially at the beginning. Which whosoever shall use, together with the other means that shall be set down (God willing) in the second Book of this Treatise; he shall most certainly find that thing to be easie, which now he thinketh heavy; and that sweet, which now he esteemeth so unsavory. For proof whereof, as also for conclusion of this Chapter; I will alledge a short discourse of Saint *Bernard*, who after his fashion proveth

proveth the ſame moſt fitly by an authority alledged out of the holy Scriptures. His words are theſe.

52. *Chriſt ſaith unto us:* Take my yoke upon you, and you ſhall find reſt. *This is a marvellous novelty, but that it cometh from him* which maketh all things new. *He that taketh up a yoak, findeth reſt: He that leaveth all, findeth a hundred times ſo much. He knew well this (I mean that man according to the heart of God) which ſaid in his Pſalm:* Doth the ſeat of iniquities cleave unto thee (O Lord) which feigneſt a labour in thy commandment? *Is not this a feigned labour (dear Brethren) in a commandment, I mean a light burden, a ſweet yoak, an anointed croſs? So in old time he ſaid to* Abraham; Take thy ſon *Iſaac*, whom thou loveſt, and offer him to me in ſacrifice. *This was a feigned labour in a commandment. For,* Iſaac *being offered, he was not killed, but ſanctified thereby. Thou therefore, if thou hear the voice of God within thy heart, willing thee to offer up* Iſaac (*which ſignifieth joy or laughter*) *fear not to obey it faithfully and conſtantly. Whatſoever thy corrupt affection judgeth of the matter, be thou ſecure. Not* Iſaac, *but the Ram ſhall die for it; thy joy ſhall not periſh, but thy ſtubbornneſs only, whoſe horns are entangled with thorns, and cannot be in thee, without the prickings of anxiety. Thy Lord doth but tempt thee, as he did* Abraham, *to ſee what thou wilt do.* Iſaac (*that is, thy joy in this life*) *ſhall not die, as thou imagineſt, but ſhall live; only, he muſt be lifted up upon the wood, to the end, thy joy may be on high, and that thou mayeſt glory, not in thine own fleſh, but only in the croſs of thy Lord, by whom thy ſelf alſo art crucified; crucified (I ſay) but crucified to the world: for, unto God thou liveſt ſtill, and that much more then thou diddſt before.* Hitherto S. *Bernard*, with whoſe words we ſhall end this whole Chapter.

Bern. in illa verba Evangelii: Ecce nos reliquimus omnia. ante finem.

Pſal. 93.

Gen. 22.

Chriſts yoak a feigned labour.

Gal. 3.

THE

THE THIRD IMPEDIMENT That stayeth men from Resolution in Gods Service:

Which is, the fear they conceive of persecution, affliction, losse, danger, or tribulation.

Chap. III.

THere want not many persons in the world, who either moved by the reasons and considerations before recited, or convicted by their own experience, for that they behold daily no small numbers of godly persons to live as contentedly as themselves, do yield thus much unto virtuous life, that in very deed they esteem the same to be easie and pleasant enough, to such as are once entred in thereunto: And that (in good sooth) for their own parts they could be content to embrace and follow the same, if they might do it with quiet and peace of all hands. But yet to request them unto it in such time or place, or with such order and circumstances, as, tribulation, affliction, or persecution may fall upon them for the same; They think it a matter unreasonable to be demanded, and themselves very excusable, both before God and man, for refusing it. But this excuse (dear Brother) is no better then the other going before, of the *Pretended difficulties*; for that it standeth upon a false ground, as also upon an unjust illation or consequence enforced upon that ground. The ground is this, that a man may live virtuously, and serve God truly, with all worldly ease, and without any affliction or persecution; which is false. For that, albeit, external contradictions and persecutions be more in one time, then in another; more in this place, then in that: yet can there not be any

New shifts to avoid resolution.

any time or place without ſome, both external and internal. Which although (as I have ſhewed before) in reſpect of the manifold helps and conſolations ſent from God in counterpoiſe of the ſame, they ſeem not heavy nor unpleaſant unto the godly: yet are they in themſelves both great and weighty, as would appear if they fell upon the wicked and impatient. Secondly, the illation and conſequence made upon this ground, is unjuſt; for that it alledgeth tribulation, as a ſufficient reaſon to abandon Gods ſervice, which, God himſelf hath ordained for a mean to the contrary effect: That is, to draw men thereby unto his ſervice, and from the ſervice of the world. For better declaration whereof, (the matter being of very great importance) I will handle in this Chapter, theſe four points enſuing. Firſt, whether it be ordinary for all that muſt be ſaved, to ſuffer ſome kind of perſecution, tribulation, or affliction: that is, whether this be appointed an ordinary, or uſual mean of mans ſalvation in this life. Secondly, what are the cauſes why God (loving us as he doth) would chuſe and appoint theſe ſharp means of our ſalvation. Thirdly, what principal reaſons of comfort a man may have in his tribulations & afflictions. Fourthly, what is required at his hands in that ſtate. Which four points being declared, I doubt not, but great light ſhall appear in this whole matter, which ſeemeth to fleſh and bloud to be ſo full of darkneſs and improbabilities.

Four points to be handled in this Chapter.

1.

2.

3.

4.

§. 1. *Whether all good men muſt ſuffer tribulation, or no?*

AND touching the firſt, there needeth little proof, for that Chriſt himſelf hath affirmed to his Diſciples, and by them, to all other his ſervants: *In mundo preſſuram ſuſtinebitis*: In the world you ſhall ſuſtain affliction. And in another place; *In your patience* Ioha 16. Luke 11.

tence shall you possess your souls: That is to say, by suffering patiently the adversities that shall be laid upon you. Which S. *Paul* yet uttereth more plainly
2 Ti. 3. when he saith: *All they that will live godly in Jesus Christ, shall suffer persecution.* If all; then none can be excepted. And to signify yet further the necessity of this matter, both S. *Paul* and *Barnabas* also did
Acts 14. teach (as S. *Luke* reporteth:) *That we of necessity must enter into the kingdome of God by many tribulations*: using the word *Oportet*, which signifieth a certain necessity. And Christ himself yet more plainly revealeth this secret, when he saith to S. *John* the Evan-
Apoc. 3. geliste: *That he chastiseth all those whom he loveth*:
Heb. 12. And Saint *Paul* yet more particularly to the Hebrews: *Flagellat omnem filium quem recipit*: He whippeth every child whom he receiveth. And the same Apostle urgeth this matter so far in that place, as he affirmeth plainly all those to be bastards, & no children of God, who are not afflicted by him in this life. The same po-
2 Tim. 2. sition he holdeth to *Timothy*: *Si sustinemus, & conregnabimus*: If we suffer with Christ, we shall reign with Christ, and not otherwise. Wherein also con-
Psal. 34. curreth holy *David*, when he saith: *Multæ tribulationes justorum*: The just are appointed to many tribulations. So as this is a common mark or seal set upon them to be known and discerned by.

1. Testimony of Scriptures. 3. This verity, though not so much understood, and less considered by worldly men, yet is it every where in holy Scriptures, in divers matters uttered, but all to
Mat. 10. one end. As namely by that our Saviour said: *He came not to bring peace, but the sword into the world.*
2 Tim. 2. Also by that of S. *Paul*: *That no man can be crowned, except he fight lawfully.* And how can we fight, if we have no enemy to oppugne us? The same signifieth Christ in the *Apocalyps*, when he repeateth so often:
Apoc. 2 & 3. *That heaven is only for him that conquereth.* The very

very same is signified by the ship, whereinto Christ entred with his Disciples, which was presently tossed and tumbled, as if it would have been drowned: This (I say) by all the antient Fathers exposition, was a figure of all the troubles and afflictions, that all they should suffer, which do sail in the same ship with Christ our Saviour. The same is proved, in that the life of man is called in Scripture, *A warfare upon earth*; and by that, *Man is appointed to labour and travel while he is here.* Also in that, *His life is repleished* (as saith *Iob*) *with many miseries*, even by the appointment of Almighty God after mans fall. The same is shewed, in that God hath appointed every man to passe through the pains of death before he come to joy. In like manner, by the infinite contradictions and tribulations, both within and without, left unto man in this life. As for example, within are the rebellions of his concupiscence, and other miseries of his mind, wherewith he hath continually to make warre, if he will save his soul. Without, are the world and the devil, which do never cease to assault him, now by fair means, now by foul; now by flattery, now by threats; now alluring by pleasure and promotion, now terrifying by affliction and persecution: Against all which, the good Christian hath to resist manfully, or else he loseth the crown of his eternal salvation.

Mat. 8.
Iob 7.
Iob 5.
Iob 17.

2. The example of Saints in the Old Testament.

4. The very same thing also may be shewed by the examples of all the most renowned Saints, from the beginning, who were not only assaulted internally with the rebellion of their own flesh: but also persecuted and afflicted outwardly by divers adversities, thereby to confirm more manifestly this purpose of Almighty God unto us. This we see in *Abel*, persecuted and slain by his own brother, as soon as ever he began to serve God sincerely. The same

Gen 4.

we see in *Abraham*, afflicted diversly after he was once chosen by Almighty God. Of the same cup drank all his children and posterity that succeeded him
Gen. 22. in Gods favour: as *Isaac*, *Jacob*, *Joseph*, *Moses*, and all the Prophets: Of which Prophets Christ himself
Mat. 6. 23. Luke 13. Iob 1. giveth testimony how their bloud was shed most cruelly by the world. The affliction also of *Job* is wonderfull, seeing the Scripture affirmeth it to have come upon him by Gods speciall appointment, he being a most just man. But yet more wonderfull was the af-
Tob. 2. fliction of holy *Tobias*, who, among other calamities, was strucken blind by the falling down of swallows dung into his eyes; of which the Angel *Raphael* told
Tob. 12. him afterward: *Because thou wert a man grateful to God, therefore it was of necessity that this tentation should prove thee.* Behold the necessity of afflictions to good men. I might adde to this, the example of *David* and others; but that S. *Paul* giveth a generall testimony of all the Saints of the Old Testament, say-
Heb. 11. ing: *That some were racked, some reproached, some whipped, some chained, some imprisoned; others were stoned, cut in pieces, tempted, and slain with the sword; some went about in hair-cloth, in skins of goats, in great need, pressed and afflicted; wandering, and hiding themselves in wildernesses, in hills, in caves, and holes under ground; the world not being worthy of them.* Of all which he pronounceth this comfortable sentence, to be noted of all men: *Non suscipientes redemptionem, ut meliorem invenirent resurrectionem.* That is, God would not deliver them from these afflictions in this life, to the end, their resurrection and reward in the life to come might be glorious. And this of the Saints of the Old Testament.

2. Saints of the New Testament.

5. But now in the New Testament, founded expressely upon the Crosse, the matter standeth much more plain, and that with great reason. *For if Christ could*

could not go into his glory, but by ſuffering, as holy Scripture affirmeth: then by the moſt reaſonable rule of Chriſt, affirming, *That the ſervant hath not priviledge above his maſter*, it muſt needs in reaſon follow, that all have to drink of Chriſts cup, which are appointed to be partakers of his glory. And for proof hereof, look upon the deareſt friends that ever our Saviour had in this life, and ſee whether they had part thereof or no. Of his mother, old *Simeon* propheſied and told her at the beginning: *That the ſword of tribulation ſhould pierce her heart*: Signifying thereby, the extream afflictions that ſhe felt afterward in the death of her Son, and other miſeries heaped upon her. Of the Apoſtles, it is evident, that beſides all their labours, travels, needs, ſufferings, perſecutions, and calamities, which were infinite, and in mans ſight intolerable (if we believe S. *Paul* recounting the ſame: Beſides all this (I ſay) God would not be ſatisfied, except he had their bloud alſo ſpent in his ſervice. And ſo we ſee that he ſuffered none of them all to die naturally, or in their beds, but only S. *John Evangeliſt*, by a ſpecial priviledge, particularly granted to him from Chriſt; albeit if we conſider what S. *John* alſo ſuffered in ſo long a life as he lived, being baniſhed by *Domitian* to *Pathmos*; and at another time, thruſt into a tunne of hot-boiling-oile at Rome, (as *Tertullian* and Saint *Hierome* do report) we ſhall ſee that his part alſo was no leſſe then others in this cup of his Maſter. Of which cup Chriſt himſelf fore-told him and his brother *James*, that both of them ſhould taſte. I might reckon up here infinite other examples, but it needeth not; for it may ſuffice, that Chriſt hath given this generall rule in the New Teſtament: *He that taketh up his Croſs and followeth me, is not worthy of me*, By which, is reſolved plainly, that there is no ſalva-

Luke 24. Mat. 10. Luke 6. Mat. 10.

Luke 2.

1 Cor. 4. 2 Cor. 4 6. 11. 12. Act. 20. Rom. 8. Iob. 21.

Ter. lib de præſer. adv. hæret. c. 26. Hier. lib. cont. Iovin.

Mat. 10.

tion now to be had, but onely for them that take up (that is, do bear willingly) their proper crosses of afflictions, and therewith do follow their Captain, walking on with his crosse on his shoulders before them.

An objection answered.

6. But here perhaps some man may say: If this be so, that no man can be saved without a crosse; that is, without affliction and tribulation; how do all those that live in peaceable times and places, where no persecution is, no trouble, no affliction, or tribulation? To which I answer. First, that if there were any such time or place, the people living therein should be in very great danger, according to the saying of the Prophet: *They are not in the labours of other men,* Psal. 72. *nor yet whipped and punished as others are, and there-* In Psal. 73. & l. de vera & falsa pœnitentia. cap. 18. *fore pride possessed them, and they were covered with iniquity and impiety; and their iniquity proceeded of their fatnesse and abundance.* Besides this, albeit, such men should suffer nothing in this life: yet should they not escape all tribulation: For that (as S. *Augustine* largely proveth) if they die in Gods favour and out of mortal sin, they are to be saved by suffering the purging fire in the next, according to the saying of S. 1 Cor. 3. *Paul: That such as build not gold or silver upon the foundation of faith, but wood, straw, or stubble; shall receive detriment or dammage thereof at the day of our Lord, to be revealed in fire:* But yet by that fire they shall be saved; and so not without suffering tribulation, yea, far greater then any in this life, as * before out of many Fathers you have heard alledged. * Supra c. 9.

7. Secondly, I answer, that there is no time and place so void of tribulation, but that there is always a crosse to be found for them that will take it up. For, ever is there either poverty, sickness, slander, enmity, injury, contradiction, or some like affliction offered continually. For that those men never want

in the world, whereof the Prophet said: *They that do render evil for good did detract from me, for that I followed goodneſse.* Psal. 7. At the leaſt-wiſe, there never want thoſe domeſticall enemies, whereof our Saviour Christ fore-warneth us: I mean either kindred or carnall friends, who commonly reſiſt us, if we begin once throughly to ſerve Almighty God; or elſe our own diſordinate affections, which are the moſt perilous enemies of all other, for that they make us war upon our own ground. Mat. 7. Again, there never want the temptations of the world and devil, the reſiſting whereof is much more difficult in time of peace and wealth, then in time of external affliction and perſecution. Time of peace more dangerous than of perſecution. For that theſe enemies are ſtronger in flattery then in force; which a Godly Father expreſſeth by this Parable. *The Sun and Wind* (ſaith he) *agreed one day to prove their ſeveral ſtrengths in taking a cloak from a way-faring man. And in the fore-noon the wind uſed all violence that he could to blow off the ſaid Cloak: But the more he blew, the more faſt held the Traveller his Cloak, and gathered it more cloſely about him. At after-noon, the Sun ſent forth her pleaſant beams, and by little and little ſo entred into this man, as he cauſed him to yield, and to put off not onely his Cloak, but alſo his Coat. Whereby is proved* (ſaith this Father) *that the allurements of pleaſure are more ſtrong and harder to be reſiſted, then the violence of perſecution.* And this is proved among other things, by the example of King *David*, who reſiſted eaſily many aſſaults of adverſity; but yet fell dangerouſly in time of proſperity. 2 Reg. 11. Whereby appeareth, that virtuous men have no leſſe warre in time of peace, then in time of perſecution. For that when externall perſecution wanteth, they turn their fight againſt their inward paſſions, which oftentimes are more troubleſome than externall enemies. So as there ne-

ver wanteth occasion of bearing the Cross, and suffering affliction, to him that will accept of the same. And this may suffice for the first Point, to prove that every man must enter into heaven by tribulation, as Saint *Paul* saith.

§ 2. *The causes, why God sendeth affliction to the Godly.*

8. TOuching the second Point why God would have this matter so; it were sufficient to answer, that it pleased him to be so, without seeking any further reason of his meaning herein: even as it pleased his divine Majesty, without all reason in our sight, to abase his son so much as to send him hither into this world to suffer and die for us, and so to enter into his glory: whereas by infinite other means his divine power could have wrought our salvation, if it had pleased him, though no way was more excellent or convenient then this. Wherefore if we will needs seek a reason of this his determination also, why he would have all good men to suffer, and be vexed in this life; this one might be sufficient for all: That seeing we look for so great a glory as we do, we should labour a little first for the same, and do shew our selves worthy of Gods favour, & of so high an exaltation: But yet, for that it hath pleased his divine Majesty, not only to open unto us his will and determination for our suffering in this life, but also divers reasons of his most holy purpose and pleasure therein, for our further encouragement and consolation that do suffer; I will in this place repeat briefly some of the same, for declaration of his exceeding great love and fatherly care towards us.

Encrease of merit and glory.

9. The first cause then, and the most principal, is to encrease thereby our merit in this life, and consequently our glory thereof depending in the life to come.

come. For, having appointed by his eternall wiſedome and juſtice, that none ſhall be crowned there, but according to the meaſure of their fight here: The more and greater combates that he giveth (together with ſufficient grace to overcome them;) the greater crown of glory prepareth he for us at our reſurrection. This cauſe toucheth S. *Paul* in the words before alledged of the Saints of the old Teſtament; to wit: *that they received no redemption from their miſeries in this world, to the end they might find a better reſurrection in the world to come.* This alſo meant Chriſt when he ſaid: *Happy are they which ſuffer perſecution, for theirs is the kingdome of heaven: happy are you, when men ſpeak evil of and perſecute you, &c. Rejoice and be glad (I ſay) for that your reward is great in heaven.* Hereunto alſo appertain all thoſe promiſes of *gaining life by looſing life; of receiving an hundred for one,* and the like. Herehence do proceed all thoſe large promiſes to virginity and chaſtity; and to ſuch as geld themſelves for the Kingdome of heaven; to voluntary poverty, and to the renouncing of our own will by obedience. All which are great conflicts againſt the fleſh, world, and our own ſenſuality, and cannot be performed but by ſufferings and afflictions. Finally, Saint *Paul* declareth this matter fully, when he ſaith: *That a little and ſhort tribulation in this life, worketh a weight of glory above all meaſure in the height of heaven.*

2 Tim. 2. Apoc. 2. Heb. 11. Mat. 5. Mat. 19. Eſa. 56. 1 Cor. 7. Pſal. 67. Mat. 19. Luc. 12. 2 Cor. 4.

10. The ſecond cauſe why God appointed this, is to draw us thereby from the love of the world which he holdeth for his profeſſed enemy, as in the next Chapter ſhall be ſhewed at large. This cauſe Saint *Paul* uttereth in theſe words: *We are judged and puniſhed of God* (in this life) *to the end we ſhould not be damned with this world.* In like manner as a nurſe, that to wean her Childe from the love and liking of her milk

2. Hatred of the world: 1 Cor. 11. A ſimilitude.

Luk 15. milk, doth annoint her teat with Aloes, or some other such bitter thing: so our merciful Father, that would retire us from the love of worldly delights (whereby infinite men do perish daily) useth to send tribulation, which of all other things hath most force to work this effect: as we see in the example of the Prodigal Son, who could by no means be stayed from his pleasures, and retired home to his old Father, but onely by affliction.

3. A medicine to cure our diseases.

11. Thirdly, God useth tribulation as a most present & most sovereign medicine to heal us of many diseases, otherwise almost incurable. As first, of a certain blindnesse and careless negligence in our estate, contracted by wealth and prosperity. In which sense, holy Scripture saith: *That affliction giveth understanding.* And the Wise-man affirmeth; *That the rod bringeth wisedome.* This was shewed in figure, when the sight of *Toby* was restored by the bitter gall of a fish. And we have clear examples in *Nabuchodonosor*, *Saul*, *Antiochus* and *Manasses*, all which came to see their own faults by tribulation, which they would never have done in time of prosperity. The like we read of the brethren of *Joseph*, who falling into some affliction in *Egypt*, presently entred into their own conscience, and said: *We suffer these things worthily, for that we sinned against our brother.* And as tribulation bringeth this light, whereby we see our own defects; so helpeth it greatly to remove and cure the same: Wherein it may be well likened unto the rod of *Moses*. For as that rod striking the hard rocks brought forth water, as the Scripture saith: so this rod of affliction falling upon stony-hearted sinners, mollifieth them to contrition, and oftentimes bringeth forth the floods of teats to repentance. In respect whereof, holy *Toby* saith to Almighty God: *In time of tribulation thou forgivest sins.* And for like effect,

Eccl. 28. Pro. 29.

Tob. 12.

Gen. 4. 2. Mac. 9. 2 Para. 33.

Gen. 42.

Exod. 17. Deut. 18. Psal. 77.

Tob. 3.

effect, it is compared also to a file of iron, which taketh away the rust of the soul. In like manner, to a purgation that driveth out corrupt humours. And finally, to a Gold-smiths forge, which consumeth away the refuse metals, and fineth the gold to his perfection. *I will try thee by fire to the quick* (saith God to a sinner, by *Esay* the Prophet) *and I will take away all thy tin, and refuse metal.* And again by *Jeremy: I will melt them and try them by fire.* This he meant of the fire of tribulation, whose property is (according as the Scripture saith) to purge and fine the soul, as fire purgeth and fineth gold in the Furnace. For besides the purging and removing of greater sins, by Consideration and Contrition (which tribulation worketh, as hath been [a] shewed) it purgeth also the rust of infinite evil passions, appetites and humours in man: as the humour of pride, of vain-glory, of sloth, of choler, of delicate niceness, and a thousand more, which prosperity engendreth in us.

Iob. 23. Prov. 17. Eccl. 25. Esay 1. Ier. 9. Sap. 3. Zach. 13. [a] See before part. 1. Cap. 1.

12. This God declareth by the Prophet *Ezechiel*, saying of a rusty soul: *Put her naked upon the hot coals, and let her heat there, untill her brasse be melted from her, and untill her corruption be burned out, and her rust consumed. There hath been much labour and sweat taken about her, and yet her overmuch rust is not gone out of her.* This also signifieth holy *Job*, when having said: *That God instructeth a man by Discipline* (or correction) *to the end he may turn him from the things he hath done, and deliver him from pride*; (which is understood of his sinful acts) he addeth a little after, the manner of this purgation, saying: *His flesh being consumed by punishments, let him return again to the dayes of his youth.* That is all his fleshly humours and passions being now consumed by punishments and tribulations, let him begin to live again in such purity of soul, as he did at the

Ezech. 24. Iob 33.

the beginning of his youth, before he had contracted these evil humours and diseases by prosperity.

4. A preservative.

13. Neither onely is tribulation a strong medicine to heale sin, and to purge away the base and refuse metals in us, of brasse, tin, iron, lead, and drosse, as Almighty God by *Ezechiel* saith: but also a most excellent preservative against sin for the time to come, according as good King *David* said: *Thy discipline (O Lord) hath corrected me for evermore.* That is to say, it hath made me wary, and watchfull not to commit sin again, according as the Scripture saith in another place: *A grievous infirmity or affliction maketh the soul sober.* For which cause the Prophet *Jeremy* calleth tribulation, *Virgam vigilantem.* A watchfull rod: That is (as S. *Hierome* expoundeth it) a rod that maketh a man watchfull. The same signified God, when he said by *Osee* the Prophet: *I will hedge in thy way with thorns*; That is to say, I will so close thy life on every side, with the remembrance and fear of affliction, that thou shalt not dare to tread awry, least thou tread upon a thorn. All which good *David* expresseth of himself in these words: *Before I was humbled and brought low by affliction, I did sin and offend thee (O Lord:) but after that time, I have kept thy commandements.*

Psal. 17.

Eccl. 31.

Ier. 1.

Osee 2.

Psal. 18.

5. A prevention of the punishment.

14. Of this also appeareth yet another cause, why God afflicteth his elect in this life; and that is to prevent his justice upon them, in the world to come: I mean that justice, which other-wise remaineth to be executed upon every one after their departure hence, in that most grievous purging-fire whereof I spake before. Touching which S. *Bernard* saith thus: *Oh would to God some man would now before-hand, provide for my head abundance of water, and to mine eyes a fountain of tears; for so haply the burning fire should take no hold, where running tears had cleansed before.*

Bern. ser. de 6. Tribulat. in fine.

before. And the reaſon of this is (as that holy man himſelf noteth after) for that God hath ſaid by *Nahum* the Prophet: *I have afflicted thee once, and I will not afflict thee again: there ſhall not come from me a double tribulation.* Of which tribulation of this grievous purging-fire, read attentively (dear brother) that which before hath been alledged at large out of S *Auguſtine*, and other ancient Fathers, in the firſt Part [a] of this book, and thy heart will find whereat to tremble. Nah. 1. [a] Part. 1. c. 9.

6. To prove us.

15. Sixthly, God ſendeth tribulation upon his ſervants, to examine and prove them thereby, whether they be faithfull and conſtant or no: that is, to make themſelves and other men ſee and confeſs, how faithfull or unfaithfull they are. This in figure was ſignified, when *Iſaac* would grope and touch his ſon *Jacob*, before he would bleſs him. And this the Scripture expreſſeth plainly, when talking of the tribulations laid upon *Abraham*, it addeth: *Tentavit Deus Abraham*, God tempted *Abraham*, by theſe means to prove him. And *Moſes* ſaid to the people of Iſrael: *Thou ſhalt remember how thy God led thee fourty years about the deſart to afflict thee, and tempt thee; to the end it might appear what was in thy heart, whether thou wouldeſt keep his Commandments or no.* And again, a few Chapters after: *Your God and Lord doth tempt you, to the end it may be manifeſt whether you love him or no, with all your heart and withall your ſoul.* In which ſenſe alſo, the Scripture ſaith of *Ezechias*, after many praiſes given to him: *That God left him for a time to be tempted, that the thoughts of his heart might thereby be made manifeſt.* Gen. 27. Gen. 22. Deut. 8. Deut. 13. 2 Par. 32.

16. And that this is Gods faſhion towards all good men, King *David* ſheweth in the perſon of all, when he ſaith: *Thou haſt proved us (O Lord) thou haſt examined us by fire; thou haſt laid tribulations upon our backs, and haſt brought men upon our heads.* Pſal. 65.

And

And yet how well he liked of this cup of tribulation, he signifieth when he calleth for more thereof in another place, saying; *Try me (O Lord) and tempt me; burn my heart and reins within me.* That is, try me by the way of tribulation and persecution; search out the secrets of my heart and reins; let the world see, whether I will stick to thee in adversity or no. Thus said that holy Propher, well knowing that which in another place the holy Ghost uttereth: *That as the furnace trieth the potters vessels, so tribulation trieth men.* For as the sound vessels onely do hold when they come to the furnace, and those which are crazed do break in pieces: so in time of tribulation and persecution, the virtuous only stand to it, and the counterfeit bewray themselves, according to the saying of Christ: *In tempore tentationis recedunt*: They depart from me in time of temptation.

Psal. 25. Tribulation trieth.

Eccl. 27.

Luc 8.

7. To make men run to God.

17. The seventh reason, why God layeth tribulation upon the virtuous, is thereby to make them run unto him for aid and help: even as the mother, to make her Child to love her more, and to run unto her, procureth the same to be made afraid and terrified by others. This God expresseth plainly by the Prophet *Osee*, saying of them that he loved: *I will draw them unto me in the ropes of Adam, in the chains of love, and will seem unto them as though I raised a yoke upon their jaw-bones.* By the ropes of *Adam* he meaneth affliction, whereby he drew *Adam* to know himself; as also appeareth by that he addeth of the heavy yoke of tribulation, which he will lay upon the heads and faces of his servants, as chains of love, thereby to draw them unto him. This chain had drawn *David* unto him, when he said: *O Lord thou art my refuge from the tribulation of sinners.* As also those whereof *Esay* saith: *They sought thee out (O Lord) in their affliction.* Also those of whom *David* said:

Osee 11.

Psal. 31.
Esay 16.
Psal. 15.

said: *Infirmities were multiplied upon them, and after that they made haste to come.* And God saith generally of all good men: *They will rise betimes in the morning, and come to me in their tribulation.* Wherefore holy King *David* desiring the weal of certain men, and to win them to God saith in one of his Psalmes: *Fill their faces (O Lord) with shame and confusion, and then will they seek unto thy name.* And this is true (as I said) in the elect and chosen servants of God. But in the reprobate this rope draweth not, this yoke holdeth not, nor doth this chain of love win them unto God; whereof God himself complaineth, saying: *In vain have I stricken your children, for they have not received my discipline.* And again the Prophet *Jeremy* saith of them to God: *Thou hast crushed them, and they have refused to receive thy discipline; they have hardned their faces even as a rock, and will not return to thee. Behold, they have rent the yoke and broken the chains.*

Hos. 6.

Psal. 82.

Tribulation helpeth not the reprobate.

Jer. 2.

Ier. 5.

18. Of this now ensueth an eighth reason, why God bringeth his servants into affliction: to wit, thereby to shew his power and love in delivering them. For as in this world, a princely mind desireth nothing more, then to have occasion whereby to shew his ability and good will unto his dear friend: so God Almighty which hath all occasions in his own hands, and passeth all his creatures together in greatness of love and nobility of mind, worketh purposely divers occasions and opportunities, whereby to shew and exercise the same. So he brought the three children into the burning furnace, thereby to shew his power and love in delivering them. So he brought *Daniel* into the Lions Den; *Susanna* unto the point of death; *Job* into extream misery; *Joseph* into prison; *Toby* unto blindnesse; thereby to shew his power and love in their deliverance. For this cause also did Christ suffer the ship

8.

To manifest God, power and love in delivering.

Dan. 3. 6. 13.

Iob 1. 2.

Gen. 31.

Tob 2. 12.

Mat. 18. Mark 14. ship to be almost drowned, before he would awake; and S. *Peter* to be almost under water, before he would take him by the hand.

9. The joy of deliverance. A similitude.

19. And of this one reason, many other reasons and most comfortable causes do appear of Gods dealing herein. As first, that we being delivered from our afflictions, might take more joy and delight thereof, then if we had never suffered the same. For as water is more gratefull to the way-fairing-man, after a long drought; and a calm more pleasant unto passengers after a troublesome tempest: so is our delivery more sweet after persecution or tribulation, according as the Scripture saith: *Speciosa misericordia Dei in tempore tribulationis:* The mercy of God is beautifull and pleasant in time of tribulation. This signified also our Saviour, when he said: *Your sorrow shall be turned into joy.* That is, you shall rejoyce, that ever you were sorrowfull. This had *David* proved when he said: *Thy rod (O Lord) and thy staff have comforted me:* That is, I take great comfort that ever I was chastised with them. And again, *According to the multitude of my sorrows, thy consolations have made joyfull my mind:* That is, for every sorrow that I received in time of affliction, I receive now a consolation after my deliverance. And again in another place; *I will exult and rejoyce in thy mercy, O Lord:* And wherefore (good King) wilt thou rejoyce? It followeth immediately: *For that thou hast respected my abasement, and hast delivered my soul from the necessity wherein she was, and hast not left me in the hands of mine enemy.*

Ecc. 35. John 16. Psal. 22. Psal. 93. Psal. 30.

20. This then is one most gracious meaning of our loving and mercifull Father in afflicting us for a time; to the end, our joy may be the greater after our deliverance; as no doubt but it was in all those whom I have named before, delivered by Gods mercy: I mean,

Abraham,

Abraham, *Joseph*, *Daniel*, *Sidrach*, *Misach*, and *Abednego*, *Susanna*, *Job*, *Tobias*, *Peter*, and the rest, who took much more joy after their deliverance, then if they had never been in affliction at all. When *Judith* had delivered *Bethulia*, and returned thither with *Holofernes* head, there was more hearty joy in that City, then ever there would have been, if it had not been in distresse. When S. *Peter* was delivered out of prison by the Angel, there was more joy for his deliverance in the Church, then could have been, if he had never been in prison at all. Iudith 6. 14, 15. Acts 12.

21. Out of this great joy resulteth another effect of our tribulation, much pleasing to God, and comfortable to our selves; and that is a most hearty and earnest thanksgiving to our Lord for our deliverance; such as the Prophet used when he said, after his deliverance: *I, for my part, will sing of thy strength, and will exalt thy mercy betimes in the morning, for that thou hast been my aider and refuge in the day of my tribulation.* Such hearty thanks and praise did the children of Israel yield to God for their deliverance, when they were passed over the red sea, in that notable song of theirs, which beginneth, *Cantemus Domino*: Let us sing unto our Lord: and is registred by *Moses* in *Exodus*. From like hearty affect, came also those songs of *Anna*, *Debora*, and *Judith*, moved thereunto by the remembrance of their afflictions past. And finally, this is one of the chiefest things that God esteemeth and desireth at our hands; as he testifieth by the Propher, saying; *Call upon me in the day of tribulation; and I will deliver thee, and thou shalt honour me.* 10. Thanksgiving for deliverance. Psal. 58. Exod. 15. 1 Reg. 2. Iudic. 5. Iud. 12. Psal. 49.

22. Besides all these effects, God hath yet further reason of laying persecution upon us; as for example, to the end, that by suffering, and perceiving indeed Gods certain assistance and consolation therein, 11. Emboldning us in Gods service.

we

we may come to be so hardy, bold, and constant in his service, as nothing afterward can dismay us. Even as
Exod. 4. *Moses*, albeit, he was first afraid of the serpent that was made of his rod, and so fled away from it: yet afterwards, when he by Gods commandment had once taken it up by the tail, he feared it no more. This the Prophet *David* expresseth notably, when he saith:
Psal. 45. *God hath been our refuge, and strength, and helper in our great tribulations, and therefore we will not fear if the whole earth should be troubled, and the mountains cast into the midst of the sea.* What greater confidence can be imagined then this!

12. The exercise of all virtues.

23. Again, by persecution and affliction, God bringeth his children to the exercise and perfect possession of all the holy virtues belonging to a Christian man, both *Theological* and *Moral*. And as for *Theological* or Divine virtues, which have God himself for their next and immediate object, argument, or matter; it is evident, they being but three in number, to wit, *Faith*, *Hope*, and *Charity*, all which are exercised in tribulation more then otherwise. As for example,
Faith. *Faith* is exercised by considering the causes of Gods permission, and believing most assuredly the promise
Hope. he hath made of his help for our deliverance. *Hope* is exercised in conceiving and assuring our selves of the
Charity. rewards promised to them that suffer patiently. *Charity* is exercised in considering the love of Christ, suffering for us, and thereby provoketh the afflicted to suffer again for him. *Moral* virtues also; though they have God also for their end: yet have they some other thing belonging to mans manners for their next and immediate object (but all finally referred to God) and are exercised likewise principally in tribulation: As *Prudence* and *Temperance*, in discreet and moderate bearing: *Fortitude*, in shewing stout courage for God: *Obedience*, in conforming our wills to the will of Christ.

Patience,

Patience, in hearing quietly. *Humility*, in abaſing our ſelves in the ſight of God. And ſo likewiſe all other virtues, belonging to a good Chriſtian, are ſtirred up, exerciſed, confirmed, ſtrengthned, and eſtabliſhed in man by tribulation, according to the ſaying of S. *Peter*: *God ſhall make perfect, confirm, and eſtabliſh them, which have ſuffered a little for his name.* 1 Pet. 5.

24. Finally, Gods meaning is by laying perſecution and affliction upon us, to make us perfect Chriſtians: That is to ſay, like unto Chriſt our Captain, whom the Prophet calleth, *Virum dolorum, & ſcientem infirmitatem*: A man of ſorrows, and one that hath taſted of all manner of infirmities; thereby to receive the more glory at his return to heaven, and to make more glorious all thoſe that will take his part therein. To ſpeak in one word, God would make us by tribulation to become *Crucified Chriſtians*, which is the moſt honourable title that can be given unto a creature in heaven or earth. Crucified (I ſay) and mortified to the vanities of this world, to the fleſh, and to our own concupiſcence and carnal deſires; but quick and full of a lively ſpirit, to virtue, godlineſs, and devotion. This is the heavenly meaning of our Soveraign Lord and God, in ſending us perſecution, tribulation, & affliction, in reſpect whereof, holy *Job* doubteth not to ſay: *Bleſſed is the man that is afflicted by God.* And Chriſt himſelf yet more expreſly: *Happy are they which ſuffer perſecution.* If they be happy and bleſſed thereby, then is the world (no doubt) greatly awry, which ſo much abhorreth the ſufferance thereof: then is Almighty God but unthankfully dealt withall by many of his children, who repine at this happineſſe beſtowed upon them, whereas indeed they ſhould accept it with joy and thanks-giving. For proof and declaration whereof, I will enter now into the third Point of this Chapter; to examine what reaſons and cauſes there be, to induce us to

13. To make us like unto Chriſt. Eſa. 53.

Crucified Chriſtians.

Iob 5. Mat. 5.

this joyfulneſſe and contentation in tribulation.

§ 3. *Divers Reaſons, why Tribulations should be received joyfully by us, when they come.*

25. FIrſt of all, for proof and declaration of this third Point, why we ought to joy in tribulations, the reaſons and cauſes before alledged of Almighty Gods mercifull and fatherly meaning in ſending them unto us, might be ſufficient to comfort and content any Chriſtian man or woman, who taketh delight in Gods holy providence and love towards them. For, if God do ſend afflictions for the encreaſe of our glory in the life to come, for drawing us from the infection of the world, for opening our eyes, and curing our diſeaſes, for preſerving our ſouls from ſin, for preventing the pains and puniſhments in the world to come, to prove and try us, to make us run unto him, to exhilerate us with our deliverance, to give us occaſion of the exercise of all virtues, to make us like unto Chriſt our Captain, as hath been ſhewed in the former point: who can be juſtly diſpleaſed therewith, but ſuch as are enemies unto their own eternal welfare? We ſee that for the obtaining of bodily health, we are content, not only to admit many bitter and unpleaſant medicines, but alſo (if need require) to yield willingly ſome part of our blood to be taken from us. And how much more ſhould we do this for the eternal health and ſalvation of our ſouls? But now further: If this medicine have ſo many more commodities beſides, as have been declared; if it ſerve here for the puniſhment of our ſins, due otherwiſe in another place, in far greater quantity & rigour of juſtice; if it make a triall of our eſtate, and do draw us unto God; if it procure Gods love towards us; yield matter of joy by our deliverance; provoke us to thankfulneſſe; embolden and ſtrengthen us in his ſervice; finally, if it furniſh us withall virtues, and do make

The benefits of ſuffering.

make us like to Christ himself crucified: then is there singular great cause, why we should take comfort and consolation therein. For that to come near, and to be like unto our Master and Saviour is the greatest dignity and preheminence that can be imagined. And lastly, if Gods eternall wisedome hath so ordained and appointed, that this shall be the ordinary means of his servants salvation; the badge and livery of his Son; the high-way to heaven under the standard of his Crosse: then ought we not to abhorre these means, not to refuse this livery, not to fly this way; but rather with good S. *Peter* and S. *John*, to esteem it a great dignity to be made worthy of the most blessed participation thereof. We see in this world; that to wear the colours of the Prince, is thought a prerogative among Courtiers: but to wear the robe or crown it self, were too great a dignity for any inferiour subject to receive: yet Christ our Lord and King is content to impart both the one and the other of his unto us. And how then ought we (I pray you) to accept thereof, if we were gratefull or wise? Acts 5. A comparison.

26. And now (as I have said) these reasons might be sufficient to comfort and make joyfull all those are so happy, as to be called to suffer affliction and tribulation for Christs cause. But yet there want not some more particular considerations besides. Whereof the first and most principall is, that this cup of persecution and affliction cometh not by chance or casualty, or by any certain generall direction of stars and planets, unto Christians, but by the speciall providence and peculiar disposition of God, as our Saviour Christ teacheth at large in S. *Matthews* Gospel: That is to say, this heavenly medicine or potion is made and prepared for us by the very hand and finger of Almighty God himself. Which Christ signifieth expresly when he said to his Disciples, as it were in anger: Special considerations of comfort in affliction. 1. Gods providence and his love. Mat. 10.

Shall I not drink the cup which my Father hath given to me? That is, for as much as mine own Father hath tempered a potion for me, shall I not drink it? As who would say, it were too much ingratitude. Secondly, it is to be noted, that the very same hand of God, which tempered the cup for Christ, who was his own natural Son, hath done the same also for us, according to Christs saying: *You shall drink of my cup*; that is, of the same cup which my Father hath tempered for me. Hereof it followeth, that with what hearty love Almighty God tempered this cup unto his own most dearly beloved Son; with the same he hath tempered it also for us: that is, altogether for our good and for his glory. Thirdly, is to be considered, that this cup is tempered with such special care (as Christ saith) that what trouble or danger soever it may seem to work (as all purgations for a time do:) yet shall not one hair of our head perish by the same. Nay further, it is to be noted, that which the Prophet saith: *O Lord, thou shalt give us to drink in tears, in measure*; that is, the cup of tears and tribulation shall be so tempered in measure by our heavenly Physician, that no man shall have above his strength. The dose of *Aloes*, and other bitter ingredients shall be qualified with *Manna*, and sufficient sweetnesse of heavenly consolation. *God is faithful* (saith S. *Paul*) *and will not suffer you to be tempted above your ability.* This is a singular point of comfort, and ought alwayes to be in our remembrance.

John 18.

Mat. 10.

Luke 12. Mat. 10. Psal. 77.

2 Cor. 10.

2. All tribulations measured unto us by Christ. Mat. 28. Heb. 5.

27. Besides this we must consider, that the appointing & tempering of this cup being now in the hands of Christ our Saviour, by the full commission granted him from his Father, and he having learned by his own suffering (as S. *Paul* notifieth) what it is to suffer in flesh and bloud; we may be sure that he will not lay upon us more then we can bear. For, as if a man had a sick

brother, that were a moſt skilfull Phyſician, and ould receive a purgation from them, tempered with eir own hands; he might be ſure it would never hurt m, what rumbling ſoever it made in his belly for the me: ſo and much more may we be aſſured of this po- on of tribulation miniſtred unto us by the hand of hriſt, howſoever (as S. *Paul* ſaith) it ſeem unto us pleaſant in the operation for the preſent. A comfortable comparison. Heb. 12.

28. But above all other comfortable cogitations, this the greateſt and moſt full of conſolation to conſider, t he divideth this cup only of love, as himſelf prote- eth, and as S. *Paul* proveth: That is, he giveth out por- ons of his Croſs (the richeſt jewel that he maketh ac- unt of) as worldly Princes do their treaſure, unto ne, but unto his choſen and ſelect friends; and among em alſo, not equally to each man, but to every one a eaſure, according to the meaſure of good will & ſpe- ll affection wherewith he loveth them. This is evi- nt by the examples before ſet down, of his deareſt iends moſt of all afflicted in this life: That is to ſay, ey received greateſt portions of his treaſure, for that s love and good will was greateſt towards them. This o may be ſeen manifeſtly in the example of S. *Paul*, of om after that Chriſt had ſaid to *Ananias: Vas ele- ctionis eſt mihi*: He is a choſen veſſel unto me; He giveth mediately the reaſon thereof: *For I will ſhew unto m, what great things he muſt ſuffer for my name.* Loe re, for that he was a choſen veſſel, therefore he muſt ffer great matters for Chriſt. Doth not the meaſure of ffering go then according to the meaſure of Gods love to us? Surely S. *Peter* knew well how the matter ood, and therefore he writeth thus: *If you living well o ſuffer with patience; this is a grace (or priviledg) be- ore God.* And again a little after: *If you ſuffer reproch the name of Chriſt, you are happy; for that the ho- our and glory, and power of God, and of his holy ſpirit hall reſt upon you.* 3. Gods meaſure of tribulation goeth according to the meaſure of his love. Apoc. 3. Heb. 12. Act. 9. 1 Pet. 2. 1 Pet. 4.

The great dignity of suffering.

29. Can there possibly be any greater reward p
mised to man, or any more excellent dignity, then
be made partaker of the honour, glory, and power
Mat. 5. Luke 6. Jesus Christ? Is it marvel now, if Christ said: *H*
are you, when men revile and persecute you? It is m
vel, though he said: *Gaudete in illo die, & exulta*
Rejoyce and triumph ye in that day? Is it marv
2 Cor. 12. though S. *Paul* said: *I take great pleasure, and*
glory in my infirmities or afflictions, in my reproach
in my necessities, in my persecutions, in my distres
for Christ? Is it marvel, if S. *Peter* and S. *John*
ing reproached and beaten at the judgement-seat
Acts 5. the Jews: *Went away rejoycing that they were esteem*
ed worthy to suffer contumely for the name of Jesu
Is it marvel, though S. *Paul* accounted this such a
Phil. 1. priviledge given to the *Philippians*, when he said:
is given unto you, not onely to believe in Jesus Chri
but also to suffer for him, and to have the same con
bate, which you have seen in me, and now hear of m
All this is no marvel (I say) seeing that suffering
Christ, and bearing the Crosse with Christ, is as gre
a preferment in the Court of heaven, as it should b
in an earthly Court for the Prince to take off h
own garment, and to put it on the back of one of h
servants.

4. Tribulation a sign of predestination.

30. Of this now followeth another consequen
of singular consolation in time of affliction: And th
is, that tribulation (especially when grace is also give
to bear it patiently) is a great conjecture of our pred
stination to eternal life. For so much do all these a
guments before touched, insinuate. As also on the co
trary part, to live in continuall prosperity, is a dread
full sign of everlasting reprobation. This point is ma
Heb. 12. vellously proved by S. *Paul* unto the Hebrews, an
greatly urged. And Christ giveth a plain significatio
Luke 6. thereof in S. *Luke*, when he saith: *Happy are you th*
L

weep now for you shall laugh. And on the other side: *Wo be unto you that laugh now, for you shall weep: wo be unto you rich men, which have your consolation here in this life.* And yet more vehemently then all this, doth the saying of *Abraham* to the rich man in hell (or rather Christs words parabolically attributed unto *Abraham*) confirm this matter. For he saith to the rich man, complaining of his torments: *Remember child, that thou receivedst good in thy life, and Lazarus, evil, and now he is comforted, and thou art tormented.* He doth not say (as S. *Bernard* well noteth) *Rapuisti*, thou tookest by violence, but *Recepisti*, thou receivedst. And yet, this now is objected against him for a cause of his torment and rejection, not for that the very enjoyning of prosperity or riches is a sufficient cause of damnation in it self; nor was it in this glutton: for it is alledged in the Gospel before, that he would give nothing to *Lazarus*: but it is an evil and fearfull sign of reprobation to live still in prosperity; as on the contrary, it is, of predestination to be much exercised in tribulation. Holy *David* handleth this matter in divers places, but purposely in two of his Psalms, and that at large. And after long search, and much admiration, his conclusion of wicked men prospering above other in the world, is this: *Veruntamen propter dolos posuisti eis; dejeciſti eos dum allevarentur.* Thou hast given them prosperity (O Lord) to deceive them withall; and thou hast indeed thrown them down by exalting them: That is, thou hast thrown them down to the sentence of damnation in thy secret and inscrutable determination.

Luke 16.

4 Reg. 16.

Psal. 27. & 143. Psal. 37.

31. Here then the comparison of S. *Gregory* taketh place: That the Oxen appointed to the slaughter, are let run to feed at their pleasure, and the other kept under daily labour of the yoke; and so fareth it with evil and good men. To conclude, the stones that must serve

Com. in Iob. A comparison of S. Gregory.

for the glorious Temple of *Solomon*, were hewed, beaten, and polliſhed without the Church, at the quarry-ſide, for that no ſtroke of hammer might be heard within the temple. S. *Peter* ſaith, that the virtuous are choſen ſtones, to be placed in the ſpiritual building of God in heaven, where there is no beating, no ſorrow, no tribulation. Here then in this life muſt we be poliſhed, hewed, and made fit for that glorious Temple: here (I ſay) in the quarry of this world; here muſt we be fined, here muſt we feel the blow of the hammer, and be moſt glad when we hear or feel the ſame; for that it is a ſigne of our election to that moſt glorious houſe of Gods eternal manſion.

3 Reg. 6.

1 Pet. 2.

Apoc. 21.

5. Tribulation brings the company of God himſelf.

32. Beſides this matter of predeſtination and election, there is yet another thing of no ſmall comfort the godly afflicted, founded on theſe words of Almighty God: *Cum ipſo ſum in tribulatione*; I am with him in tribulation. Whereby is promiſed the company of God himſelf in affliction & perſecution. This is a ſingular motive (ſaith S. *Bernard*) to ſtir men up to embrace tribulation, ſeeing that even in this world for good company, men adventure to do many hard and difficult things. *Joſeph* was carried captive into Egypt, and God went down with him (as the Scripture ſaith:) yea more then that, is is ſaid: *That he went into the dungeon, and was in chains with him. Sidrach, Miſach* and *Abednago* were caſt into a burning fornace, and preſently there was a fourth ſeen, that did bear them company: of whom *Nebuchodonoſor* ſaith thus: *Did we not put three men onely bound into the fire?* And his ſervants anſwered: *Yea ſurely, Sir. But behold* (ſaith he) *I ſee four men unbound walking in the midſt of the fire; and the ſhape of the fourth is like the Son of God.* Chriſt reſtored, as he paſſed by, a certain beggar unto his ſight, which had been blind from his nativity: For which thing, the man being

Pſal 90.

Gen. 37.

Sap. 19.

Dan. 3.

John 9.

being ſoon after called in queſtion, and ſpeaking ſomewhat in the praiſe of Chriſt, for the benefit received; he was caſt out of the Synagogue by the Phariſees. Whereof Chriſt hearing, ſought him out preſently, and comforting his heart, beſtowed upon him the light of mind, of much more importance then that of the body given unto him before. By this and like examples it appeareth, that a man is no ſooner in affliction and tribulation for juſtice-ſake, but ſtraightway Chriſt is at hand to bear him company: and if his eyes might be opened, as the eyes of *Elizeus* his Diſciple were to ſee his companions, the troops of Angels (I mean) which attend upon their Lord in this his viſitation: no doubt but his heart would greatly be comforted therewith.

Note this example.

2. Reg. 16.

33. But that which the eye cannot ſee, the ſoul feeleth; that is, ſhe feeleth the aſſurance of Gods grace amidſt the depth of all tribulations. This he hath promiſed again and again, this he hath ſworn; and this he performeth moſt faithfully to all thoſe that ſuffer meekly for his name. This Saint *Paul* moſt certainly aſſured himſelf of, when he ſaid: *that he did glory in all his infirmities and tribulations, to the end that Chriſt his virtue might dwell in him*: That is to ſay, to the end that Chriſt ſhould aſſiſt him more abundantly with his grace; *Cum enim infirmor, tum potens ſum*: For when I am in moſt infirmity, then am I moſt ſtrong, ſaith he. That is, the more tribulations and afflictions are laid upon me, the more potent is the aid of Chriſt his grace unto me. And therefore the ſame Apoſtle writeth thus of himſelf, and of all the other Apoſtles together: *We ſuffer tribulation in all things; but we are not diſtreſſed: we are brought into perplexities; but yet we are not forſaken: we ſuffer perſecution; but yet we are not abandoned: we are thrown down to the ground; but yet we perish not*

6. The aſſiſtance of Gods grace in tribulation.

2 Cor. 4.

not. This then ought to be a most sure and secure staff in the hand of all Christians afflicted, that whatsoever befall unto them, death or life; yet the grace of Almighty God will never fail to hold them up, and bear them out therein: For most true and certain is that saying of S. *Augustine*, so often repeated by him in his works: *That God never forsaketh any man, except he be rejected and forsaken by man first.*

Ser. 33. De Temp. & de nat. & gr. cap. 16.

7. 8. Short time of suffering and great reward.

34. For the last reason of comfort in affliction, I will joyn two things together of great force and efficacy in this matter. The first whereof, is the expectation of reward: the other is the shortnesse of time wherein we have to suffer. Both are touched by S. *Paul* in one sentence, when he saith: *That a little, and momentary tribulation in this world worketh an eternal poise of glory in the height of heaven.* By *momentary*, he sheweth the little time we have to suffer: and by *eternal poise of glory*, he expresseth the incomprehensible greatnesse of the reward prepared in heaven for recompence of that suffering. Christ also joyneth both these comforts together, when he saith: *Behold, I come quickly, and my reward is with me.* In that he promiseth *to come quickly*, he signifyeth, that our tribulation shall not endure long; & by that *he bringeth his reward with him*, he assureth us, that he will not come empty-handed, but ready furnished, to recompence our labour throughly. And what greater means of encouragement (dear Brother) could he use then this? If a man did bear a very heavy burden, yet if he were sure to be well paid for his labour, and that he had but a little way to bear the same, he would strain himself greatly to go through to his wayes end, rather then for sparing so short a labour, to lose so large and so present a reward. This is our Lords most mercifull dealing with us, to comfort us in our affliction, and to animate us to hold out manfully for a time, though for the present:

2 Cor. 4.

Apoc. 22.

A comparison.

sent, the poise seem heavy on our shoulders. The comming of our Lord is even at hand, and the Judge is even before the gates, who shall refresh us, and wipe away all our tears, and place us in his Kingdome to reap in joy without fainting. And then shall we prove the saying of holy S. *Paul* to be true: *That the sufferings of this world are not worthy of that glory which shall be revealed in us.* And this may be sufficient for the reasons left us of comfort in tribulation and affliction.

Iam. 5. Mat. 11. Apoc. 7. Gal. 6. Rom. 8.

§. 4. *How we must behave our selves in time of Tribulation.*

35. AND thus now having declared the first three Points before set down; there remaineth only to say a word or two of the fourth; which is, what we have to do for our parts in time of persecution and affliction, to reap solid fruit thereby. And this might be dispatched in one word, saying onely that we have to conform our selves to the holy will and pious meaning of of Almighty God uttered before in the causes of tribulation, for which he layeth them upon us. But yet for more easie and better remembrance of the same, I will briefly run over the principall advertisements which spirituall men do give, and which are to be born in memory about this matter.

36. And first of all, it cannot be denied, but that we should endeavour to aspire unto that high perfection, whereof our Saviour speaketh, and whereunto he exhorteth us, when he saith: *Gaudete & exultate*, rejoyce and triumph in your adversities: But yet, if our corrupt and lumpish nature will not permit us to arrive unto this so worthy a perfection, we ought at leastwise to perform that which the Apostle so expresly commandeth, when he saith: *Omne gaudium existimate, cùm*

1. To rejoyce. Luke 6. Iam. 1.

cum in varias tentationes incideritis: Esteem it a matter worthy all joy, when ye fall into divers temptations: that is, if we cannot rejoyce at it indeed, yet ought we to think it a matter in it self worthy of rejoycing; reprehending our selves, for that we
Heb. 10. cannot reach unto it. And if we cannot mount thus high neither (as indeed we ought to doe:) yet in any case to remember what another Apostle saith; *Patientia vobis necessaria est, ut reportetis promissionem*: You must of necessity have patience, if you will receive Gods promise of everlasting life made unto you.

2. To come to God by fervent prayer. Mat. 8. Psal. 43.

37. Secondly, we ought to doe as the Apostles did, when they were in the most terrible tempest of the sea (Christ being with them, but yet asleep:) that is, we must go and awake him; we must cry unto him with the Prophet: *Exurge, quare obdormis, Domine?* O Lord arise, why doest thou sleep in our misery? This awakening of Christ doth please him wonderfully, as before hath been shewed; but especially, if it be done with that assured confidence
Marc. 4. of true affectioned children, wherewith S. *Mark* describeth the Apostles to have awakened Christ. For their words are these: *Master doth it not appertain unto thee that we perish here?* As who would say, are not we thy Disciples and servants? art not thou our Lord and Master? Is not the cause thine? Is not all our trust and hope in thee? how chanceth it then, that thou sleepest and suffereſt us to be thus tossed and tumbled, as if we appertained nothing unto thee? With
Esay. 63. this zeal & affection prayed holy *Esay*, when he said: *Attend (O Lord) from heaven; look hither from the holy habitation of thy glory: where is thy zeal? where is thy fortitude? where is the multitude of thy mercifull bowels? Have they shut themselves up now towards us? thou art our Father; Abraham hath not known*

known us, and Iſrael hath been ignorant of us; thou art our Father (O Lord) turn thy ſelf about for thy ſervants ſake, for the love of the tribe of thine inheritance. Thus (I ſay) we muſt call upon God; thus me muſt awake him, when he ſeemeth to ſleep in our miſeries; with earneſt, with devout, with continuall prayer, alwayes having in our mind that moſt comfortable parable of Chriſt, wherein he ſaith: *That if we ſhould come to our neighbours door, and knock at mid-night to borrow ſome bread, when he were in bed with his children, and moſt loth to riſe: yet if we perſevere in asking and beating at the door ſtill, though he were not our friend, yet would he riſe at length, and give us our demand,* thereby at leaſt to be rid of our crying. And how much more will God do this (ſaith Chriſt) who both loveth us, and tendereth our caſe moſt mercifully! Luke 11.

38. But yet here is one thing to be noted in this matter: and that is, that Chriſt ſuffered the ſhip almoſt to be covered with waves (as the Evangeliſt ſaith) before he would awake; thereby to ſignifie, that the meaſure of temptations is to be left onely unto himſelf. It is ſufficient for us to reſt upon the Apoſtles words: *He is faithful, and therefore he will not ſuffer us to be tempted above our ſtrength.* We may not examine, or miſtruſt his doings; we may not enquire why he doth this; or why ſuffereth he that; or how long will he permit theſe eviis to reign. God is a great God in all his doings; and when he ſendeth tribulation, he ſendeth a great deal together, to the end he may ſhew his great power in delivering us, and recompence it, after, with great meaſure of comfort. His temptations oftentimes do go very deep, thereby to try the very hearts and reins of men. He went far with *Elias*, when he cauſed him to fly into a mountain, and there moſt deſirous of death, to ſay; *They have killed all thy Prophets (O Lord) and I am* An important note. Mat. 8. 1 Cor. 10. God permitteth temptations to grow great before he remedy them. 3. Reg. 12.

I am left alone, and now they seek to kill me also. He
Psal 30. went far with *David*, when he made him cry out: *Why dost thou forget my poverty and tribulation?* And in another place again: *I said with my self in the excesse of my mind; I am cast out from the face of thy eyes, O Lord.* God went went far with the Apo-
2 Cor. 1. stles, when he enforced one of them to write: *We will not have you ignorant (brethren) of our tribulation in Asia, wherein we were oppressed above strength; insomuch as it loathed us to live any longer.* But yet above all others, he went furthest with his own dear Son, when he constrained him to utter those pitiful & most lamentable words upon the Cross; *My God, my God,*
Mat. 27. Psal. 21. *why hast thou forsaken me?* Who can now complain of any proof or temptation whatsoever laid upon him, seeing God would go so far with his own dear and onely Son?

3. Magnanimity with a strong faith.

39. Hereof then ensueth the third thing necessary unto us in tribulation: which is magnanimity grounded upon a strong and invincible faith of Gods assistance, and of our finall deliverance, how long soever he delay the matter, and how terrible soever the storm doth seem for the time. This God requireth at our hands, as may be seen by the example of his Disciples, who
Mat. 8. Luke 8. cryed not, *We perish*, before the waves had covered the ship, as S. *Matthew* writeth: and yet Christ said unto them, *Ubi est fides vestra*, where is your faith? S. *Peter* also was not afraid untill he was almost under water, as the same Evangelist recordeth; and yet Christ
Mat. 14. reprehended him, saying: *Thou man of little faith, why didst thou doubt?* What then must we do in this case, dear Brother? Surely, we must put on that magnanimous faith of valiant King *David*, who, upon the most assured trust he had of Gods assistance, said:
Psal. 17. *In Deo meo, transgrediar murum*, In the help of my God I will go over a wall. Of which invincible faith,

S. *Paul*

S. *Paul* was alſo, when he ſaid: *Omnia poſſum in eo qui me comfortat*; I can do all things in him that comforteth and ſtrengthneth me. Nothing is unpoſſible, nothing is too hard for me, by his aſſiſtance. We muſt be (as the Scripture ſaith) *Quaſi leo confidens abſque terrore*: Like a bold and confident lion, which is without terrour; that is, we muſt not be aſtoniſhed at any tempeſt, at any tribulation, at any adverſity; we muſt ſay with the Prophet *David*, experienced in theſe matters: *I will not fear many thouſands of people that ſhould environ or beſiege me together. If I ſhould walk amidſt the ſhadow of death, I will not fear. If whole armies ſhould ſtand againſt me, yet my heart ſhould not tremble. My hope is in God, and therefore I will not fear what man can do unto me. God is my aider, and I will not fear what fleſh can do unto me. God is my helper and protectour, and therefore I will deſpiſe and contemn mine enemies.* And another Prophet in like ſenſe: *Behold, God is my Saviour, and therefore will I deal confidently, and will not fear.* Theſe were the ſpeeches of holy Prophets, of holy Saints, of men that knew well what they ſaid, and had often taſted of affliction themſelves, and therefore could ſay of their own experience, how infallible Gods aſſiſtance is therein.

Phil. 4. Pro. 28. Pſal. 3. Pſal. 21. Pſal. 26. Pſal. 55. Pſal. 117. Eſa. 12.

40. To this ſupream courage, magnanimity, and Chriſtian fortitude, the Scripture exhorteth us, when it ſaith: *If the ſpirit of one that is in authority do riſe againſt thee; ſee thou yield not from thy place unto him.* And again, another Scripture ſaith: *Strive for juſtice, even to the loſs of thy life; and ſtand for equity unto death it ſelf, and God ſhall overthrow thine enemies for thee.* And Chriſt himſelf yet more effectually recommendeth this matter in theſe words: *I ſay unto you my friends, be not afraid of them which kill the body, and afterward have nothing elſe to do againſt*

4. Chriſtian fortitude. Eccl. 10. Eccl. 4. Luke 12.

1 Pet. 3. against you. And S. Peter addeth further: *Neque conturbemini*: That is, do not onely not fear them, (which is lesse) do not so much as be troubled for all that flesh and bloud can do against you, when you stand in a good cause.

Christs exhortation to magnanimity. Apoc. 2.

41. Christ goeth further in the *Apocalips*, & useth marvellous speeches to entice us to this fortitude. For these are his words: *He that hath an ear to hear, let him hear what the Spirit saith unto the Churches. To him that shall conquer, I will give to eat of the tree of life, which is in the Paradise of my God. This saith the First and the Last, he that was dead, and now is alive: I know thy tribulation, and thy poverty, but thou art rich indeed, and art blaspheмed by those that say they are true Israelites, and are not, but are rather the synagogue of Sathan. Fear nothing of that which you are to suffer; behold, the devil will cause some of you to be thrust into prison, to the end, you may be tempted, and you shall have tribulation for ten a dayes. But be faithfull unto death, and I will give thee a crown of life. He that hath an ear to hear, let him hear what the Spirit saith unto the Churches. He that shall overcome, shall not be hurt by the second death. And he that shall overcome, and shall keep my works unto the end, I will give unto him authority over nations, even as I have received it from my Father; and I will give him, besides, the morning-star. He that shall overcome, shall be apparelled in white garments, and I will not blot his name out of the book of Life, but will confess his name before my Father, and before his Angels. Behold, I come quickly; hold fast that thou hast, lest another man receive thy crown. He that shall conquer, I will make him a pillar in the temple of my God, and he shall never go forth more; and I will write upon him the name of my God, and the name of the city of my God, who is, new Jerusalem.*

a Those ten dayes some think to have been the ten general persecutions within the first 300 years after Christ. Chap. 3.

He

He that ſhall conqner, I will give unto him, to ſit with me in my throne, even as I have conquered, and do ſit with my Father in his throne.

42. Hitherto are the words of Chriſt to S. *John*. And in the end of the ſame Book, after he had deſcribed the joyes and glory of heaven at large, he concludeth thus: *And he that ſat on the throne ſaid to me,* Ibid. Cap. 21. *Write theſe words, for that they are moſt faithfull & true: Qui vicerit, poſſidebit hæc, & ero illi Deus, & ille erit mihi filius: timidis autem & incredulis,* &c. *pars illorum erit in ſtagno ardenti igne & ſulphure, quod eſt mors ſecunda.* He that ſhall conquer, ſhall poſſeſs all the joyes that I have here ſpoken of, and I will be his God, and he ſhall be my ſon: but they which ſhall be fearfull of fight, or incredulous of theſe things that I have ſaid, *&c.* their portion ſhall be in the lake burning with fire and brimſtone, which is the ſecond death. A terrible threat to them that fear perſecution.

43. Here now we ſee both allurements and threats; both good and evil, life and death, the joyes of heaven, and the burning lake of hell propoſed unto us. We may ſtretch out our hands unto which we will. If we fight and conquer (as by Gods grace we may) then are we to enjoy the promiſes laid down before. If we ſhew our ſelves either unbelieving in theſe promiſes, or fearfull to take the fight in hand, being offered unto us; then fall we into the danger of the contrary threats: even as S. *John* affirmeth in another place, that certain noble men did, among the Jews, who believed in Chriſt, but yet durſt not confeſſe him, for fear of perſecution. Eccl. 15. Iohn 12.

44. Here then muſt enſue another virtue in us, moſt neceſſary to all tribulation and affliction; and that is, a ſtrong and firm reſolution to ſtand, and go through what oppoſition or contradiction ſoever we find in the world; either of fawning flattery or 5. A firm reſolution. Eccle. 9.

of persecuting cruelty. This the Scripture teacheth, crying unto us: *Esto firmus in via Domini*: Be firm and immovable in the way of our Lord. And again:

1 Cor. 16. Eccl. 11. 2 Par. 15. *State in fide, viriliter agite*: Stand to your faith, and play the men. And yet further: *Confide in Deo, & mane in loco tuo*: Trust in God, and abide firm in thy place. And finally; *Confortamini, & non dissolvantur manus vestræ*: Take courage unto you, and let not your hands be dissolved from the work you have begun.

The constancy and firm resolution of Saints. Dan. 3.

45. This resolution had the three Children, *Sidrach*, *Misach*, and *Abednago*, when having heard the flattering speech and infinite threats of cruell *Nebuchadonosor*, they answered with a quiet spirit: *O King we may not answer you to this long speech of yours. For behold, our God is able (if he will) to deliver us from this fornace of fire which you threaten, and from all that you can do otherwise against us. But yet if it should not please him so to do; you must know* (Sir King) *that we do not worship your gods, nor yet adore your golden Idol which you have set up.*

46. This resolution had S. *Peter* and S. *John* who being so often brought before the Council, and both commanded, threatned, and beaten, to the end, they should talk no more of Christ, they answered still:

Acts 4. Acts 2:. *Obedire oportet Deo, magis quàm hominibus*: we must obey God, rather then men. The same had S. *Paul* also, when being requested with tears of the Christians in Cesarea, that he would forbear to go to Jerusalem, for that the holy Ghost had revealed the troubles which expected him there; he answered: *What mean you to weep thus, and to afflict my heart? I am not only ready to be in bonds for Christs name in Jerusalem; but also to suffer death for the same.* And in the Epistle to the Romans, he yet further expresseth this resolution

Rom. 8. of his, when he saith: *What then shall we say to these things?*

things? If God be with us, who will be againſt us? Who ſhall ſeperate us from the love of Chriſt? ſhall tribulation? ſhall diſtreſs? ſhall hunger? ſhall nakedneſs? ſhall peril? ſhall perſecution? ſhall the ſword? I am certain, that neither death, nor life, nor Angels, nor Principalities, nor Powers, nor things preſent, nor things to come, nor ſtrength, nor height, nor depth, nor any creature elſe ſhall be able to ſeparate us from the love of God, which is in Jeſus Chriſt our Lord. S. Pauls reſolution.

47. Finally, this was the reſolution of all the holy Martyrs and Confeſſours, and other ſervants of God: whereby they have withſtood the temptations of the devil, the allurements of fleſh and bloud, and all the perſecutions of Tyrants, exacting things unlawfull at their hands. I will alledge one example more out of holy Scripture, and that before the coming of Chriſt, but yet nigh unto the ſame; and therefore no marvel (as the holy Fathers do note) though it took ſome heat of Chriſtian fervour and conſtancy towards Martyrdome. The example is wonderfull, for that in mans ſight, it was but a ſmall matter required at their hands, by the Tyrants commandment; that is, only to eat a piece of Swines-fleſh. For thus it is recorded in the Apocrypha. Of Martyrs and Confeſſors.

48. It happned, ſeven brethren to be apprehended together in thoſe dayes, and to be brought with (their mother) to the tyrannous King *Antiochus*, and there to be compelled with torments of whips, and other inſtruments, to the eating of Swines-fleſh againſt the Law. At what time one of them (which was the eldeſt) ſaid: "What doſt thou ſeek? "or what wilt thou learn out of us, O King? we "are ready here rather to die, then to break the an- "cient Laws of our God. Whereat the King great- "ly offended, commanded the Frying-pans and 2 Mac. 7. A marvellous conſtancy of the ſeven Machabees and their mother.

"pots of brasse to be made burning-hot; which be-
"ing ready, He caused this first mans tongue to be
"cut off, together with the tops of his fingers and
"toes, as also with the skin of his head, the mo-
"ther and other brethren looking on; and after this,
"he caused him to be fried untill he was dead. Which
"being done, the second brother was brought to tor-
"ment, and after his hair pluck'd off from his head, to-
"gether with the skin, they asked him whether he
"would yet eat swines-flesh, or no, before he was
"put to the rest of his torments? whereto he answered,
"No: and thereupon was (after many tormens) slain
"with the other. Who being dead, the third was ta-
"ken in hand, and being willed to put forth his tongue,
"he held it forth quickly, together with both his
"hands, to be cut off, saying confidently: *I received*
A worthy saying. "*both tongue and hands from heaven, and now I de-*
"*spise them both for the Law of God, for that I hope*
"*to receive them all of him again.*

49. And after they had in this sort tormented
"and put to death six of their brethren, every one
"most constantly protesting his faith, and the joy
"he had to die for Gods cause; there remained only
"the youngest, whom *Antiochus* (being ashamed
"that he could pervert never a one of the former) en-
"deavoured, by all means possible to draw from his
"purpose, by promising and swearing, that he should
"be a rich and happy man, and one of his chief friends,
"if he would yield. But when the youth was nothing
"moved therewith, *Antiochus* called to him the
A noble example of a mother. "mother, and exhorted her to save her sons life,
"by perswading him to yield; which she feigning to
"do, thereby to have liberty to speak to her sonne;
"she made a most vehement exhortation to him
"in the Hebrew tongue, to stand to it, and to
"die for his conscience; which speech being ended,
the

"the youth cryed out with a loud voice, and uttered "this noble ſentence worthy to be remembred: *Quem "ſuſtinetis? non obtempero præcepto Regis, ſed præ- "cepto Legis:* Whom do you ſtay for? I do not "obey the commandment of the King, but the com- "mandment of the Law of God. Whereupon both he "and his mother were preſently (after many, and ſun- "dry torments) put to death.

50. This then is the conſtant and immoveable reſolution which a Chriſtian man ſhould have in all adverſity of this life. Whereof Saint *Ambroſe* ſaith thus: *Gratia præparandus eſt animus, exercenda mens, & ſtabilienda ad conſtantiam; ut nullis pertubari animus poſſit terroribus, nullis frangi moleſtiis, nul- lis ſuppliciis cedere.* Our mind is to be prepared with grace, to be exerciſed, and to be eſtabliſhed in conſtancy, as it may not be troubled with any terrours, broken with any adverſities, yield to any puniſhments or torments whatſoever. L.1.offi.c.35.

51. If you ask me here how a man may come to this former reſolution: I anſwer, that Saint *Ambroſe* in the ſame place putteth two wayes, how to attain the ſame. The one is, to remember the endleſs and intolerable pains of hell, if we have it not, or do yield againſt our own conſcience for fear. The other is, to think of the unſpeakable glory of heaven, if we perſevere conſtant. Whereto I will add the third which with a noble heart, may perhaps prevail as much as either of them both: and that is, to conſider what others have ſuffered before us, eſpecially Chriſt himſelf, and that onely of meer love and affection towards us. We ſee that in this world loving ſubjects do glory of nothing more, then of their dangers or hurts taken in battell for their Prince, though he never took blow for them again. What then would they do, if their Prince had been af- 6. How a man may come to an invincible reſolution.

flicted voluntarily for them, as Christ hath been for us? But if this great example of Christ seem unto thee over hard or high to imitate; look upon some of thy brethren before thee, made of flesh and bloud as thou art; see what they have suffered before they could enter into heaven; and think not thy self hardly dealt with all, if thou be called to suffer a little also.

2 Cor. 4. The sufferings of the Apostles.

52. Saint *Paul* writeth of all the Apostles together. *Even unto this hour* (saith he) *we suffer hunger and thirst, and lack of apparel: we are beaten with mens fists: we are made vagabonds, not having where to stay: we labour and work with our hands: we are cursed, and we do blesse: we are persecuted, and we take it patiently: we are blasphemed, and we pray for them that blaspheme us: we are made, as it were, the very out-casts and purgings of this world, even unto this day*: That is, though we be Apostles, though we have wrought so many miracles, and converted so many millions of people: yet even unto this day are we thus used. And a little after, describing yet further their lives, he saith: *We shew our selves as the Ministers of God, in much patience, in tribulations, in necessities, in distresses, in beatings, in imprisonments, in seditions, in labours, in watchings, in fastings, in chastity, in longanimity, in sweetness of behaviour.* And of himself in particular he saith: *In laboribus plurimis &c. I am the Minister of God in many labours, in imprisonments more then the rest, in beatings above measure, and oftentimes in death it self. Five times have I been beaten of the Jews, and at every time I had fourty lashes, lacking one; three times have I been whipt with rods; once I was stoned; three times have I suffered shipwrack: A day and a night was I in the bottome of the sea; oftentimes in journeys; in dangers of flouds, in dangers of thieves, in dangers of Jews, in dangers of Gentiles, in dangers of the City,*

2 Cor. 6.

1 Cor. 11. The particular sufferings of S. Paul.

in dangers of wilderneſs, in dangers of ſea, in dangers of falſe brethren, in labour and travel, in much watching, in hunger and thirſt, in much faſting, in cold and nakedneſs: and beſides all theſe external things, the matters that daily do depend upon me, for my univerſal and ſolicitous care over all Churches.

How Chriſt ſuffered the Apoſtles to want.

53. By this we may ſee now, whether Chriſts holy Apoſtles taught us more by words, then they ſhewed by their own examples, about the neceſſity of ſuffering in this life. Chriſt might have provided for them if he would, at leaſt-wiſe, things neceſſary to their bodies, and not to have permitted them to have come into theſe great extremities of lacking cloaths to their backs, meat to their mouths, and houſes to put their heads in. He that gave them authority to do ſo many other miracles, might have ſuffered them alſo to have procured a ſufficient maintenance for their bodies, which ſhould be the firſt miracle that worldly men would work, if they had leave and authority. Chriſt might have ſaid to S. *Peter* when he ſent him to take his Tribute from out the fiſhes mouth; take ſo much more, as will ſuffice for your neceſſary expenſes, when you travel over forraign countries; or at leaſtwiſe, ſo much as would ſerve for the maintenance of his dear mother the bleſſed Virgin, committed to the keeping of Saint *John*, as poor as her ſelf. But none of this would he do, nor yet diminiſh the great afflictions which I have ſhewed before, though he loved them as dearly, as he loved his own ſoul. All which was done (as S. *Peter* interpreteth) to give us example, what to follow, what to look for, what to deſire, what to comfort our ſelves in, amidſt the greateſt of all our tribulations.

Mat. 17.

1 Pet. 2.

A notable exhortation of S. Paul.

54. S. *Paul* uſeth this, as the principal conſideration, when he writeth thus to the Hebrews, upon the recital of the ſufferings of other Saints before them

Heb. 12.

" Wherefore we also brethren (saith he) having so
" great a multitude of witnesses, that we have suffered
" before us, let us lay of all burden of sin hanging upon
" us; and let us run by patience unto the battel offered
" us, fixing our eyes upon the Authour of our faith,
" and fulfiller of the same *Jesus*; who putting the joyes
" of heaven before his eyes, sustained patiently the cross,
" contemning the shame and confusion thereof, and
" therefore now sitteth at the right hand of the seat of
" God. Think upon him (I say) which sustained such a
" contradiction against himself, at the hands of sinners,
" and be not weary, neither faint ye in courage. For
" you have not yet resisted against sin unto bloud: and
" you have forgotten (perhaps) that comfortable say-
Prove. 3. Job. 5. Apoc. 3. " ing, which speaketh unto you, as unto children: *My*
" *son, do not contemne the discipline of our Lord, & be*
" *not weary when thou art chastised of him.* For whom
" God loveth, he chastiseth, and he whippeth every son
" whom he receiveth. Persevere therefore in the cor-
" rection laid upon you. God offereth himself to you as
" to his children. For what child is there whom the fa-
" ther correcteth not? If you be out of correction,
" whereof all his children are made partakers; then are
" you bastards, and not children. All Correction, for
" the present time when it is suffered, seemeth unplea-
" sant and sorrowfull; but yet after, it bringeth forth
" most quiet fruit of justice, unto them that are exerci-
" sed by it. Wherefore, strengthen forth your weary
" hands, & loosed knees; and make way to your feet, &c.
" That is, take courage unto you, and go forward va-
liantly under the Cross laid upon you. This was the ex-
hortation of this holy Captain unto his Countrey-men
(souldiers of *Jesus Christ*) the Jews.

Jac. 5. The exhortation of S. James. 55. Saint *James* the brother of our Lord useth an-
other exhortation in his Catholick epistle to all Catho-
licks, not much different from this. *Be you therefore pa-*
tient

tient my brethren (saith he) *untill the coming of our Lord. Behold, the husband-man expecteth for a time, the fruit of the earth, so precious unto him: bearing patiently untill he may receive the same in his season; be you therefore patient, and comfort your hearts for that the coming of our Lord will shortly draw near. Be not sad, and complain not one of another. Behold, the Judge is even at the gate. Take the Prophets for an example of labour and patience, who spake unto us in the name of God*: Behold, we account them blessed which have suffered. *You have heard of the sufferance of* Job, *and you have seen* (I say) *that our Lord is mercifull, and full of compassion.* So he.

56. I might here alledge many things more out of holy Scriptures to this purpose, for that they are most copious herein: and in very deed, if all that is contained therein, should be put together, and laid before us, it would in effect (especially in the new Testament) yield us nothing else almost, but touching the Cross, and patient bearing of tribulation in this life. But I must end, for that this Chapter groweth too long, as the other did before. And therefore I will only, for my conclusion, set down the confession and most excellent exhortation of old *Mattathias*, in the time of the cruel persecution of *Antiochus* against the Jews. The story is thus reported in the Scripture. The conclusion.

57. At that time the officers of *Antiochus* said unto "*Mattathias*: Thou art a Prince, and of greatest estate "in this City, adorned with children and brethren; "come thou therefore first, & do the Kings command- "ment as other men have done in Juda & Jerusalem, "and thou and thy children shall be the Kings friends, "and enriched with gold & silver, and many gifts from "him. Whereto *Mattathias* answered with a loud voice: "If all nations should obey *Antiochus*, to depart from "the obedience of the laws of their ancestors; yet I, and my The confession and exhortation of Mattathias. 1 Mac. 2.

" my children and brethren will follow the laws of our
" Fathers; let God be mercifull unto us at his pleasure,
&c. And the dayes came of *Mattathias* his death,
Note. " and then he said unto his children. Now is the time
" that Pride is in her strength. Now is the time of
" chastisement towards us: the time of eversion and in-
" dignation is come. Now therefore (O Children) be
" you zealous in the law of God: yield up your lives
" for the Testament of your Fathers: Remember the
" works of your ancestors, what they have done in their
" generations, and so shall you receive great glory, and
" eternal name. Was not *Abraham* found faithfull in
Gen. 12. " time of temptation, and it was reputed unto him for
Gen. 41. " justice? *Joseph* in the time of his distress, kept Gods
" commandments, and was made Lord over all Egypt.
Num. 25. " *Phinees* our Father, for his zeal towards the Law of
Ios 11. " God, received the testament of an everlasting Priest-
Iud. 14. " hood. *Josua* for that he fulfilled Gods word, was
2. Reg. 2. " made a Captain over all Israel. *Caleb* for that he te-
4 Reg. 1. " stified in the Church, received an inheritance. *David*
" for his mercy, obtained the seat of an eternal King-
" dome. *Elias* for that he was in the zeal of the Law,
" was taken up to heaven. *Ananias*, *Azarias* and *Mi-*
" *sael* through their belief, were delivered from the
Dan. 3. " flame of the fire. *Daniel* for his simplicity, was de-
Dan. 9. " livered from the mouths of Lions. And so do you run
" over, by cogitation, all generations, and you shall see
" that all those that hope in God shall not be vanquish-
" ed. *And do you not fear the words of a sinfull man;*
A worthy saying. " *for his glory is nothing else but dung and worms: To*
" *day he is great and exalted, and to morrow he shall*
" *not be found; for he shall return unto his earth a-*
" *gain, and all his fond cogitations shall perish. Where-*
" *fore take courage unto you (my Children) and play*
" *the men in the law of God, for therein shall be your*
honour and glory. Hitherto are the words of Scripture,
which

which shall suffice for the end of this Chapter, and the rather for that there cometh another Chapter [a] after, which layeth before us many more examples of true Resolution, in divers of Gods servants, for our instruction, and encouragement herein.

[a] Infra c. 5.

THE FOURTH AND GREATEST Impediment of all other, that hindereth Resolution, to wit,

The love and respect, which men bear to the pleasures, commodities, and vanities of this world.

CHAP. IV.

AS the former impediments which now by Gods grace we have removed, be in very deed great stayes to many men, from the Resolution we talk of: so this that presently we take in hand, is not only of it self a strong impediment and let; but also a general cause and (as it were) a common ground to all other impediments that be, or may be. For, if a man could touch the hidden pulse of all such as refuse, or neglect, or do defer to make this Resolution: he should find the true cause and origen thereof, to be the love and respect which they bear unto this world, whatsoever other excuses they pretend besides. The noble-men of Jewry pretended fear to be the cause, why they could not resolve to confesse Christ openly: but Saint *John* that felt their pulses, and knew their disease, uttereth the true cause to have been, *for that they loved the glory of men more then the glory of God*. *Demas* that forsook S. *Paul* in his bands, even a little before his death, pretended

The world, the ground of all other impediments.

Ioan. 12.

ano-

another cause of his departure to *Thessalonica*: but
2 Tim. 4. Saint *Paul* saith it was: *Quia diligebat hoc saeculum*: For that he loved this world. So that this world is a general and universal impediment, and more largely dispersed in mens hearts, then outwardly appeareth: for that it bringeth forth divers other excuses thereby to cover it self in the people, where it abideth.

Mat. 13. Marc. 4. Luc. 8. 2. This may be confirmed by that most excellent *Parable* of our Saviour Christ, recorded by three Evangelists, concerning the three sorts of men which are to be damned, and the three causes of their damnation; whereof the third and last, and most general (including as it were both the two former) is the love of this world. For the first sort of men there mentioned, are compared to a *High-way*, wherein all seed of life that is sowen, either withereth presently, or else is eaten up by the birds of the air; which is (as Christ expoundeth it) by the devils, in such careless men, as contemne whatsoever is said unto them: such are infidels, hereticks and other like obstinate and contemptuous people. The second sort of reprobate people are compared to rocky grounds, in which, for lack of deep root, the seed that falleth continueth not: And by this are signified, light and inconstant persons, that now are fervent, by and by key-cold again; and so in time of temptation, they are gone saith, Christ. The Third sort are compared to a field, wherein the seed of life groweth up, but yet there are so many thorns about the same (which Christ our Saviour expoundeth to be the cares, troubles, miseries, and deceivable vanities of this life) *as good corn is choked up, and so bringeth forth no fruit at all.* By which last words he signifieth, that whersoever doctrine is taught and groweth up, and yet bringeth not forth good fruit: That is to say (whersoever his faith is planted, received and professed (as among

1. The Exposition of the Parable of the seed, and of four sorts of people signified therein.

2.

3.

among Chriſtians it is) and yet bringeth not forth virtuous life, holy converſation, good works, and due ſervice of God, correſpondent to this ſeed: there the principal cauſe is, for that it is choked with the love and care of this preſent world.

The importance of this parable, and circũſtance, thereof. Mat. 13.

3. This is a Parable of marvellous great importance, as may appear, both for that Chriſt after the recital thereof, cryed with a loud voice: *He that hath eares to hear, let him hear:* as alſo, for that he expounded it himſelf in ſecret only to his Diſciples: and principally, for that before the expoſition thereof, he uſed ſuch a ſolemne Preface, ſaying: *To you it is given to know the myſteries of the kingdome of heaven, but to others, not; for that they ſeeing, do not ſee, and hearing, do not hear, nor underſtand.* Whereby our Saviour ſignifieth, that the underſtanding of this Parable above others, is of ſingular importance, for conceiving the true myſteries of the kingdome of heaven; and that many are blind which ſeem to ſee, and many deaf and ignorant, that ſeem to hear and know; for that they underſtand not well the myſteries of this Parable. For which cauſe alſo his divine wiſdome maketh this concluſion, before he begin to expound this Parable: *Happy are your eyes that ſee, and bleſſed are your ears that hear.* After which words, he beginneth his expoſition, with this admonition: *Vos ergo audite Parabolam.* Do you therefore hear and underſtand this Parable, that are made worthy thereof.

Six principall points of this Chapter.

4. And for that this Parable doth contain and touch ſo much indeed, as may, or is needfull to be ſaid, for removing of this great and dangerous impediment of worldly love againſt the ſervice of God: I mean to ſtay my ſelf onely upon the explication thereof in this place, and will declare the force and truth of certain words here uttered by Chriſt, concerning the world and worldly vanities, and how warily they

they are to be used by us. And for some order and method, I will draw all to these six principal points
1. or heads that do ensue. First, how, and in what sense, all this whole world and commodities thereof are meer vanities in themselves, and of no value, as Christ here signifieth; and consequently, ought not to be an impediment to let us from so great a matter, as the kingdome
2. of heaven, and serving of God, is. Secondly, how they are not onely vanites and trifles, but also *Deceptions*, as the words of Christ are, that is to say, deceits and fallacies, not performing to us in deed those little trifles which they do promise, and we so highly
3. esteem. Thirdly, how they are *spinæ*; that is to say, *pricking-thorns*, as our Saviour affirmeth; albeit, they seem to worldly men to be most sweet and pleasant for a time, and to be flowers rather then thorns.
4. Fourthly, how they are *Ærumnæ*; that is to say, miseries and afflictions, according to our Saviours meaning and speech.
5. Fifthly, *Quomodo suffocant*, how they do strangle or choke their possessours, in the sense which our Saviour, the Son of God, in this parable,
6. avoucheth. Sixthly, how we may use them, notwithstanding, without these dangers and evils, to our great comfort, gain, and preferment, if we will, and do take the right way therein.

§. 1. *How all the world is vanity.*

1. 5. AND now for the First, albeit, I might stand upon many reasons and demonstrations; yet do I not see how briefly and pithily it may be better declared, that all the pleasures and goodly shews of this world are meer vanities, as Christ here signifieth; then to alledge the testimonie and proof of some, which have tasted and proved them all: that is to say, of such an one, as speaketh not onely by speculation,

tion, but also of his own experience and practice. And this is the wise and mighty King *Salomon*, of whom the Scripture reporteth wonderfull matters, touching his peace, prosperity, riches, and glory in this world: As for example, "That all the Kings of the "earth desired to see his face, for his wisedome and re- "nowned felicity: That all the Princes living besides "were not like him in wealth: That he had six hun- "dred sixty and six talents of gold (which is an infi- "nite summe) brought him in yearly, besides all other "that he had from the Kings of Arabia, and other "Princes: That silver was as plentifull with him as "heaps of stones, and not esteemed, for the great "store and abundance he had thereof: That his plate "and jewels had no end: That his seat of Majestie, "with stools, lions, to bear it up, and other furniture, "were of gold, passing all other kingly seats in the "world: That his precious apparel and armour was "infinite: That he had all the Kings, from the river of "the Philistims, unto Egypt, as his servants: That he "had fourty thousand horses in his stables to ride, and "twelve thousand chariots, with horses and other fur- "niture ready to them for his use: That he had two "hundred spears of gold born before him, and six "hundred crowns of gold bestowed upon every spear; "as also three hundred bucklers, and three hundred "crowns of gold, bestowed in the guilding of every "buckler: That he spent every day in his house, a "thousand, nine hundred thirty and seven quarters of "meal and flour; thirty oxen, with an hundred we- "thers, beside all other flesh: that he had seven hun- "dred wives, as Queens, and three hundred other, as "concubines. All this, and much more doth holy Scripture report of *Solomons* worldly wealth, wisdome, riches, prosperity: which he having tasted, and used to his fill; pronounced yet at last this sentence of it all:

2 Par. 9. The worldly prosperity of King Solomon.

4 30. cori similæ, & 60. cori farinæ: and every corus is 21. quarters and odde.

3 Reg. 4. 3 Reg. 12.

Vanitas

Eccles. 1. *Vanitas vanitatum, & omnia vanitas*: Vanity of vanities, and all is vanity. By *vanity of vanities*, meaning (as Saint *Hierome* interpreteth) the greatness of this vanity, above all other vanities that may be devised.

In cap. 1. Eccles.

Solomons saying of himself. Eccles. 1.

6. Neither only doth King *Solomon* affirm this thing in word, but doth prove it also by examples of himself. "I have been King of Israel in Jerusalem "(saith he) and I purposed with my self, to seek out "by wisdome all things. And I have seen, that all "under the Sunne, are meer vanities and affliction of "spirit. I said in my heart, I will go and abound "in all delights, and in every pleasure that may be Cap. 2. Ibid. "had: and I saw that it was also vanity. I took great "works in hand, builded houses to my self, planted "vineyards, and orchards and gardens, and beset "them with all kind of trees: I made my fish-ponds "to water my trees: I possessed servants and hand-"maids, and had a great family, great heards of cattel, "above any that ever were before me in Jerusalem. "I gathered together gold and silver, the riches of "Kings and Provinces. I appointed to my self musi-"cians and singers, both men and women, which are "the delights of the children of men: fine cups also "to drink wine, and whatsoever my eyes did desire, I "denied it not unto them; neither did I let my heart "from using any pleasure, to delight it self in these "things which I had prepared. And when I turned "my self to all that my hands had made, and to all "the labours, wherein I had taken such pains "and sweat; *I saw them all, vanity and affliction* "*of mind.*

7. This is the testimony of *Solomon*, upon his own proof, in these affairs: And if he had spoken it upon his wisdome only (being such as it was) we ought to believe him; but much more, seeing he affirmeth it of his

his own experience. But yet, if any man be not moved with this: let us bring yet another witneſs out of the New Teſtament, and ſuch a one, as was privy to the opinion of our Saviour Chriſt herein: and this is, the holy Evangeliſt and Apoſtle S. *John*, who maketh an earneſt exhortation to all wiſe men, never to entangle themſelves with the love of worldly affairs, uſing this reaſon for the ſame: *Mundus tranſit, & concupiſcentia ejus*: the world is tranſitory, and all that is to be deſired therein: that is to ſay, it is vain, fleeting, uncertain, and not permanent. And then coming to ſhew the ſubſtance of this tranſitory vanity, he reduceth them all to three generall heads or branches, ſaying: *Whatſoever is in this world, is either concupiſcence of the fleſh, or concupiſcence of the eyes, or pride of life.* By the firſt, he comprehendeth all ſenſuall pleaſures uſed in the cheriſhing and pampering the fleſh: by the ſecond, all beauty and bravery of riches: by the third, he ſignifieth the vanity of ambition in worldly honour and eſtimation.

The teſtimony of S. Iohn. 2.

1 Iohn 2.

Thee general branches of worldly vanities.

8. Theſe then are three general and moſt principal vanities of this life, wherein worldly men do weary out their brains: to wit, *Ambition*, *Covetouſneſs*, and *ſenſual pleaſures*. Whereunto all other leſſer vanities are addreſſed, as to their Superiours. And therefore it ſhall not be amiſs to conſider of theſe three in this place, together with their dependents; for that every one of theſe three have divers branches depending of them; eſpecially the firſt, which here I will handle, called by S. *John*, *Ambition and pride of life*, whereunto belong theſe ſix members that enſue.

Thre principal vanities.

9. Firſt, vain-glory, which is a certain diſordinate deſire to be well thought of, well ſpoken of, praiſed and glorified of men. And this is as great a vanity (though it be common to many) as if a man ſhould runne up and down the ſtreets after a feather

1. Vain-gloty.

flying in the air, tossed hither and thither with the blasts of infinite mens mouths. For as this man might weary out himself before he got the thing which he followed, and yet when he had it, he had gotten but a feather: so a vain glorious man may labour a good while before he attain to the praise, which he desireth. And when he hath it, it is not worth three chips, being but the breath of a few mens mouths, that doth alter upon every light occasion, and now maketh him great, now little, now good, now bad, now nothing at all. Christ himself may be an example of this, who was tossed to and fro in the speech of men. Some said he was a Samaritan, and had a devel: others said, he could not be a Prophet, or of God, for that he kept not the Sabbath day: others asked, if he were not of God, how could he do so many miracles? So that there was a schisme or division among them about this matter, as S. *John* affirmeth. Finally, upon Palm-sunday they received him into Jerusalem with triumph of *Hosanna*, casting their apparel under his feet: But the Thursday and Friday next ensuing, they cryed *Crucifige* against him; and preferred the life of *Barrabbas*, a wicked murderer, before his.

Mat. 27. Iohn 8. Iohn 9. Mat 21. Mar. 11. Mat. 27. Luke 23.

The misery of depending on other mens mouths.

10. Now my friend, if they dealt thus with the Saviour of the world, which was a better man then ever thou wilt be; and did more glorious miracles then ever thou wilt do, that in reason might have purchased him name and honour among the people: why dost thou so labour and beat thy self about this vanity of vain-glory? Why dost thou cast thy travels into the wind of mens mouthes? Why dost thou put thy riches in the lips of mutable men, where every flatterer may rob thee of them? Hast thou no better a chest to lock them up in? S. *Paul* was of another minde, when he said: *I esteem little to be judged of you, or of the day of man.* And he had reason. For what careth he that

1 Cor. 4.

runneth at the tilt, if the ignorant people that ſtand by do give ſentence againſt him, ſo the Judges give it with him? If the blind man in the way to Jericho, had depended of the liking and approbation of the goers by, he had never received the benefit of his ſight: for that, they diſſwaded him from running and crying ſo vehemently after Chriſt. It is a miſerable thing for a man to be a wind-mill, which grindeth not, nor maketh meal, but according as the blaſt endureth. If the gale be ſtrong, he ſcourgeth about luſtily, but if the wind be ſlack, he relenteth preſently: ſo if you praiſe the vain-glorious man, he will run: But if he feel not the gale blow, he is out of heart. He is like the Babylonians, who with a little ſweet muſick, were made to adore any thing whatſoever. Luke 18. Dan. 3.

11. The Scripture ſaith moſt truly: *As ſilver is tried in the fire by blowing it, ſo is a man tried in the mouth of him that praiſeth.* For as ſilver if it be good, taketh no hurt thereby, but if it be evil, it goeth all into ſome: ſo doth a vain man, by praiſe and commendation. How many have we ſeen puffed up with mens praiſes, and almoſt put beſides themſelves for joy thereof: and yet afterward brought down with a contrary wind, and driven full near to deſperation by contempt? How many do we ſee daily (as the Prophet did in his dayes) commended in their ſins, and bleſſed in their wickedneſs? How many palpable and intolerable flatteries do we hear, both uſed, and accepted daily, and no man cryeth with good King *David*: *Away with this oil, and ointment of ſinners, let it not come upon my head?* Is not all this vanity? Is it not madneſs, as the Scripture calleth it? The glorious Angels in heaven ſeek no honour to themſelves, but all unto God: And thou poor worme of the earth deſireſt to be glorified? The four and twenty Elders in the Apocalyps took of their crowns, and caſt them at Prov. 27. A fit ſimilitude. Pſal. 9. Pſal. 140. Pſal. 39. Apoc. 4.

the feet of the Lamb: and thou wouldest pluck fourry from the Lamb to thy self, if thou couldest. O fond creature! how truly saith the Prophet: *Homo vanitati similis factus est:* A man is made like unto vanity, that is, like unto his own vanity, as light as the very vanities themselves, which he followeth. And yet the Wise-man more expressly: *In vanitate sua appenditur*, the sinner is weighed in his vanity: that is, by the vanity which he followeth, is seen how light and vain a sinfull man is. And is there any man who will leave to resolve to serve God, and seek his own salvation, for fear what the world will say or think of him? What importeth it thee (dear Brother) in the next life, what they all say of thee here? Think then upon this, and esteem it as a vanity indeed.

Psal. 14.

Eccl. 23.

2. Worldly honour and promotion.

12. The second vanity that belongeth to Ambition, is desire of wordly honour, dignity and promotion. And this is a great matter in the sight of a worldly man; this is a jewel of rare price, and worthy to be bought with any labour, travel, or peril whatsoever. The love of this, letted the great men that were Christians in Jewry, from confessing Christ openly. The love of this, letted *Pilate* from delivering *Jesus*, according as in conscience he saw he was bound. The love of this, letted *Agryppa* and *Festus*, from making themselves Christians, albeit, they esteemed S. *Pauls* Doctrine to be true. The love of this, letteth infinite men daily from embracing the means of their salvation. But (alas) these men do not see the vanity hereof. S. *Paul* saith not without just cause: *Nolite esse pueri sensibus*; be you not children in understanding. It is the fashion of children to esteem more of a painted table, then of a rich jewel. And such is the painted dignity of this world, gotten with much labour, maintained with great care and sollicitude, and lost with intolerable grief and sorrow. For better conci-

John 11. John 19.

Acts 26.

1 Cor. 14.

conceiving whereof, ponder a little with thy self (gentle Reader) any state of dignity that thou wouldst desire, and think how many have had that, or the like before thee. Remember how many have mounted up, and how they have descended down again: and imagine with thy self, which was greater, either the joy in getting, or the sorrow in looing it. Where are now all those Emperours, those Kings, those Princes and Prelates, which rejoyced so much once at their own advancement? Where are they now, I say? who talketh, or thinketh of them? are they not forgotten, and cast into their graves long ago? And do not men boldly walk over their heads now, whose faces might not be looked upon, without fear in their life? What then have their dignities done them good.

The vanity of worldly honour.

13. It is a wonderfull thing to consider the vanity of this wordly honour. It is like a mans own shadow, which the more a man runneth after, the more it flyeth: and when he flyeth from it, it followeth him again: and the onely way to catch it, is to fall down to the ground upon it. So we see that those men which desired honour in this world, are now forgotten; and those which most fled from it, and cast themselves lowest of all men, by humility, are now most of all honoured: honoured (I say) most, even by the world it self, whose enemies they were whilest they lived. For who is honoured more now, who is more commended and remembred then S. *Paul*, and his like; which so much despised worldly honour in this life, as he made less account thereof then of common dung? Most vain then is the pursuit of worldly honour, which neither contenteth the mind, nor easeth the pained body, nor continueth with the possessour, nor leaveth behind it any benefit for contentation, and consequently ought to pre-

Phil. 3.

vail with any man, against this great Resolution, of which here we treat.

3. The vanity of worldly Nobility.

14. The third vanity that belongeth to ambition or pride of life, is nobility of flesh and bloud; a great pearl in the eye of the world, and indeed to be esteemed, when it is joyned with virtue, and accompanied with the fear of God; but otherwise both in it self, and in the sight of Almighty God, a meer trifle and vanity. Which holy *Job* well understood (albeit he were of noble parentage) when he wrote these words: Iob 17. *I said unto rottenness, thou art my father; and unto worms, you are my mother and sisters* He that will behold the gentry of his ancestours, let him look into their graves, and see whether *Job* saith truly or not. True nobility was never begun but by virtue; and therefore, as it is a testimony of valour and virtue in the predecessours; so ought it to be a spur to the same, in the successours. And he which holdeth the name thereof by descent onely without substance of virtue, is a meer alien, in respect of his ancestours; from whom he degenerateth, and hath nothing of theirs, but the bare outward show onely. Of which sort of men God saith by one Prophet: *They are made abominable, even as the things which they love, &c. Gloria eorum à partu, ab utero, & à conceptu: Their glory is from their birth, from the belly, and from their conception onely.* That is to say, they vaunt and glory of their ancestours, progenitors, and noble birth, whereas, having no virtue in them correspondent to their birth, but following their sensuall appetites, and setting their affections on wicked and abominable delights; they are made in like manner abominable, and contemptible both to God and man. And in this sense it is a fond vanity to beg credit of dead men, when as we deserve none our selves; to seek up old titles of honour to our ancestours, we being utterly in-

Osee 9.

cap-

capable thereof, by our own baſe manners and behaviour. Chriſt clearly confounded this vanity, when Mat.8.20. 24.26.
being deſcended himſelf of the greateſt nobility and race of Kings that ever was in the world; and beſides that, being alſo the Son of God (a much higher title:) yet called he himſelf ordinarily by the name of *The ſonne of man*; That is to ſay, the ſonne of the poor Virgin *Mary* (for otherwiſe he was no Son of man:) And further then this alſo, called himſelf a Shepheard which in the world is a name of contempt. Ioh.10.
And when long before his incarnation he was to make 1 Re.9.
a King firſt in Iſrael, he did not ſeek out the antienteſt blood, but took *Saul*, of the baſeſt tribe of Jews (to wit, of *Benjamin*) and after him *David*, the pooreſt Shepheard of all his brethren. And when he came into the world, he ſought not out the nobleſt men to make Princes of the earth: that is, to make Apoſtles, but took of the pooreſt, and ſimpleſt, thereby to confound (as one of them ſaith) the fooliſh vanity Mat.4. Pſal.44. 1Cor.1.
of this world, in making ſo great account of the preeminence of a little fleſh and blood in this life, where merit of virtue is not found; though yet on the other ſide, where worldly nobility and gentry is furniſhed with ſpirit and virtue, it is (no doubt) an excellent ornament, and may do ſingular much good in Gods ſervice, and is highly reſpected by him, as by many examples may be proved: but in no wiſe is it a ſufficient motive to let any man from the Reſolution of Gods ſervice, for that he is noble: for that in this reſpect, it is a meer triflle indeed.

15. The fourth vanity that belongeth to ambition or pride of life, is worldly wiſdome; whereof the Apoſtle ſaith: *The wiſdome of this world is folly with God.* If it be folly, then it is great vanity (no doubt) to delight and boaſt ſo much in it, as men do, eſpecially againſt the wiſdome of God and his Saints. 4. The vanity of worldly wiſdome. 1Cor.1. 1Reg.9.

It is a strange and wonderfull thing to behold, how contrary the Judgements of God are to the judgements of worldly men. Who would not think, but that the wise-men of this world, were the fittest to be
1 Cor. 3. chosen to do Christ service in his Church? Yet Saint *Paul* saith: *Non multi sapientes, secundum carnem*: God hath not chosen many wise-men, according to the flesh. Who would not think but that a worldly wise-man might easily also make a wise Christian? yet
1 Cor. 3. S. *Paul* saith, no; except first he become a foole: *Stultus fiat, ut sit sapiens*: If any man seem wise among you, let him become a foole, to the end he may be made wise. Vain then, and of no account is the wisdome of this world, except it be subject to the wisdome of God. And whosoever in this worldly wisdome, and for worldly respects never so important in his own sight and according to the world, shall condemn them that contemne the world, and do resolve themselves to Gods service; his wisdome is folly in this behalf, and his prudence meer vanity: and so he will confesse it one day, when he shall come to cry with those of his condition in the next life: *Nos insensati vitam illorum*
Sap. 5. *stimabamus insaniam*. We senlesse and fooliſh worldly wise-men did think the life of Saints to be meer madnesse; but now we come to see, that they were wise indeed, and we only fools. And this is to be understood when humane worldly wisdome contradicteth spirituall wisdome, and not otherwise.

16. The fifth vanity belonging to pride of life, is
The vanity of beauty. Prov. 31. Psal 118. Plal. 4. corporall beauty; whereof the Wise-man saith: *Vana is beauty, and deceivable is the grace of a fair countenance*. Whereof also King *David* understood properly, when he said: *Turn away my eyes (O Lord) that they behold not vanity*. This is a singular great vanity, dangerous and deceitfull. Beauty is compared to holy men, to a painted Snake, which is fair without,

full of deadly poiſon within. If a man did conſider what infinite ruines and deſtructions have come by over-light liking thereof; he would beware of it. And if he remembred what foul droſſe lieth under a fair skinne; he would little be in love therewith, ſaith one holy Father. God hath imparted certain ſparkles of beauty unto his creatures on earth, thereby to draw us to the conſideration and love of his own beauty, whereof the other is but a ſhadow; Even as a man finding a little iſſue of water, may ſeek out the fountain thereby; or happening upon a ſmall vein of gold, may thereby come to the head-Mine it ſelf. But we, like babes, delight our ſelves onely with the fair cover of the Book, and never do conſider what is written therein. In all fair creatures that man doth behold, he ought to read this leſſon, ſaith one Father; that if God could make a peice of earth ſo fair and lovely, by imparting unto it ſome little ſpark of his beauty: how infinite fair is he himſelf, and how worthy of all love and admiration! And how happy ſhall we be, when we ſhall come to enjoy his beautifull preſence, whereof now all creatures do take their beauty!

A leſſon to be read in the beauty of all creatures.

17. If we would exerciſe our ſelves in this manner of cogitations, we might eaſily keep our hearts pure, chaſte, and unſpotted before God, in beholding the beauty of his creatures upon earth. But for that we uſe not this paſſage from the creature to the Creatour; but do reſt onely in the externall appearance of a deceitfull face, letting go the bridle to our foul cogitations, and ſetting willfully on fire our own concupiſcences: hence it is, that infinite people do periſh daily, by occaſion of this fond vanity of an allureing viſage. I call it fond, for that every child may deſcry the deceipt and vanity thereof. For, take the faireſt face in the world, where-

How quickly beauty is destroyed.

wherewith infinite fooliſh men fall in love upon the ſight thereof, and raſe it over but with a little ſcratch, and all the matter of love is gone: let there come but an ague for ſome four or five dayes, and all this goodly beauty is deſtroyed: let the ſoul depart but one half hour from the body, and this loving face is ugly to look on: let it ly but two dayes in the grave, or above ground dead, and thoſe who were ſo earneſtly in love with it before, will ſcarce abide to behold, or come near it. And if none of theſe things happen unto it: yet quickly cometh on old age, which riveleth the skin, draweth in the eyes, ſetteth out the teeth, and ſo disfigureth the whole viſage, as it becometh more contemptible and horrible now, then ever it was beautifull and alluring before. And what then can be more vanity then this? What more madneſſe then either to take a pride thereof, if we have it our ſelves, or to endanger our ſouls for the ſame, if we behold it in others? How miſerable are thoſe people, who beſtow ſo much labour in procuring or preſerving this corporall beauty, as though all their happineſs conſiſted therein: yea, many do make it the cheif obſtacle of their reſolution to ſerve God, and the principall occaſion of their downfall and damnation.

6. The vanity of apparel. Eccl. 11.

18. The ſixth vanity belonging to pride of life, is the glory of fine apparell; againſt which the Scripture ſaith: *In veſtitu ne gloriaris unquam*: See thou never take glory in apparell. Of all vanities, this is the greateſt, which yet we ſee ſo common among men and women of this world, as nothing more; but conſider the vanity. If *Adam* had never fallen, we had never uſed apparell. For that apparell was deviſed to cover our ſhame of nakedneſſe, and other infirmities contracted by that fall. Wherefore, we that take pride and glory in apparell, do as much as if a beggar ſhould glory and take pride of the old clouts that do cover his ſores,

Gen. 3.

fores. S. *Paul* said unto a Bishop: *If we have wherewithall to cover our selves, let us be content.* And Christ touched deeply the danger of nice apparel, when he commended so much S. *John Baptist* for his course and austere attire, adding for the contradictory: *Qui mollibus vestiuntur in domibus Regum sunt*; They which are not like *Iohn*, but go clothed in soft & delicate apparel, are in Kings Courts: *i.e.* in Kings Courts of this world, but not in the Kings Court of Heaven. For which cause in the discription of the rich man damned, this is not omitted by our Saviour: *That he was apparelled in purple and silk*; as though this also had been some help to him towards his damnation: as on the contrary, the Scripture setting down the singular sanctity of *Elias* the Prophet, nameth also his poor apparel: *That his reins were covered with hair-cloth, &c.* It is a wonderful thing to consider the different proceeding of God, and of the world in this affair. God himself was the first Taylor that ever made apparel in this world, and he made it for the most noble of all our ancestours, in Paradise: and yet he made it but of beasts-skins. And Saint *Paul* testifieth, of the noblest Saints of the old Testament, that they were covered onely with goats-skins, and with the haires of Camels. What vanity is it then for us, to be so curious in apparel, and to take such pride therein, as we do? We rob and spoil all sort of creatures upon earth to cover our backs, and adorn our bodies. From one, we take his wool; from another his skinne; from another his hair and furre: and from some other their very excrements, as the silk, which is nothing else but the excrements of worms. Nor yet content with this, we come to fishes, and do beg of them certain pearls to hang about us. We go down into the ground for gold and silver; and turn up the sands of the sea, for pretious stones; and having borrowed all this of other

1 Tim. 6.

Mat. 3. 11. Luke 7.

Luk. 16.

4 Reg. 1.

Gen. 3.

Heb. 11.

The extreme vanity and poverty of man.

ther creatures farre more baſe then our ſelves: we jet up and down, provoking men to look upon us, as if all this now were our own. When the ſtone ſhineth upon our finger, we will ſeem (forſooth) thereby to ſhine. When ſilver, gold and ſilks do gliſter on our backs, we look bigge, as if all that beauty came from us. When Cats-dung doth ſmell in our garments, we would have men think, that we ſend forth ſweet odour from our ſelves. And thus (as the Prophet ſaith) we paſſe over our dayes in vanity, and do not perceive our own extream folly. And yet is this folly ſo ſtrong and potent with many, as not to want this vanity of gay apparel, is a ſufficient motive to ſtay them from the reſolution we propoſe of Gods ſervice, and their own everlaſting good.

Pſal. 77.

The ſecond head of worldly vanities. Concupiſcence of the eyes.

19. And thus much now may ſuffice, for declaration of the firſt general head of worldly vanities, termed by Saint *John*, *Pride of life*. There followeth the ſecond, which he calleth *Concupiſcence of the eyes*: whereunto the antient Fathers have referred all vanities of riches, and wealth of this world. Of this S. *Paul* writeth to *Timothy*: *Give commandment to rich men of this world, not to be high minded, nor to put confidence in the uncertainty of their riches.* The reaſon of which ſpeech is uttered by the Scripture in another place, when it ſaith: *Riches ſhall not profit a man in the day of revenge*: that is, at the day of death and judgement. Which thing the rich men of this world do confeſs themſelves, though too late, now being in torments: *Divitiarum jactantia quid nobis contulit?* What hath the bravery of our riches profitted us? All which doth evidently declare the great vanity of worldly riches which can do the poſſeſſour no good at all, when he hath moſt need of their help. *Rich men have ſlept their ſleep,*

1 Tim. 6.

Prov. 11.

Sap. 5.

Pſal. 75.

(ſaith

(ſaith the Prophet) *and have found nothing in their hands*: that is, rich men have paſſed over this life, as men paſſe over a ſleep, imagining themſelves to have golden mountains and treaſures wherewith to help themſelves in all needs that ſhall occurre; and when they awake (at the day of their death) they find themſelves to have nothing in their hands that can do them good. In reſpect whereof, the Prophet *Baruch* asketh this queſtion: *Where are they now, which heaped together gold and ſilver, and which made no end of their ſcraping together?* And he anſwereth himſelf immediately; *Exterminati ſunt, & ad inferos deſcenderunt*; They are now rooted out, and are gone down unto hell. To like effect ſaith Saint *James*: *Now ye rich men do ye weep, and wail, and houl in your miſeries that come upon you; your riches are rotten, and your gold and ſilver is ruſty; and the ruſt thereof ſhall be in teſtimony againſt you: it ſhall feed upon your own fleſh, as if it were fire; you have hoorded up wrath to your own ſelves in the laſt day.* Bar. 3. Iam. 5.

20. All this, and much more, is ſpoken by the holy Ghoſt, to ſignifie, the dangerous vanity of worldly wealth, and the folly of thoſe men, who labour ſo much to procure the ſame unjuſtly, or having them, do uſe the ſame to vanity, and not to the profit of their own ſouls. And ſurely, if ſo many skilfull Phyſicians, as I have here alledged holy Scriptures, ſhould agree together, that ſuch or ſuch meats were unwholſome and perilous: I think few men would give the adventure to eat thereof, though otherwiſe in ſight, ſmell, and taſte, they appeared ſweet and pleaſant. How then cometh it to paſſe that ſo many earneſt admonitions of God himſelf, cannot ſtay us from the diſordinate love of this dangerous vanity? *Nolite cor apponere*, ſaith God by the Prophet: that is, Set not A compariſon. Pſal 61.

Eccl. 31. not your hearts upon the love of riches. *Qui diligit aurum, non justificabitur*, saith the Wise-man: He that loveth gold shall never be justified. *I am angry greatly upon rich nations*, saith God by *Zachary*. Christ saith: *Amen dico vobis, quia dives difficile intrabit in regnum cœlorum*: Truly, I say unto you, that a rich man shall hardly get into the kingdome of heaven. And again: *Wo be to you rich men, for that you have received your consolation in this life.* Finally, S. *Paul* saith generally of all, and to all: *They which will be rich, do fall into temptations, and into the snares of Sathan, and into many unprofitable and hurtfull desires, which do drown them in everlasting destruction and perdition.*

Zach. 1. Mat. 19. Luke 6. 1 Tim. 6.

The pretence of wife and children refuted.

21. Can any thing be spoken more effectually, to dissuade from the love of riches? Must not here now all covetous men of the world condemne themselves in their own consciences? Let them excuse themselves as much as they will, by the pretence of wife, and children, and kinsfolk, as they are wont, saying: they mean nothing else, but to provide for their sufficiency. But doth Christ our Saviour admit this excuse? He asked the rich man that had filled his barns, who should have those riches? for so much, as that very night they were to take his soul from him: And he might have answered, his wife, children, and kindred; but he durst not, for that the interrogation began with the *Stulte*, Thou fool: and indeed, it is great folly, if we consider it well, For tell me (dear Christian Brother) what comfort may it be to an afflicted father in hell, to remember that by his means, his wife and children do live wealthily on earth, and that by his eternall wo, they enjoy some few years pleasures? No, no, this is vanity, and a meer deceipt of our spirituall enemy: For within one moment, after we are dead, we shall care no more for wife, children,

dren, father, mother, or brother, in this matter, then we ſhall for a meer ſtranger; and one penny given in alms whiles we lived, for Gods ſake, ſhall comfort us more at that day, then thouſands of pounds beſtowed upon our kindred, for the naturall love we bear unto our own fleſh and bloud. The which one point would Chriſt all worldly men could conſider, and then (no doubt) they would never take ſuch care for kindred, as they do, and be ſo ſparing in doing good to themſelves, eſpecially upon their death-beds, whence preſently they are to depart to that place, where fleſh and bloud holdeth no more priviledge, nor riches have any power to deliver; but onely ſuch as were well beſtowed in the ſervice of God, or given to the poor for his names ſake. In which reſpect onely a rich man is happy, if he know to uſe his happineſſe whilſt he hath time, which few do. And this ſhall be ſufficient for this point of riches.

The third head, of worldly vanityes.

22. The third branch of worldly vanities is called by S. *Iohn*, *Concupiſence of the fleſh*; which containeth all pleaſures and carnall recreations of this life; as, are banquetting, laughing, playing, and ſuch other delights, wherewith our fleſh is much comforted in this world. And, albeit, in this kind, there is a certain meaſure to be allowed unto the godly, for the convenient maintenance of their health (as alſo in riches it is not to be reprehended:) yet, that all theſe worldly ſolaces are not onely vain, but alſo dangerous in that exceſſe and abundance, as worldly wealthy men ſeek and uſe them, appeareth plainly by theſe words of Chriſt: *Woe be unto you who do now laugh, for you ſhall weep. Woe be unto you that now live in full and ſatiety, for the time ſhall come when you ſhall ſuffer hunger.* And again in S. *Johns* Goſpel, ſpeaking to his Apoſtles, and by them to all other, he ſaith: *You ſhall weep and mourn, but the world ſhall*

Luke 6.

Iohn 16.

ſhall rejoyce: Making it a ſigne diſtinctive between the good and the bad, that the one ſhall mourn in this life, and the other rejoyce and make themſelves merry.

Iob. 21. 23. The very ſame doth *Job* confirm both of the one and the other ſort: for of worldlings he ſaith; *That they ſolace themſelves with all kind of muſick, and do paſſe over their dayes in pleaſure; and in a very moment do go down into hell.* But of the godly he ſaith; Iob. 5. in his own perſon: *That they ſigh before they eat their* Iob. 9. *bread.* And in another place: *That they fear all their works knowing that God ſpareth not him that offendeth.* The reaſon whereof the Wiſe-man yet further expreſſeth, ſaying: Eccl. 9. *That the works of good men are in the hands of God, and no man knoweth whether he be worthy of love or hatred at Gods hands: but all is kept uncertain for the time to come.* And old *Tobit* Tob. 5. inſinuateth yet another cauſe, when he ſaith: *What joy can I have or receive, ſeeing I ſit here in darkneſſe?* ſpeaking literally of his corporall blindneſſe; but yet leaving it alſo to be underſtood of ſpirituall and internall darkneſſe.

Why good men are ſad in this life. 1 Cor. 2. 2 Cor. 7. Phil. 2, Iob. 2. Iohn 16. 24. Theſe are then the cauſes (beſides externall affliction which God often ſendeth) why the godly do live more grave, ſad, and fearfull in this life, then wicked men do, according to the counſel of S. *Paul*; and why alſo they ſigh often and weep, as *Job* and Chriſt do affirm: to wit, for that they remember oftentimes the ſevere Juſtice of Almighty God; their own frailty in ſinning; the ſecret judgement of his predeſtination uncertain to us; the vale of miſery and deſolation wherein they live here; which made even the very Apoſtles themſelves to groan, as S. *Paul* affirmeth, albeit, they had much leſſe cauſe then we have. In reſpect whereof we are willed to paſſe over this life in carefulneſſe, watchfulneſſe, fear, and trembling

Rom. 8. Ephes. 4. Mar. 24. 2 Cor. 5. & 7.

trembling. In regard whereof also, the Wiseman saith, *It is better to go to the house of sorrow, then to the house of feasting.* And again: *Where sadnesse is, there is the heart of wise men: but where mirth is, there is the heart of fools.* Finally, in consideration of these things the Scripture saith: *Beatus homo qui semper est pavidus*: Happy is the man which always is fearful. Which is nothing else, but that which the holy Ghost commandeth every man by *Micah* the Prophet: *Solicitum ambulare cum Deo*: To walk carefully and diligently with God, thinking upon his commandments; how we keep and observe the same; how we resist and mortifie our members upon earth; how we bestow our time, talents, and riches lent unto us; how we labour in good works for the gaining of heaven: what account we could yield, if presently we were to die, &c. Which cogitations, if they might have place with us, would cut off a great many of those worldly pastimes, wherewith the careless sort of sinners are overwhelmed: I mean, of those good-fellowships, in eating, drinking, laughing, singing, disputing, and other such vanities that distract us most. Hereof Christ gave us a most notable advertisement, in that he wept sentimes: as for example, at his Nativity, at the resuscitation of *Lazarus*, upon *Ierusalem*, and upon the Crosse. But he is never read to have laughed in all his life. Hereof also is each mans own nativity and death a signification and figure: which two extremities (I mean our beginning and ending) being reserved by God in his own hands to dispose, are appointed unto us in sorrow, grief, and weeping, as we see and feel. But the middle part thereof (which is our life) being left by God in our own hands, we passe it over with vain delights, never thinking whence we came, nor whither we go.

Eccl. 7. Prov. 28. Micah 6. Iohn 10. Luke 19.

25. A wise Traveller passing by his Inne, albeit, he see

A similitude

see pleasant meats set before him to banquet at his pleasure: yet he forbeareth and restraineth his appetite upon consideration of the price, and of the journey he hath to make, and taketh nothing, but so much as he knoweth well how to discharge the next morning at his departure. But a fool layeth hands on every delicate bit that is presented to his sight, and playeth the Prince for a night or two: but the next morning, when it cometh to the reckoning, he wisheth that he had lived onely with bread and drink, rather then to be so troubled as he is, for the payment. The custome of Gods Church is to fast the Even of every Feast, and then to make merry the next day following, which is the Festival it self. And this representeth the abstinent life of good men in this world, thereby to be merry in the world to come. But the fashion of the world is contrary; that is, to eat and drink merrily first at the tavern, and after to let the host bring in his reckoning. They eat, drink, and laugh, and the host he scoreth up all in the mean space: and when the time cometh that they must pay, many a heart is sad, that was pleasant before.

Prov. 14. 26. This very self-same thing holy Scripture affirmeth also of the pleasures of this world: *Risus dolore miscebitur & extrema gaudii luctus occupat*: Laughter shall be mingled with sorrow, and mourning shall ensue at the hinder end of mirth. The devil, that playeth the host in this world, and will serve you at an inch with what delight or pleasure you desire, writeth up all in his book; and at the day of your departure (which is at your death) he will bring in the whole reckoning, and charge you with it all, and then shall follow that which God promiseth to worldlings, by the Prophet Amos: *Your mirth shall be turned into mourning and lamentation.* Yea, and more then this, if you be not able to discharge the reck'ning, you may chance to hear

Amos 2. Tob. 2.

that

that other dreadfull sentence of Christ in the Apocalyps: *Quantum in deliciis fuit, tantum date illi tormentum:* Look how much he hath taken of his delights, so much torment do you lay upon him. Apoc. 18

The conclusion of the first point.

17. Wherefore, to conclude this point, and therewithall this first Part of the Parable, touching vanities; truly may we say with the Prophet *David*, of a wordly minded man: *Universa vanitas omnis homo vivens*: The life of such men containeth all kinde of vanity. That is to say, both vanity in ambition, vanity in riches, vanity in pleasures, vanity in all things which they most esteem. And therefore I may well end with the words of Almighty God by the Prophet *Esay*: *Væ vobis, qui trahitis iniquitatem in funiculis vanitatis*: Wo be unto you, which do draw wickedness in the ropes of vanity. These ropes are those vanities of vain-glory, promotion, dignity, nobility, bravery, riches, delights, and other such like before touched, which alwayes draw with them some iniquity and sin. For which cause, holy *David* saith unto his Lord: *Thou hatest (O Lord) observers of superfluous vanities.* And the Scripture reporting the cause why God destroyed utterly the family and linage of *Baasa*, King of Israel, saith it was: *For that they had provoked God in their vanities.* And lastly, for this cause, the holy Ghost pronounceth generally of all men: *Beatus vir qui non respexit in vanitates, & insanias falsas*: Blessed is that man which hath not respected vanities, and the false madnesse of this world.

Psal.38. Esa.16. The ropes of vanity. Psal.3. 1 Reg. 17. Psal.39.

§ 2. *How wordly vanities are also deceits.*

Mat.12.

NOw come we to the second part proposed in this Chapter (which was also the second point contained in Christs parable) to shew how this world, with the pleasing commodities thereof, are not onely

vanities for the most part, but also deceits: for that indeed they perform not unto their followers, those small trifles which they do promise. Wherein the world may be compared to that wretched and ungratefull deceiver *Laban*, who made poor *Jacob* to serve him seven years for fair *Rachell*, and in the end deceived him with foul *Leah*. What false promises doth the world make unto us daily? To one it promiseth long life and health, and cutteth him off in the midst of his dayes. To another, it promiseth great wealth and promotion, and after long service, performeth no part thereof. To another, it promiseth great honour by large expences, but underhand, it casteth him into contempt and beggary. To another, it assureth great advancement by Marriage; but yet never giveth him ability to come to his desire. Go you over the whole world, behold Countreys, view Provinces, look into Cities, hearken at the doors and windows of private houses, of Princes Palaces, of secret chambers, and you shall see and hear nothing else, but lamentable complaints: one, for that he hath lost; another, for that he hath not won; a third, for that he is not satisfied; ten thousand, for that they are deceived,

Gen. 29. False promises of the world.

29. Can there be a greater deceit (for example sake) then to promise renown and memory, as the world doth to her followers, and yet to forget them as soon as they are dead? Who doth remember now one of forty thousand jolly fellows in this World, that thought themselves great people whiles they were here; Captaines, Souldiers, Councellours, Dukes, Earls, Princes, Prelates, Emperours, Kings, Queens, Lords, and Ladies? Who remembreth them now, I say? Who once thinketh or speaketh of them? Hath not their memory perished with their sound, as the Prophet fore-told? Did not *Job* promise truly: *That their*

The false promises of renown.

their remembrance should be as ashes troden under foot? And *David: That they should be as dust blown abroad with the wind?* One of the first holy Eremites named *Paul*, did hide himself (as Saint *Hierome* in his life reporteth) fourscore and ten years in a wilderness, without knowing or speaking with any man, or once shewing or revealing himself to the world. And yet now, the world both remembreth and honoureth his memory. But many a King and Emperour have striven and laboured all their life to be known in the world, and yet are now forgotten. So that the world is like in this point (as one saith) unto a covetous and forgetfull host; who, if he see his old guest come by his Inne in beggarly estate, all his mony being spent, he maketh semblance not to know him: And if the guest marvel thereat, and say, that he hath come often that way, and spent much money in the house, the other answereth; It may be so my friend, for there passe this way many, and we use not to keep account of all, But what is the way (saith one) to make this host remember you? It is to use him evil as you passe by (as Saint *Paul*, and his like did with the world) and he will remember you as long as he liveth, and many times will talk of you, when you are far off from him.

Psal. 9. Iob 1. Psal. 1.

A comparison.

What the deceits of the world are.

30. Infinite are the deceits and dissimulations of the world: It seemeth goodly, fair and gorgeous in outward shew; but when it cometh to handling, it is nothing but a feather; when it cometh to sight it is nothing but a shadow; when it cometh to weight, it is nothing but smoke; when it cometh to opening, it is nothing but an image of plaister-work, full of old raggs and patches within. *O miserable and most deceitfull world* (saith Saint *Augustine*) *whose grief is true, and delight false; whose sorrows are certain, and pleasures uncertain; whose pains are permanent, and Repose transitory; whose toiles are intolerable, and*

Aug. 13. medit.

rewards most contemptible; whose promises are princely and payments beggarly; whose miseries are void of all consolation, and whose happinesse is mingled with all kind of misery.

A similitude. 31. To know the miseries of the world, you must go a little out from it, saith one. For, as they which walk in a mist, do not see it so well, as they which stand upon a hill from it: so fareth it in discerning the world; whose property is, to blind them that come to it, to the end they may not see their own estate: even as a Raven first of all striketh out the poor sheeps eyes, to the end, she may not see the way, to escape from his tyranny.

The practice of the world. 32. So then after the world hath once bereft the worldling of his spirituall sight, in such sort, as he can judge no longer between good and evil, vanity and verity: then it rocketh him also a sleep, at his ease and pleasure. It bindeth him sweetly, it deceiveth him pleasantly, it tormenteth him in great peace and rest; it hath

Mat.4. ready presently a proud spirit, which shall place him on the pinnacle of greedy ambition, & there-hence shew him all the dignities and preferments of the world; it hath twenty false merchants, which in the dark, shall shew unto him the first and former ends of fair and precious clothes; but in no case may he look into the whole peices, nor carry them to the light, thereby

3 Reg.22. to discern them. It hath four hundred false Prophets to flatter him, as *Ahab* had, which must keep him from the hearing of *Micheas* counsell; that is, from the remorse of his own conscience, which telleth him the truth. It hath a thousand cunning fishers, to lay before him pleasant baits, but all furnished with most sharp and dangerous hooks within. It hath

Apoc.17, Iud.4, infinite strumpets of Babylon, to offer him drink in golden cups, but all mingled with most deadly poison. It hath in every door an alluring *Jahel*, to entice

entice him unto the milk of pleaſures and delights; but all have their hammers and nails in their hands, to murder him in the brain when he falleth aſleep. It hath in every corner a flattering *Joab*, to embrace with one arm, and kill with the other. A falſe *Judas*, to give a kiſſe, and therewith to betray, and deliver him to torments. 1 Reg. 1. Mat. 24. Ioh. 21.

The true figure of the world.

33. Finally, it hath all the deceits, all the diſſimulations, all the flatteries, all the treaſons, that poſſibly may be deviſed. It hateth them that love it: deceiveth them that truſt it: it afflicteth them that ſerve it: it reproacheth them that honour it: it damneth them that follow it: and moſt of all forgetteth them that labour and travel moſt of all for it. And to be brief in this matter: Do you what you can for this world, and love it, and adore it as much as you will; yet in the end you ſhall find it a right *Nabal*, who after many benefits received from *David*, yet when *David* came to have need of him, he anſwered: *Who is* David, *or who is the ſon of* Iſhai, *that I ſhould know him?* Upon great cauſe then ſaid the Prophet *David*? *O you children of men, how long will you be ſo dull-hearted? why do you love vanity, and ſeek after a lye?* He calleth the world not a *lyer*, but a *lye* it ſelf, for the exceeding great fraud and deceit which it uſeth in all pretences. 1 Reg. 25. Pſal. 4.

§. 3. *How the World is Thorns.*

34. AND now having declared how the commodities of this world, that let men from Reſolution, are both vanities and fallacies: It cometh next to be examined, in what ſenſe our Saviour calleth them, in like manner *thorns*. Of which S. *Gregory* writeth thus: *Who would ever have believed me* (ſaith he) *if I had called riches thorns* (as Chriſt here doth) *ſeeing thorns do prick, & riches are ſo pleaſant? And yet truly* Mat. 13. Hom. 15. in Evang.

are they called thorns, for that with the pricks of the carefull cogitations, they tear and make bloody the minds of worldly men. By which words this holy Father signifieth, that even as a mans naked body, tossed and tumbled among many thorns, cannot be but much rent and torn, and made bloody with the pricks thereof: so a worldly mans soul beaten with the cares and cogitations of gaining worldly wealth, cannot but be vexed with restlesse pricking of the same, and wounded also with many temptations of sin, which do occurre. This doth *Solomon*, in the places before alledged, signifie, when he doth not onely call the riches and pleasures of this world, *Vanity of Vanities, i.e.* the greatest vanity of all other vanities, but also *Affliction of spirit*: giving us thereby to understand, that where these vanities are, and the love of them once entreth, there is no more the peace of God which passeth all understanding; there is no longer rest or quiet of mind: but war of desires, vexation of thoughts, tribulation of fears, pricking of cares, and unquietnesse of soul, which is indeed a most miserable and pittifull affliction of spirit.

Eccl. 1. 2. 3. 4.

Phil. 4.

A Comparison.

35. And the reason hereof is. For that as a Clock can never stand still from running, so long as the poyses hang thereat: so a worldly man, having infinite cares, cogitations, and anxieties, hanging upon his mind, as poyses upon the Clock, can never have rest or repose day or night, but is enforced to beat his brains when other men sleep, for the compassing of those trifles wherewith he is encumbred. O how many rich men in the world doe feel this to be true! How many ambitious men doe prove it daily, and yet will not deliver themselves out of so miserable embroilments! Of all the plagues sent into *Egypt*, that of the Flies was one of the most troublesome, and fastidious; for they never suffered men to rest,

Exod. 8.

reſt, but the more they were beaten off, the more they came upon them: So of all the miſeries and vexations that God layeth upon worldly men, this is not the leaſt, to be tormented with the cares of that thing, which they eſteem their greateſt felicity, and cannot beat them off by any means they can deviſe. They riſh upon them in the morning as ſoon as they awake; they accompany them in the day: they forſake them not at night; they follow them to bed; they let them from their ſleep; they afflict them in their dreams: and finally, they are thoſe importune and unmercifull tyrants, which God threatneth to wicked men, by *Jeremy* the Prophet: *Qui nocte ac die non labunt requiem*: Which ſhall give no reſt either by day or by night. And the cauſe hereof, which God alledgeth in the ſame Chapter, is: *Quia abſtuli pacem à populo iſto, dicit Dominus, miſericordiam, & miſerationes*: For that I have taken away my peace from this kind of people, ſaith God, I have taken away my mercy, and my commiſerations. A very heavy ſentence to all them that lie under the yoke and bondage of thoſe miſerable afflictive vanities.

The torment of rich men in their riches.

Ier. 16.

36. But yet the Prophet *Eſay* hath a much more terrible deſcription of theſe mens eſtate: *They put their truſt in things of nothing* (ſaith he) *and do talk vanities: They conceive labour, and bring forth iniquity: They break the eggs of Serpents, and weave the webs of Spiders: He that ſhall eat of their eggs ſhall die; and that which is hatched thence ſhall be a Cockatrice. Their webs ſhall not make cloth to cover them, for that their works are unprofitable: and the work of iniquity is in their hands.* Theſe are the words of the Prophet, declaring unto us by moſt ſignificant ſimilitudes; how dangerous thorns the riches and pleaſures of this world are. And firſt he ſaith: *They put their hope in things of nothing, and talk vanities:*

Eſa. 59.

The explication of the words of Eſay.

to

to signifie, that he meaneth of the vanities and vain men of this world, who commonly doe talk of the things which they love best, and wherein they place their greatest affiance. Secondly, he saith: *They conceive labour, and bring forth iniquity*: alluding herein to the Child-birth of women, who first do conceive in their wombs, and then after a great deal of travel do bring forth their infant: even so do worldly men, after a great time of travel and labour in vanities, do bring forth no other fruit then sin and iniquity. For that is the effect of those vanities, as he speaketh in the same Chapter, crying out to such kind of men: *Wo be unto you, which do draw iniquity in the ropes of vanity.*

Two significant similitudes.

37. But yet to expresse this matter more forcibly, he useth two other similitudes, saying: *They break the Eggs of Serpents, and do weave the Webs of Spiders*: Signifying by the one, the vanity of their worldly cares, and by the other, the danger thereof. The Spider we see taketh great pains and labour many dayes together, to weave unto her self a web, and in the end, when all is done, cometh a puff of wind, or some other little chance, and breaketh all in pieces. Even as he in the Gospel, which had taken great travell and care in heaping riches together, in plucking down his old barns, and building up of new; and when he was come to say to his soul, *Now be merry*, that night his soul was taken from him, and all his labour lost. Therefore *Esay* saith in this place, that *the Webs of these Weavers shall not make them Cloth to cover themselves withall, for that their works are unprofitable.*

Luk. 12.

38. The other comparison containeth matter of great danger and fear. For as the Bird that sitteth upon the Eggs of Serpents, by breaking and hatching them, bringeth forth a perilous brood to her own de-

struction:

ſtruction: ſo thoſe that ſit (as it were) on brood upon the vanities of the world, and do affect them overmuch, do hatch alſo at laſt, their own deſtruction. The reaſon whereof is (as *Eſay* ſaith) *For that the work of iniquity is in their hands*: ſtill harping upon this ſtring, that a man cannot love and follow theſe vanities, or entangle himſelf with their ropes (as his former phraſe is) but that commonly he draweth on much iniquitie therewith. Which for that it killeth the ſoul that conſenteth unto it, therefore *Eſay* compareth it unto the *brood of Serpents*, that killeth the bird which bringeth them forth into the world. And finally, *Moſes* uſeth the like ſimilitudes, when he ſaith of vain and wicked men: *Their vineyard is the vineyard of Sodomites, their grape is the grape of gall,* Deut. 32. *and their cluſters of grapes are moſt bitter; their wine is the gall of dragons, and the poiſon of cockatrices incurable.* By which dreadfull & loathſome compariſons, he would give us to underſtand, that the ſweet pleaſures of this world, are indeed deceitfull *thorns*; and will prove in the end moſt bitter and dangerous, if a man give himſelf over earneſtly unto them, or handle them not with very great moderation and ſobriety.

§ 4. *The world is miſery.*

39. THe fourth Point that we have to conſider is, how this word *Ærumna*, that is, miſery, and calamity, and affliction of mind, may be verified of the world, and of the felicity thereof. Which thing, albeit it may appear ſufficiently, by that which hath been ſaid before: yet will I (for promiſe ſake) diſcuſſe it a little further in this place, by ſome particulars. And among many afflictions which I might here recount, the firſt, and one of the greateſt is, the brevity and uncertainty of all worldly proſperities, when a man

Brevity and Inſtability.

a man hath gotten them. O how great a misery is this unto a worldly man, that would have his pleasures constant and perpetuall! *O death how bitter is thy remembrance* (saith the Scripture) *unto a man that hath peace in his riches*! We have seen many men advanced in haste, and in haste fallen again, and not endured two moneths in their prosperity. We have heard of divers married in great joy, and not to have lived six dayes in their felicity. We have read of strange matters happened out in these kinds & we see with our eyes no few examples daily. What a grief was it (think you) to *Alexander* the great, that having subdued in twelve year the most part of all the world, should be then enforced to dye, when he was most desirous to live, and when he was to take most joy and comfort of his victories? What a sorrow was it to the rich man in the Gospel to hear upon the suddain, *Hac nocte*, Even this night thou must die? What a misery will this be to many worldlings when it cometh, who now build palaces, purchase lands, heap riches, procure dignities, make marriages, joyn kindreds, as though there were never any end of all these matters? What a dolefull day will this be to them (I say) when they must be turned off, no otherwise then Princes Mules are wont to be at the end of a journey; that is, there treasure taken from them, and their gauled-backs onely left unto themselves? For as we see these mules of Princes go all the day long, loaden with treasures, and covered with fair clothes, but at night shaken off into some sorry stable, much bruised and gauled with the carriage of those treasures: so, many rich men that passe through this world, loaden with gold and silver, and do gaul greatly their souls in carriage thereof; are despoiled of their burden at the day of death, and are turned off with their wounded consciences, to the loathsome stable of hell and damnation.

Ecc. 41.

1 Mach.

Luke 12.

A Comparison.

40. An-

40. Another misery joyned to the prosperity of this world is the grievous counterpoise of discontentments, that every wordly pleasure hath within it. Run over every delight and solace in this life, and see what sauce it hath adjoyned. Ask them that have had most proof thereof, whether they remain contented or no: The possession of riches is accompanied with so many feares and cares, as hath been shewed. The advancement of honours is subject to all miserable servitude that may be devised. The pleasure of the flesh, even when it is lawfull & honest, is accompanied (as St. *Paul* saith) *with tribulation of the flesh*: But if it be with sinne, ten thousand times more is it environed with all kind of miseries. 2 Discontentment. 1 Cor. 7.

41. who can reckon up the calamities of our body? So many diseases, so many infirmities, so many mischances, so many dangers? Who can tell the passions of our mind that do aflict us, now with sorrow, now with envy, now with disordinate love, now with hatred, now with desire, now with anger? Who can recount the advetsities and misfortunes that come by our goods? Who can number the hurts and discontentations that daily ensue upon us from our neighbours? One calleth us into the Law for our goods; another pursueth us for our life; a third, by slander impugneth our good name. One afflicteth us by hatred, another by envy, another by flattery, another by deceit, another by revenge, another by false witnesses, another by open arms. There are not so many dayes, nor hours in our lives, as there are miseries and contrarieties in the same. And further then this, the evil hath this prerogative above the good, in our life; that one defect onely overwhelmeth and drowneth a great number of pleasures together. As if a man had all the felicities heaped together which this world could yield, and 3 Miseries of body. Of mind. Of goods. Of Neighbours.

yet

yet had but one tooth out of tune, all the other pleasures would not make him merry. and the like in other cases, whereof take an example in *Haman* chief councellour of *Assuerus*, who for that *Mordacai* the Jew, did not rise to him when he went by, nor did honour him, as other men did: he said to his wife and friends, that all his other felicities were nothing, in respect of this one affliction onely.

Hest. 5.

¶ 4

Temptations and dangers.

42. Besides all these miseries, there is yet another greater in some respect then the former: and that is, the infinite number of temptations, of snares, of enticements in the world, whereby men are drawn to perdition daily. So as no man is in security one day or hour, which is a great misery indeed, to him that considereth well the danger, as it would be to him that in the night should walk upon a high slippery rock, where every step might be his last ruine. *Athanasius* writeth of St. *Anthony* the Hermite, that God revealed unto him one day the state of the world; and he saw it all hanged full of nets in every corner, and devils sitting by to watch the same. The Prophet *David*, to signifie the very same thing, that is, the infinite multitude of snares in this life to the worldly man, saith: *God shall rain snares, &c*, That is, God shall permit snares, to be as plentifull for the perdition of evil men, as are the drops of rain which shall fall down from the skies. For that every thing almost is a deadly snare unto a carnall and loose-hearted man. Every enticeing sight that he seeth, every lacivious word that he heareth, every pleasing thought that he conceiveth; his youth, his age, his friends, his enemies, his honour, his disgrace, his riches, his poverty, his company-keeping, his prosperity, his adversity, his meat that he eateth, his apparel that he weareth; all are snares to draw him to destruction, that is not watchfull, but yieldeth himself over to sensuality.

Athan. in vita St. Antonii.

Psal. 10.

43. Of

43. Of this then, and of the ſpirituall blindneſſe whereby worldly mens minds are incumbred, doth follow the laſt and greateſt miſery of all other which can be in this life: and that is, the facility whereby they run into ſin. For truly ſaith the Scripture, *Miſeros facit populos peccatum.* Sin is the thing that maketh people miſerable. And yet, how eaſily men of the world do commit ſinne, and little ſcruple they make of the matter, *Job* ſignifieth, when talking of ſuch a man, he ſaith, *Bibit, quaſi aquam, iniquitatem:* He ſuppeth up ſinne, as it were water, that is, with great facility, cuſtome and eaſe, adventureth he upon any kind of ſin that is offered to him, as a man drinketh water when he is thirſty. He that will not believe the ſaying of *Job*, let him prove a little by his own experience, whether the matter be ſo or no. Let him walk out into the ſtreets, behold the doings of men, view their behaviour, conſider what is ſaid, and treated in Shops, in Halls, in Conſiſtories, in Judgement-ſeats, in Palaces, and in common meeting-places abroad: what lying, what ſlandering, what deceiving there is. He ſhall find, that of all things whereof men do make any account in the world, nothing is ſo little accounted of, as to commit ſinne. He ſhall ſee Juſtice ſold, Verity wreſted, Shame loſt, and Equity diſguiſed: He ſhall ſee the innocent condemned, the guilty delivered, the wicked advanced, the vertuous oppreſſed: He ſhall ſee many thieves flouriſh, many uſurers bear great ſway, many murderers and extortioners reverenced and honoured, many fools put in authority, and divers which have nothing in them, but the bare ſhape and form of men, by reaſon of money, to be placed in great dignities for the government of others. He ſhall hear at every mans mouth almoſt, vanity, pride, detraction, envy, deceit, diſſimulation, wantonneſſe, diſſolution, lying, ſwearing,

Facility of ſinning.

Pro.14.

Job.15.

The unfull ſtate of the world.

ſwearing, perjury, and blaſphemy. Finally, he ſhall ſee the moſt part of men to govern themſelves abſolutely, even as beaſts do, by the motion of their paſſions, not by the law of Juſtice, Reaſon, Religion, or Vertue, and hereby he may frame his conceit of the world in this behalf.

§. 5. *How the world ſtrangleth.*

44. OF this then doth enſue the fifth point, the Chriſt toucheth in his foreſaid Parable, and I promiſed here to handle; to wit, that the love of this world (when it is immoderate) choketh up and ſtrangleth thoſe whom it poſſeſſeth, from all ſpiritual aire of heavenly life, filling and repleniſhing them with groſſe earthy ſpirit, plain contrary to the Spirit of God. The Apoſtle ſaith, *Si quis ſpiritum Chriſti non habet, hic non eſt ejus*: If any man have not the ſpirit of Chriſt, this fellow belongeth not unto him. Now how contrary the ſpirit of Chriſt, and the ſpirit of the world is, may appeare by the fruits of Chriſts ſpirit reckoned up by S. *Paul* unto the *Galatians*: to wit, *Charity*, which is the root and mother of all good works: *Ioy*, in ſerving God: *Peace*, of tranquility of mind, in the ſtorms of this world: *Patience*, in adverſity: *Longanimity*, in expecting our reward: *Bonity* or goodneſſe, in hurting no man: *Benignity*, in ſweet behaviour: *Gentleneſs*, in occaſion given of anger: *Faithfulneſſe*, in performing our promiſes: *Modeſty* without arrogancy: *Continency*, from all kind of wickedneſs; *Chaſtity*, in conſerving a pure mind in a clean & unſpotted body. *Againſt theſe men* (ſaith S. Paul) *there is no law*. And in the very ſame chap. he expreſſeth in the ſpirit of the world by the contrary effects and fruits, ſaying, *The works of the fleſh are manifeſt which are, fornication, uncleanneſſe, wantonneſſe,*

Rom. 8.

Gal. 5.

The effects of the ſpirit of Chriſt.

Gal. 5.

The effects of the ſpirit of this world.

lechery, idolatry, poysonings, enmities, contentions, emulations, wrath, strife, dissention, sects, envy, murther, drunkennesse, gluttony, and the like; of which (saith he) *I foretell you, as I have told you before, that these men that do such things, shall never obtain the Kingdome of heaven.*

45. Here may every man judge of the spirit of the world, and of the Spirit of Christ; and (applying it to himself) may conjecture, whether he holdeth of the one, or of the other. Saint *Paul* giveth two short rules in the very same place for some proof and tryall. The first is, *They which are of Christ, (and have his Spirit) have crucified their flesh, with the vices and concupiscences thereof.* Which is as much as to say, they have so mortified their own bodies, as they commit none of the vices and sins repeated before, nor doe yield to the concupiscences or temptations thereof. The second rule or direction is, *That if we live in spirit, we must walk in spirit.* That is, that our walking and behaviour must be a sign, whether we live or be dead in spirit. For if our walking be spirituall (such as I have declared before by the true fruits thereof:) then do we live, and have life in spirit. But if our works be carnal (such as Saint *Paul* now hath described:) then are we carnall, and dead in spirit, nor have we any part in Christ, or portion in his Kingdome, not holding his spirit. And for that all the world is full of those carnal works, and bringeth forth no fruits indeed of Christs spirit, nor permitteth them to grow or prosper in such as follow the world, and his devices: Thence is it, that the Scripture alwayes putteth Christ and the world for opposite enemies, not compatible the one with the other, which is a point of no small consideration. Christs words are plain: *That the world cannot receive the spirit of truth: Ergò*, they are opposite. And again, in

Two rules of St. Paul to know our spirit. Gal. 5.

Christ and the world, enemies.

Ioan. 14. Ioan. 15. 17

the same Evangelist, he saith of himself and his; *That neither he, nor any of his servants are of the world, though they live in the world.* And yet further, in his most devout and heavenly prayer to his Father: *Pater juste, mundus te non cognovit:* Just Father, the world hath not known thee. For which cause S. *John* writeth: *If any man love the world, the love of the Father is not in him.* And yet further, S. *James: That whosoever desireth to be a friend of this world, is thereby made an enemy to God.* What will worldly men say to this? But yet hear further the Apostle St. *Paul*, who affirmeth plainly, and without exception: *That this world is to be damned.* And Christ insinuateth no less in S. *Johns* Gospel; but most of all, in that dreadfull exception of his, when praying to his Father for those that were to be saved, he excepteth the world by name: *Non pro mundo rogo*, saith he: I do not ask mercy and pardon for the world, but for those which thou hast given me out of the world. Oh worldly wights, what a dreadfull exception is this made by the Saviour of the world himself: *by the Lamb that taketh away all sins*: By him that asked pardon, even for his tormenters and crucifiers! What a point of terrour (I say) is this, that now he excepteth the world by name from his mercy! Oh that worldly men would consider but this one point onely, they would not (I think) live so void of fear, as they do, and so enamoured with worldly designments.

Ioh. 16. Iob. 2. Iac. 4. 1 Cor. 11. Ioan. 12. Ioan. 17. Ioan. 1. Luc. 23.

46. Can any man marvel now, why S. *Paul* cryeth so carefully unto us: *Nolite confirmari huic sæculo*: conform not your selves to this world? And again, that we should renounce utterly *all secular desires*? Can any man marvel why S. *John*, who was most privy above others, to Christs holy meaning herein, saith to us in such earnest sort, *Nolite diligere mundum, neque ea quæ in mundo sunt*: Do not love the world, nor any thing

Rom. 12. Tit. 2. 1 Ioan. 2.

thing that is in the world? If we may neither love it nor ſo much as conform our ſelves unto it: under ſo great pains as are before rehearſed (of the enmity of God, and of our eternall damnation:) what ſhall become of thoſe men, that do not onely conform themſelves unto it, and to the vanities thereof, but alſo do follow it, reſt in it, and do beſtow all their labours, and travels upon it!

Why Chriſt hateth the world.

47. If you ask me the cauſe why Chriſt ſo hateth and abhorreth this world, S. *John* telleth you: *Quia mundus totus in maligno poſitus eſt:* For that all the whole world is ſet on naughtineſs and malignity; which is a ſpirit quite contrary to the ſpirit of Chriſt, as hath been ſhewed. Which ſpirit leadeth to pride, vain-glory, ambition, envy, revenge, malice, with pleaſures of the fleſh, and all kind of vanities. As Chriſt, on the contrary ſide, perſwadeth to humility, meekneſſe, pardoning of enemies, abſtinence, chaſtity, ſufferance, mortification, bearing the croſſe, with contempt of all earthly pleaſures for the kingdome of heaven. Chriſt hateth the world, for that it perſecuteth the good, and advanceth the evil; for that it rooteth out virtue, and planteth all vice: And finally, for that it ſhutteth the doors againſt Chriſt when he knocketh, and ſtrangleth the heart that once it poſſeſſeth, as before hath been ſhewed.

1 Ioan 5.

Apoc. 3.

A diſcription of the world.

48. Wherefore to conclude this part, ſeeing this world is ſuch a thing as it is; ſo vain, ſo deceitfull, ſo troubleſome, ſo dangerous; ſeeing it is a profeſſed enemy to Chriſt, excommunicated and damned to the pit of hell; ſeeing it is, (as one Father ſaith) an ark of travell, a ſchool of vanities, a market of deceit, a labyrinth of errour; ſeeing it is nothing elſe but a barren wilderneſſe, a ſtony field, a dirty ſty, a tempeſtuous ſea; ſeeing it is a grove full of thorns, a meaddow full of ſcorpions, a flouriſhing garden without

fruit, a cave full of poisned and deadly Basilisks; seeing it finally (as I have shewed) a fountain of miseries, a river of tears, a feigned fable, a delectable
Aug. ep. 39. frenzy: seeing (as S. *Augustine* saith) the joy of this world hath nothing else but false delight, true asperity, certain sorrow, uncertain pleasure, travel-some labour, fearefull rest, grievous misery, vain hope of felicity; seeing it hath nothing in it (as S. *Chrysostome* saith) but tears, shame, repentance, reproch, madnesse, negligences, labours, terrours, sickness, sin, and death it self; seeing the worlds repose is full of anguish, his security without foundation, his fear without cause, his travels without fruit, his sorrow without profit, his desires without successe, his hope without reward, his mirth without continuance, his miseries without remedies: seeing these, and a thousand evils more are in it, and no one good thing can be had from it, who will be deceived with this vizard, or allured with this vanity hereafter? Who will be stayed from the noble service of God, by the love of so fond a trifle as is this world? And this to reasonable men may be sufficient, to declare the sufficiency of this third impediment.

Chrys. hom. 2. ad pop. Antioch.

§ 6. *How we may avoid the evils of the world.*

49. But yet now, for satisfying my promise in the beginning of this chapter; I have to add a word or two in this place, how we may avoid the forsaid dangers of the world, as also, use it unto our gain and commodity. And for the first, to avoid the dangers, seeing there are so many snares and traps, as hath been declared; there is no other way, but only to use the refuge of birds in avoiding the dangerous snares of fowlers; that is, to mount up into the aire,
Prov. 1. and so to fly over them all: *Frustra iacitur rete ante oculos*

oculos pennatorum, ſaith the Wiſe-man: that is, the net is laid in vain before the eyes of ſuch as have wings and can flye. The ſpies of *Jerico*, though many ſnares were laid for them by their enemies, yet they eſcaped all, for that they walked by hills, ſaith the Scripture. Which place *Origen* expounding, ſaith; That there is no way to avoid the dangers of the world, but to walk upon hills, and to imitate *David* that ſaid, *Levavi oculos meos ad montes, unde veniet auxilium mihi*: I lifted up mine eyes unto the hills, from whence all mine aid and aſſiſtance came, for avoiding the ſnares of this world. And then ſhall we ſay with the ſame *David*: *Anima noſtra ſicut paſſer erepta eſt de laqueo venantium*: Our ſoul is delivered as a ſparrow from the ſnares of the Fowlers. We muſt ſay with Saint *Paul*: *Our converſation is in heaven*; and then ſhall we little fear all the deceits and dangers upon earth. For as the fowler hath no hope to catch the bird, except he can allure her to pitch, and come down, by ſome means: ſo hath the devil no way to entangle us, but to ſay, as he did to Chriſt: *Mitte te deorſum*, throw thy ſelf down upon the baits which I have laid; eat and devour them, enamour thy ſelf with them, tye thine appetite unto them, and the like.

Hom. 1. in Joſue. Pſal. 120. Pſal. 123. Phil. 3. Matth. 4.

50. Which groſſe and open temptation he that will avoid, by contemning the allurement of theſe baits, by flying over them, by placing his love and cogitations in the mountains of heavenly joyes and eternity: he ſhall eaſily eſcape all dangers and perils. King *David* was paſt them all, when he ſaid to God: *What is there for me in heavtn, or what do I deſire beſides thee upon earth? My fleſh and my heart have fainted for deſire of thee. Thou art the God of my heart, and my portion (O Lerd) for ever.* S. *Paul* alſo was paſt theſe dangers, when he ſaid: *That now he was crucified to the world, and the world unto him: and that he eſteemed*

Pſal. 72. Gal. 6. Phil. 3. 2 Cor. 10.

all the wealth of this world as meer dung: and that albeit he lived in flesh, yet lived he not according to the flesh. Which glorious example, if we would follow, in contemning & despising the vanities of this world, and fixing our minds on the noble riches of Gods eternall Kingdome to come; the snares of the Devil would prevail nothing at all against us in this life.

How to use worldly wealth to our advantage. Luk. 16.

51. Touching the second point, how to use the riches and commodities of this world to our advantage; Christ hath laid down plainly the means: *Facite vobis amicos de Mammona iniquitatis*: Make unto you friends of the riches of iniquity. The rich glutton might have escaped his torments, and have made himself a happy man, by help of worldly wealth, if he had listed. And so might many a thousand that now live in Christianity, and will go to hell for the same cause that the glutton did. Oh that men would take warning one by another, and be wise whiles they have time! S. *Paul* cryeth, *Deceive not your selves*; Gal. 4. 2 Cor. 9. *Look what a man soweth, and that shall he reap.* What a plentiful harvest then might rich men provide to themselves, if they would, having such store of seed lying by them, and so much ground offered them daily to sow it in? Why do they not remember that sweet harvest-song: *Come ye blessed of my Father,* Matth. 25. *enter into the Kingdome prepared for you; for I was hungry, and you fed me; I was thirsty, and you gave me drink; I was naked, and you apparrelled me?* Or if they do not care for this, why do they not fear at least the *Black Sanctus*, that must be chaunted to them for the contrary? *Agite nunc divites, plorate,* Jac. 5. *ululantes in miseriis vestris, quæ advenient vobis*: Go to now you rich men, weep and howl in your miseries that shall come upon you.

Joan. Dam. in his Barlaam & Iosaphat. c. 14.

52. The holy Father Saint *John Damascene* reporteth a goodly Parable of *Barlaam* the Eremite to our

our purpoſe. *There was* (ſaith he) *a certain City, or Common-wealth, which uſed to chooſe to themſelves a King from among the pooreſt ſorte of people, and to advance him to great honour, wealth, and pleaſures for a time: but after a while, when they were weary of him, their faſhion was to riſe againſt him, and to deſpoil him of all his felicity, yea of the very clothes off his back, and ſo baniſh him naked into a deſolate Iſland farre off, where bringing nothing with him, he ſhould live in great miſery, and be put to exceeding ſlavery for ever. Which practice one King at a certain time conſidering, by good advice (for all the other, though they knew that faſhion, yet through negligence and pleaſures of their preſent felicity, thought not of it, untill it was too late) took reſolute order with himſelf, how to prevent this miſery; which was by this means. He ſaved every day great ſumms of money from his ſuperfluities and idle expences, and ſo ſecretly made over before-hand a great treaſure unto that Iſland, whereunto he was in danger daily to be ſent. And when the time came that indeed they depoſed him from his kingdome, and turned him away naked, as they had done the other before; he went to the Iſland with joy and confidence, where his treaſure lay; and was received there, with exceeding great triumph, and placed preſently in greater glory then ever he was before.* A Parable.

53. This Parable teacheth as much as poſſibly may be ſaid in this point: For this City or Common-wealth, is this preſent World, which advanceth to authority poor men; that is, ſuch as come naked into this life; & upon the ſudden when they look leaſt for it, doth pull them down again, and turneth them off naked into their graves, and ſo into another world; where bringing no treaſure of good works with them, they are like to find little favour, but rather The Application of this Parable.

ther eternal misery. The wise King that prevented this calamity, is he which in time of wealth during this life (according to the counsel of our Saviour Christ) doth seek to lay up treasure in Heaven by
Luc.12. alms-deeds and other good works, against the day of his death, when he must be banished hence naked, as all the Princes of that City were. At which time, if their good deeds do follow them, then (as God promiseth) they shall be happy men, and placed in much
Apoc.14. more glory, than ever this world was able to give them. But if they come without oile in their lamps,
Mat.25. then is there nothing for them to expect, but *Nescio vos*, I know you not. And when they come to be known, or rather discovered, then followeth, *Ite maledicti in ignem æternum*, Go you cursed into fire everlasting, which is the last and worst sentence of all. Our Lord defend us from it.

EXAMPLES OF TRUE Resolution in the two former Points; of suffering for Christ, and contemning the World.

Adjoyned for the better declaration and confirmation of the two Chapters next going before.

CHAP. V.

FOr so much as the two precedent Chapters of contemning the world, and suffering for Christ, are by their own natures, and mans naturall sight and reason, very dreadful and loathsome

ſome to fleſh and blood, and to whatſoever dependeth thereof; in ſuch ſort, as divers perſons (who otherwiſe eſteem themſelves no evil Chriſtians) do take horrour and averſion even at the very name and mention of ſuch things, perſwading themſelves that the neceſſity of Chriſtian profeſſion requireth not any reſolution to ſo high a perfection: I am moved in this place, to adjoyn to the former Treatiſe, a brief declaration of the practice and exerciſe of antient Chriſtians in theſe two points, whereby their opinions and cenſures may better be ſeen, then by their words; and wherein each other Chriſtian that liveth at this day, may behold, as in a table or glaſſe, what behoveth him to do (when occaſion is offered) if he profeſſe to ſerve under the ſame banner, and do expect his pay at the hands of the ſame King and Maſter, that they did.

The reaſon of this Chapter.

2. Many things have been ſaid before, concerning theſe two myſteries of worldly contempt, and ſuffe-rance in tribulation. And among other matters it hath been declared, that the very foundation of Chriſtian Religion (which is the holy Croſſe and Crucifix) ſtandeth builded principally upon theſe two pillars. It hath been ſhewed, how Chriſt our Saviour, when he ſent forth his Apoſtles and Diſciples, as the firſt Spirituall Fathers and Maſters of the World, inſtructed them, eſpecially in theſe two doctrines, as moſt behoof-full and neceſſary to the end which he pretended. And for that his divine wiſdome did eaſily foreſee, that deeds have much more force to perſwade, then words; he did ſet forth this doctrine moſt exactly in the example of his own life, making the ſame a pattern of all worldly contempt and ſuffering for juſtice; as alſo did his ſaid Apoſtles and Diſciples after him, to the true and perfect imitation of their Maſter.

What hath been handled before.

3. Thus

The firm resolution of the Apostles.

3. Thus much then hath been treated before, and many particulars have been declared, as well of the holy Apostles great sufferings in all kind and manner of affliction; as also of their utter despising whatsoever was precious or pleasant in this world, for the perfect serving of their Lord and Master. No allurement of this life could entice them, no dignities delight them, no flattery deceive them, no pleasure pervert them, no labours weary them, no difficulty stay them, no terrour of tyranny of mortall men could stay them from their course begun, as long as their soul remained within their bodies. Some of them ended their lives by the sword, some upon the crosse, others were stoned and thrown down from high pinnacles, others were scorched and skinned alive, and all this for the perfect serving of their Master, and to stir us up to follow their examples. Which thing the learned and devout Father, Saint *John Chrysostome* considering, when he treated of the deeds of S. *Peter* and S. *Paul* in particular, breaketh forth into this speech following.

The speech of S. Chrysostome apud Metafrast.

4. *O holy and blessed Apostles of my Saviour, what thanks shall we yield unto you, for all the labours and toils that you have taken for us? When I think of thee,* O Peter, *I fall into admiration; and when I remember thee,* O Paul, *I fall besides my self, and am oppressed with tears. For what shall I say, or what shall I think, when I behold the afflictions that you have suffered? How many prisons have you two sanctified? How many chains have you adorned? How many torments have you sustained? How many reproches have you recieved? O blessed be the tongues of yours, that have been such instruments of the Holy Ghost, and blessed be your members that brewed with blood, for the love of Christs Church. You have truly followed your Master in all things*

G

&c. *Rejoyce therefore thou Peter, to whom it was given to die upon the Crosse, thereby to imitate thy Saviour: and triumph thou Paul, whose Head was cut off with a Sword for the same cause. O this Sword shall be to me instead of a* Crown, *and the Nails wherewith Saint Peter was crucified, shall be most precious Stones in my Diadem.* Thus much, and many things more uttereth this holy Father, with great fervour in admiration of the sufferings of these blessed Apostles, whose labours how much he endeavoured to put in execution in his own life, and how far he was made partaker of like afflictions, it may appear to him that will read the Ecclesiasticall History, which declareth, how he both lived and died in continuall tribulation. Vid. hist. Socrat. lib. 6.

5. O, dear Christian Brother, if we had so tender hearts in contemplation of these affairs, as had this holy man of God, we would be of other judgement in many things, then we are. We see Saint *Chrysostome* was thus moved with the consideration onely of these two Apostles travels. But how much might be said of all the rest in like manner? Of Saint *James* that was called the Brother of *Jesus*, and was left by him, as the first Bishop of *Jerusalem*, it is written by *Egesippus*, that lived immediately after his time, that he being in singular authority and credit for his holiness and wisedome, not only among all Christians, but also among the whole nation of Jews (for which he was called by the name *James* the *Just*, as *Josephus* the Jew reporteth:) yet chose he a most austere and sharp life, never tasting either Wine or Flesh, or anointing his body with Oyle, according to the fashion of the Countrey. He was so diligent and painfull in continuall praying upon his Knees, that the skin thereof was as hard as the brawn of a Camels knee. And being brought forth one day, and placed Of S. Iames. Egesip. l. 5. hist. apud Euseb. l. 2. c. 22.

placed upon a pinnacle of the Temple of *Jerusalem* in the presence of infinite people (for that it was at the high feast of Easter) and there intreated by the Nobles and Magistrates of *Jury* to speak some word in derogation of Christian Religion, with promise of infinite honour for the same, if he would yield thereunto: he made choice not onely to have that honour, but also to be reviled and stoned by the people, and to be thrown down from the Pinnacle where he stood, and to have his head cleft in sunder with a staffe, or instrument that Dyers of Cloth do use, rather then to relent one jot in professing that thing which he knew to be true; and so he happily ended his life in the year of Christ 63.

6. This was the small account that these men made of worldly dignities and promotions, when they brought with them any let or hindrance to Gods perfect service. And this was the ready desire they had to suffer, in every least occasion offered for their Masters honour. O, gentle Reader, how worthily said our Saviour *Jesus* of these men: *You are they who have stood with me in my temptations, and therefore I prepare for you a Kingdome!* And how justly may it be verefied of us, that which the same our Saviour in another place saith: *In tempore tentationis recedunt*: They abandon me in time of tentation, whensoever tribulation falleth upon them!

Luc. 22.

Luc. 8.

The manifold temptations of the primitive Church.

7. But let us see now further how these which ensued and lived after the Apostles, behaved themselves in this behalf. For better conceiving whereof thou hast to remember (loving Brother) that for the space of three hundred years together, after Christs departure out of this world, he sent almost continuall temptations; that is to say, continuall tribulations, afflictions and persecutions unto his Church upon earth (except onely certain short times of breathing

wherein he meant to make evident proof of his ſervants patience, and of his own power againſt his enemies. And whereas a little before his departure, he forewarned his Diſciples of theſe things to come, aſſuring them: *That they ſhould have preſſures, and that he ſent them forth as Lambs among Wolves*; he performed the ſame in ſuch ſort not long after, as it may ſeem that he brake open all the gates and barrs of hell at once (as elſe-where I have noted) and turned forth all the legions of furies therein conteined, as moſt ravenous Bears and Lions, upon theſe his tender innocent Lambs. For in ten general and moſt dreadful perſecutions, which in this time of the firſt three hundrtd years by publick authority & commandment were exerciſed; it is impoſſible for man to recount either the tyranny and iniquitie of the laws, or the barbarous cruelty of the executours, or the ſtrange inventions of the tormentors. And albeit in theſe times of tryall (as alwayes it falleth out) there wanted not divers Chriſtians (as *Euſebius* well noteth that writeth the ſtory) who for love of the world, and of their own eaſe, made ſhipwrack of their ſalvation: yet without number were thoſe alſo, that by contempt of the world, did bear out the ſtorme, and perſevered faithfull. Of whom, for our inſtruction and comfort in like occurrents, ſome few ſhall be noted in this diſcourſe following.

Mat.10.

Euſeb.l.8. hiſt.cap.2.

8. After the death of S. *James* before mentioned, and the deſtruction of Jeruſalem, which was eſpecially haſtened by God for puniſhment of that murder (as *Joſephus* the Jew was of opinion) *Egeſippus* and *Euſebius* do report, that ſo many of the Apoſtles and Diſciples of Chriſt, as were then alive, gathered themſelves together, and ordained Biſhop of Jeruſalem, in place of Saint *James*, one *Simeon* the ſon of *Cleophas*; which

Ioſep.apud Euſ.2.c.22. & l.3.c.10. Luc.24.

Cleophas

Cleophas, Saint *Luke*, nameth for one of the two disciples that went to Emaus together, and talked with Christ upon the way, after his resurrection. Saint *Matthew* also, and Saint *Luke* do make mention of *Mary*, the wife of *Cleophas*, which was continually in the company of the blessed Virgin, mother of our Saviour, at his Passion: which *Mary* being mother to this *Simeon*, and her husband *Cleophas* being brother to Saint *Joseph* (as *Egesippus* holdeth;) *Simeon* was accounted as a cosin-german to our Saviour *Jesus*, and by all probability had both seen him, and heard him in his life. This holy man then having lived very long in this his charge of Bishoprick, and being now an hundred and twenty years old, was in the time of *Trajan* the Emperour (Saint *John* the Evangelist being dead a little before) accused by certain hereticks who then first (as *Egesippus* saith, who lived in the same time) began to shew themselves openly in the world (having lived secretly in corners before) for that all the holy Apostles and others, which had heard our Saviour speak, were dead, and therefore these hereticks devised now, what new opinions and Expositions upon Scriptures liked them best. And for that this man was the onely or chief pillar, that stood against them for defence of the Catholick faith, and Apostolicall tradition at that day; they caused him cunningly to be apprehended and presented before *Atticus* then Governour of Jury, for the Emperour. Who after many allurements and threats used unto him, when by no means he could move him to relent from his constancy in Christs service: he gave sentence to have him beaten with whips, and to be tormented many dayes together: which the old man shrunk not at, but endured with most wonderfull courage, in so much that *Atticus* being astonished (saith our Authour) that one of six-score years of age, could bear

Mat. 27. Ioan. 19.

S. Simeons martyrdome.

Egesip. apud Euseb. l. 3. c. 26.

The publick beginning of hereticks.

bear ſo many torments, commanded him finally to be nailed on a croſſe, as his Maſter *Chriſt* was, and ſo he died moſt reſolutely for his ſake. Neither did he alledge his old age, or weakneſſe, for an excuſe of ſuffering for his Maſter.

9. At the very ſame time lived there in *Aſia*, a man of ſingular name for his holineſſe, called *Ignatius* Diſciple to the Apoſtles, and by them ordained Biſhop of *Antioch*, after that Saint *Peter* had left the ſame. This man being accuſed for his faith to the Governour of *Syria*, and ſtanding conſtant in the confeſſion thereof, was condemned by him to be torn in pieces by wild beaſts. But for that he was a perſon of great mark; he was ſent priſoner to *Rome* under the cuſtody of ten ſouldiers, to ſuffer there. And albeit theſe ſouldiers upon the way uſed him very diſcourteouſly, and kept him ſtrait: yet found he means either by ſpeech, or letters, to comfort all Chriſtians, as he paſſed by them. But eſpecially (as *Euſebius* noteth) he inculcated two points to be remembred of them: *Primùm, ut hæreſes, quæ tum primò emergere cœperunt, maximè præcaverent: deinde, Apoſtolorum traditioni mordicùs adhæreſcerent.* Firſt, that they ſhould, above all other things, take heed of new opinions and hereſies, which then firſt began to creep abroad: and ſecondly, that they ſhould ſtick and cleave moſt firmly to the tradition of the Apoſtles, for the true underſtanding and interpretation of Scripture. That is to ſay, they ſhould admit no other interpretation, but that which all Churches by generall and uniform conſent had received from the Apoſtles; inſinuating hereby, that this ſhould be an infallible rule to guide men by, unto the worlds end.

The ſtory of S. Ignatius

Euſeb. l. 3. c. 30.

Ignatius his Rule to diſcern truth.

10. Beſides this the good man got time alſo and opportunity in his journey, to write divers Epiſtles to ſundry Churches, which *Euſebius* in his ſtory ſets down.

And

And among other things, either he being informed, or fearing of himself, that the Christians in *Rome* hearing of his coming, would make means to the Emperour to get pardon for his life, and so deprive him of martyrdome: he wrote a most earnest letter unto them, beseeching them not to do so. Out of which letter, both *Eusebius* and S. *Hierome* do cite these most excellent words following. *In this my journey* (saith he) *from* Syria *to* Rome, *I am enforced to fight day and night with ten Leopards, that is to say, with ten Souldiers sent to keep me. Who the more benefits I do bestow upon them, the worse and the more cruel they are towards me. But their iniquity is my instruction, and yet hereby I am not justified. Would God I were once come to enjoy those beasts that are appointed to devour me. I greatly desire that it way be shortly, and that they may be stirred up to eat me quickly, least perhaps they abstain to touch me, as they have done from the bodies of other Martyrs. But if they should refuse to set upon me, I will entice them on my self. Pardon me (my children) for I know what is good for me. Now I begin to be Christs true Disciple, desiring nothing that is seen in this world with mans eyes, but onely Jesus Christ my Saviour. Fire, Crosse, Beasts, breaking of my bones, quartering of my members, tearing and renting of my body, and all the other torments that the devil can invent; let them all come upon me, onely that I may enjoy my Jesus.*

Euseb. l. 3. c. 30. Hier. in catal. Scrip.

The zealous words of S. Ignatius at his death.

31. Thus far doth *Eusebius* cite the words of St. *Ignatius* Epistle, which yet is extant. And S. *Irenaeus* and St. *Hierome* do adde yet further, that when he came to suffer, and heard the roarings of the Lions ready to come forth upon him, he used these words: *I am Gods corn, and the teeth of these wild beasts must grind me, to the end I may be pure and good bread for Christs table.* He suffered (saith Saint *Hierome*) in the

Iren. l. 5. c. 28. Hiero. in Catal.

e eleventh year of *Trajans* reign, and upon the year of Christ, 110. and his Relicks were carried back gain by Christians from Rome to Antioch, and there e kept without the gate called *Daphnitica*. S. Ignatius relicks.

12. Here we see the fervour of this servant of God; e see his constancy, his courage, his comfort in suffring. And how came he (dear Brother) to this most ppy and blessed estate? We hear him say of himself: *hat now he began to be Christs true Disciple, when e desired nothing that mans eye can behold, but onely is Lord and Saviour Jesus Christ.* This burning love en of Jesus, did consume in him all other love and ection that stayeth worldly men from like resoluti-. He was not friend or lover of the world. Hear e saying of another Light and Lantern of Gods Church, which lived at the very same time, and suffered soon after him for the same cause, and spake with him in his journey towards Rome; I mean S. *Polycarpus*, who wrote thus of *Ignatius* presently after s martyrdome, unto the Philippenses. " I beseech you brethren, to yield all obedience where it is due, and to use all patience in your afflictions, according to the example which you have seen in *Ignatius*, and other Martyrs; as also in S. *Paul*, and the rest of the Apostles, assuring your selves, that those men ran not in vain, but in faith and justice, and therefore are gone to the place which was due unto them, being now with their Lord, of whose afflictions they were made partakers in this life. They were no lovers of this world, but they loved their Master, who suffered death for our love, and rose again for our glorification. Thus far *Polycarpus*. How old Christians came to their constancy. S. Polycarp his speech of S. Ignatius, Euseb. l. 3. c. 30.

13. And for that we are fain into the mention of this rare and worthy man, *Polycarp*; who, albeit, he saw not Christ himself in the flesh, yet did he live most familiarly with divers of the Apostles, and especially The story of S. Polycarp.

with *S. John* Evangelist, whose domesticall [illegible] he was many yeares, and by him made Bish[op] Church of *Smyrna* in *Asia*. And for that his martyrdome for Christs Religion, ensued [not] after the death of *Ignatius*; it is not amisse to [speak] of him also in this place. The story is set [down] large by *Eusebius* and others, out of an Epistle ten by the Christians of the Church of *Smyrna*, were all present at the whole Tragedy of his The summe whereof is this: That whereas a certain day by the commandment of the Emperor *Antoninus*, incredible and innumerable torments were used against Christians in the City of *Smyrna*, they did bear the same out with invincible courage, to singular comfort of their brethren, and to the admiration of their enemies: albeit, one *Quintus* was newly come out of Phrigia, and had rashly offered himself to the torturers before he was sought, fell shamefully the same day, and denied his profession of Christian Religion.

Euseb. l. 1. c. 13. & 14.

Dangerous for any man to offer himself to persecutors.

14. *Polycarpus* then while these things were in doing, remained secretly in a house thereby with Christians; whether every thing was brought to by the Brethren, as soon as they were done: and length news came, that *Polycarpus* himself was sought for. Whereat he nothing moved, answered with quiet mind and countenance, that he was ready: meaning indeed to expect the officers there untill they came for him. But the Christians that were present with him, enforced him, whether he would or no, to retire himself unto a little village not far off, where he made his abode for certain dayes while he was sought for in the City. *During which time he did nothing else* (saith the story) *but pray day and night, and that especially for the peace and unity of the Church, for that heresies now publickly began to swarm.* He had a vision a[bout] (which

hich he told unto thoſe that were there preſent him) ſignifying that he muſt go to Chriſt by . At length, the Purſuvants that had ſought him about the city, came, by Gods permiſſion unto village where he was, and thereupon he fled by ht unto another, whither they followed him alſo. d there finding two children in the ſtreet, enforced one of them by beating, to diſcover the houſe erein he lay.

S. Polycarpus greateſt care for the Churches unity.

S. Polycarp apprehended.

15. Coming therefore into the houſe, and underſtanding that he was in a chamber above, ſent for him come down: and albeit the meſſenger favouring *olycarpus*, ſhewed him away how to eſcape by nother houſe, yet he refuſed the ſame, ſaying: *We ave fled enough, let Gods will be done.* And ſo coming down with a merry countenance, bid them heartly welcome, and commanded the meat left in the houſe to be ſet before them, beſeeching them onely to ve him one hours ſpace, wherein to pray unto his Lord, before he departed. Which they willingly ranted, being much moved with his gray hairs and motherly countenance, as alſo caſt into admiration, with the fervour of his prayers that he made there by himſelf, whiles they were eating. Which being ended, they took him forth, placing him upon an aſſe, and ſo led him towards the city of Smyrna, very early in the morning upon the great Sabbath-day, having adverſed the Magiſtrates before of their coming, who for that cauſe were gathered together with all the people in the market-place.

S. Polycarpus his carriage to Smyrna.

16. And to make the matter more ſolemne, they ſent forth from the City one *Herod*, that was Provoſt of the Peace, to meet him and fetch him in. He therefore coming forth with great pomp in his coach, met with *Polycarpus*, and firſt ſaluted him with great honour and reverence, cauſing him to come down from

the ass, and to sit with him in his coach, and there began to flatter him, saying: *You are a grave and wise man; have respect unto your self. What great matter (man) is it to say, Lord Cesar; or to make a sacrafice?* But *Polycarpus* held his peace; and when the other went forward to use many words to that purpose, *Polycarpus* answered: *Sir, in fine, I am not to follow your counsel.* At which words, he taking great disdain, thrust him head-long out of his coach, and that with such violence, as he wounded pitifully his leg in falling forth. But the old man making no account thereof, followed merrily the souldiers that lead him.

The manner of persecutours speeches.

"17. And when he came to the place where the "Judges were; he entred in with a merry countenance, "and much the more, for that at the very instant when "he entred, there was a clear and loud voyce heard "from heaven, saying: *Be of good courage, Polycarp, "and behave thy self valiantly.* When he came be- "fore the high Magistrate, named the Proconsul, first "there was an infinite cry given out by the people "against him. Which being appeased, the Procon- "sul asked him, whether he were *Polycarpus*; whereto "he answered, yea, I am *Polycarp.* Then said the "Proconsul have regard unto thy old age (Father) re- "pent, and say with us, *Tollantur impii*: Let impious "men be destroyed (by which term were understood "Christians that denyed to adore, or sacrafice to their "Gods.) Whereat S. *Polyc.* turning himself unto the "multitude, and lifting up his hands to heaven, with a "deep sigh, said *Tolle impios*; O Lord, destroy or "take away the wicked, meaning in a contrary sense "to them. Then said the Proconsul: swear also by "Cesars fortune, and defie Christ. Whereto *Policarp* "answered: I have served Christ now fourscore and "six years, and he never did me any hurt, but much

S. Polycarpus confesseth before the multitude.

good

good, and how then can I defie my Lord and King, that hitherto hath so mercifully dealt with me? Then urged the *Proconsul* again, that he should swear by *Cesars* fortune. Whereto the other replyed: If thou namest *Cesars* good fortune so often, for ostentations sake; know thou, that I am a Christian, which have nothing to do with fortune; and if thou please to learn what Christian profession is, appoint a day, and I will teach thee. Perswade this people (quoth the *Proconsul*) to be content with that. No, said *Polycarp*. I esteem them not worthy to be dealt withall in such a matter; but to thee, as to a Magistrate, our profession teacheth us to have respect and reverence, so far forth, as it may stand with the safety of our soul, and without prejudice of our Religion. So he.

18. After this there passed divers other speeches between them, the one threatning torments, beasts, fire, and sword; and the other shewing all desire and readinesse to sustein the same. The people cryed out continually that he might be torn with wild beasts. But that was denyed, for that the beasts were wearied out upon other Martyrs before. Then cryed they that he might be burned alive; which *Polycarp* hearing, and remembring the vision which he had seen in the village before his apprehension, fell down on his knees & prayed; & soon after rising again, turned him to the people and said: *Be ye content, for you shall have your desire, for it is determined that I shall be burned alive*; and a little after, the *Proconsul* gave sentence for his burning.

Unruly behaviour of a multitude.

19. When he was brought unto the fire, he put off his own apparell (saith the story:) but when he came to his shooes, he had some difficulty therein, for lack of use, being never permitted by Christians to do that office to himself before, every one

The martyrdome of S. Polycarp. Euseb l. 4. c. 14.

"thinking it a felicity to be the first in doing of that
"service, whereſoever he came, thereby to touch his
"holy body. He prayed vehemently in the fire, and
"gave immortall thanks unto Almighty God, that
"had made him worthy of that dayes combate: du-
"ring which time, the fire divided it ſelf in two parts,
"and would not touch him, inſomuch, that the Ma-
"giſtrate was conſtrained to ſend one to run his body
"through with a ſword, wherewith he died. Thus
far repeateth *Euſebius* out of the Epiſtle of theſe
men that were preſent at his martyrdome; and they
do add further theſe words in the ſame Epiſtle: *That*
the Jews and Gentiles there preſent, did ſuggeſt to
Euſeb. l. 4. c. 14. & Nicep. l. 3. c. 35. *the Magiſtrate, to take heed, leſt we (the Chriſtians)*
did ſteal away his body, and ſo begin to honour him
inſtead of our God crucified. Upon which ſuggeſtion,
his body by commandment was burned there in our
preſence after it was dead, but yet we afterward ga-
thered up his bones out of the aſhes, and laid them up
as things more precious then gold, or precious ſtone,
S. Polycarpus his relicks. *in a place convenient for ſuch a treaſure, hoping that*
one day God will permit us to come together in peace,
and to celebrate the feſtivall day of this his holy mar-
tyrdome. thus they. His martyrdome happened upon
the year of Chriſt 169.

20. And I have been the longer in ſetting down the
combate and end of this glorious Saint, for that he
To be noted in S. Polycarp. was a moſt rare and ſingular man, and his example
may ſerve us for our inſtruction to divers purpoſes;
but eſpecially, how we ought to be firm and conſtant
in holding the general uniform doctrine, & interpre-
tation of Scriptures, delivered by tradition from the
Apoſtles in the Catholick Church, with deteſtation
of all new opinions, as alſo Saint *Ignatius* warned
Iren. l. 3. c. 3. apud Euſeb. l. 4. c. 23. before. The holy Biſhop and martyr of God *Ire-*
næus, that lived in his time, and went from *Lions* in
France,

ance unto Asia, to see and hear him, reporteth cer-
in things of this blessed man, which I cannot in
place omit (notwithstanding I make haste) for that
may greatly profit such men in these our dayes,
have grace to be moved or holpen with any thing.

Irenæus his testimony of S. Polycarps doctrine.

11. *Polycarp* (saith he) was not onely instructed by the Apostles themselves, but also by them made Bishop of the City of Smyrna. He lived familiarly with many that had seen and spoken with our Saviour in flesh, and we in our youth saw him in Asia, for he lived long, & ended his life by a most famous martyrdome. He taught alwayes those things, which he had learned of the Apostles, and which the Church delivereth, and which are onely true. Which may be proved by the consent of all the Churches of Asia, and by the Bishops which have succeeded after him. He was a more faithfull witnesse of the truth, then *Valentinus*, or *Marcion*, or all the body of other Hereticks together, which have brought pestilent new sects into the Church. He went to Rome, *Anicetus* being then Bishop, and reduced to the Church and true religion, divers that were perverted by the foresaid Hereticks: and protested openly, that he had received of the Apostles themselves, that onely and sole truth, which is delivered by the Catholick Church. There are yet alive that have heard him tell, how that Saint *John* the Apostle of our Saviour, being once at Ephesus going into a common bath, and seeing *Cerinthus* the heretick to be within; ran out again in haste, saying to them that are with him; let us flee from hence, lest the bath fall down and destroy us, in which the enemy of God *Cerinthus* remaineth. The same *Polycarp*, at the same time when he was at Rome, meeting by chance with *Marcion* the heretick there, and being demanded of him, whether he knew him or not

S. Johns hatred against Hereticks.

"Answered; yea, I know thee for the chief child "of Sathan. So wary were the holy Apostles and "their Schollars, not so much as to talk with such "fellows, as endeavoured by their new Commentaries "and Expositions of Scriptures, to change the truth "before received. And so Saint *Paul* warneth us Tit. 3. "all to doe, when he saith: *Avoid an hereticall* "*man, after one or two admonitions, assuring thy* "*self, that such an one is perverse and sinneth, be-* "*ing condemned by his own proper judgement.* Hi- "ther to are the words of holy *Irenæus*.

22. The same *Irenæus* writing to one *Florinus* his old acquaintance in the Schoole of S. *Polycarp* (and now beginning to be an Heretick at Rome) saith as followeth: "These opinions of thine (*O Florinus*) to "speak friendly, are not true, nor wholsome. These Iren. ep. ad "opinions are repugnant to the Church. These opini- Flor. & Eu- "ons thou receivedst not by tradition from the Priests, seb. l. 5. c. 19. "that before us were Schollars to the Apostles. I "did see thee when I was but a child, with *Polycar-* "*pus* in Asia, at what time thou, living very gorge- "ously in the Emperours Court, didst endeavour to "hold a good opinion with *Polycarp*. I remember The doings "those times well, and they stick in my mind more and sayings "firmly then other things that passed since. Inso- of S. Polyc. "much, that I can tell at this time, the very place "wherein the blessed man did sit when he spake unto "us. I can tell the order and manner of his coming in, "the form and fashion of his life, the shape of his bo- "dy, the manner of his disputing, and of his preach- "ing to the multitude. I remember how he was wont to "recount unto us, the familiar conversation that he had "with S. *John* the Evangelist, and with divers others "who had seen our Saviour. I remember how he "would tell unto us their speeches, and what he had "heard them say of Christ, of his Miracles, Virtues

and

and Doctrine, which they had seen with their own eyes, and heard with their eares; which were all agreeing with the Scriptures that now we have. These things, through the great mercy of God towards me, I heard at that time, both diligently and attentively; not so much committing them to Ink and Paper, as to the inward cogitation of my mind. And while I live, I doe, and shall, by Gods holy grace, most carefully renew the memory thereof. And now here before Almighty God, I may truly protest, that if this holy and Apostolicall Priest *Polycarp*, should have heard of such new opinions, as you defend; he would have stopped his eares, and cryed out (according as his fashion was) O good God! unto what miserable times hast thou reserved me, to hear these things? and presently would have risen and run out of the place where he had been standing or sitting, when such doctrine should have been uttered. Hitherto *Irenæus*.

Mark this protestation.

23. And now (dear Christian brother) who would not be moved with the grave and zealous speeches of these Reverend men, that lived so nigh to the times of the holy Apostles, and of our Saviour himself? How exceeding great was their care amidst all their other tribulations, and at the very last time, when they were to depart out of this world (for *Irenæus* soon after suffered martyrdome) to forewarn Christian people to beware of heresie and schisme, and to detest all manner of new Opinions, Commentaries and Expositions upon holy Scripture, other then these which the universall succession and tradition of the Church had left unto them, from the Apostles time? They saw well, and were so told by the Apostles themselves, that there was no other certain way to understand and hold the truth first planted, but

A note upon the premisses touching the danger of new opinions.

but to stick to this tradition delivered unto Christ his Church (for understanding of Scriptures, and triall of doctrines:) which tradition was by Gods ordinance to passe from hand to hand, from Bishop to Bishop, from Doctour to Doctour, from Council to Council, from Church to Church, from Age to Age, untill the worlds end; and without this, they saw by experience of those first heresies, that every heretick would make his part as good as the Catholick Church, from time to time, by interpreting the Scriptures after his own devise. To the end then, that Christs Catholick people might stand together firmly in unity of faith, and arm themselves joyntly to the contempt of this world, and suffering for their master; these holy men did so carefully cry upon them, having heard from the Apostles own mouthes (as it may be supposed) *How detestable a thing heresie was in the sight of God*; and whersoever it entred, that there was no more hope of any virtue or other good thing to salvation. For which cause it is recorded in like manner, that divers of these first Martyrs, being brought forth to dye in the company of certain Hereticks, that offered to die also for the defence of Christian Religion; they refused to go forth to dye in their company, affirming them in truth to be enemies to Jesus Christ, howsoever otherwise they made profession to dye for him.

The nature and force of tradition.

Appollinar. hier. apud Niceph. l. 4. c. 23.

§. 2. *Of examples of Resolution after the Apostles age.*

24. AND this be spoken by the way, concerning these notable mens zeal in detestation of schism & heresie, & of new expositions of holy Scripture against the tradition of the universal Church, which no man can think to be from our purpose, if he consider the times wherein we live, and how little this traditi-

dition is now regarded by many, in respect of their own new devises and fresh inventions. But now it followeth in the foresaid Story of *Eusebius*, that *S. Irenæus* in processe of small time (to wit, in the next age after the Apostles) came also to make his combate for the confession of his Master, in the City of *Lions* in France; where after infinite torments and afflictions that he suffered, he ended his life the 28. day of June, under the Emperour *Severus*. But before this, he was sent into Asia to the Christians there, from the Christians in France that lived in persecution, and in the way he had Letters also to the Bishop of *Rome*, *Eleutherius*, in his own commendation. Which Letters do well declare, what a reverend opinion the Martyrs of God had of him. And the other Letters that he carried into Asia, do set forth the marvellous zeall that our Saviour used at that time upon his servants, whereof for our instruction and for our comfort in adversities that fall unto us, I have thought good to recite some part also in this place.

The martyrdome of S. Irenæus. An. Dom. 180.

25. The Letters begin thus: *The servants of Jesus Christ that dwell at Lions and Vienna in France, send peace in our Lord Jesus, unto their brethren in Asia & Phrygia* &c. *The greatness of our afflictions which grew upon us in this place*, &c. *neither can we, nor any man else by writing expresse*, &c. And then they shew first, how they were forbid by publick Edict to enter into any common house, booth, or market-place, or to come abroad out of their own doors. Secondly, from their own houses they were fetcht out by officers, led to the market-place, and in the way reviled, spit upon by the people, beaten with stones, clubs, and other weapons, which each man had in his hand; their apparel pulled from their backs, and this before judgement was given against them, while yet they expected the coming of the President to determine their cause. Who, when

The Letters of Christians suffering persecution in France. Apud Euseb. l. 5. c. 1.

1.

2.

when he came, demanding no other queſtion of them, but onely whether they were Chriſtians or no; commanded all manner of torments to be exerciſed upon them. And for that a noble young Gentleman, named *Vetius*, began to ſpeak a word or two in their behalf; he was alſo condemned amongſt the reſt, as Advocate

3. of the Chriſtians. Thirdly, they ſhew that all their friends, acquaintance, and kindred among the Gentiles at that time, forſook them. Their own ſervants, for fear of torments came in and accuſed them moſt falſly for *eating of *mans fleſh*; and that which grieved them moſt of all, ten of their company upon the firſt ſight of torments, abjured Chriſt openly.

* This was a common accuſation of Chriſtians in thoſe dayes, in reſpect of the bleſſed Sacrament, which then was holden to be Chriſts fleſh.

26. And yet all this notwithſtanding, they declare that Chriſt their Saviour forſook them not in thoſe extremities, but comforted them above all meaſure, by the noble confeſſions and combats of divers others, whereof they recite very ſtrange examples: namely of one *Sanctus* a Deacon, who for all the torments the enemies could uſe upon him, from morning unto night, could not be enforced to anſwer the Preſident to any one queſtion that he demanded, but onely by thoſe two Latine words (*Chriſtianus, ſum*) I am a Chriſtian. *Theſe two words* (ſaith the Story) *ſerved for anſwer to whatſoever he was asked, either touching himſelf or others.* The like they write of one *Blandina* a noblewoman, which wearied out all her tormentours, and therefore in a rage, towards the end of the day, they tyed her to a great beam, and hanged her up in the air. Which beam, for that it repreſented the form of a croſſe, as ſhe hanged upon it, did comfort both her and all other Chriſtians infinitely. They declare beſides, that their holy old Biſhop named *Pothenus* (in whoſe place *Irenæus* ſucceeded after) being four-ſcore and ten years old, and not able ſo much as to ſtand on

Wonderfull conſtancy of divers Martyrs.

his

his feet, was carried to the place by the hands of soul-diers, and there ended his life with incredible fortitude: and of the aforesaid *Blandina* they write, that she being put down from the beam again, was beaten with whips, rent with iron hooks, set upon a burning frying-pan, and after that, wrapt in a net and cast among wild bulls. In all which torments she kept a merry countenance, thanking God most heartily for this benefit, and for that she had seen her own children die constantly in the same place for the same cause before her. S. Blandina.

27. They report also of one *Attalus*, a man of great name and authority in that City, who being drawn forth of his house, was first lead about the Theatre, or place of Spectacle, with a table born before him, wherein was written in great Latin letters: *This is Attalus the Christian:* and afterward he was abused by the people in all kind of most extreme villanous manner; but yet because of his calling, the President durst proceed no futther against him, until he had written to Rome to the Emperour, and received answer, which soon after was had (he in the mean space being kept in prison, where he did singular much good) and then upon the solemn day of the publick Fairs that were in Lions, he was brought forth again, and first put to fight with divers wild beasts, by which he was greatly torn and tormented, but not slain. And then after all this, he was placed naked in a chair of burning iron, and therein examined of his faith. And when the smoak & loathsome stench of his flesh that broiled, offended them that stood about him, he said unto the people: *O brethren, this is indeed to devour mans flesh, whereof falsly you accuse us.* And finally, the story addeth, that after these tormentors had ended their fury in the slaughter of so many Christians, as it was a very horrour unto themselves to behold their bodies The courage of Attalus the martyr. Great cruelty.

bodies and bones; yet were they not so satisfyed. But first caused the said bodies to be watched in that place for the space of six dayes together (untill they were putrified) to the end that Christians should not steal them away: and then also doubting, left some of their relicks might be reserved, if they should so abandon them, they burnt all to ashes, and cast the same into the great river Rhodanus, that runneth through the city of Lions.

Spite of Infidels against relicks.

28. These were the combats (gentle Reader) whereby Almighty God in those dayes would prove and try his trusty servants, far exceeding any that he layeth upon us in these latter times, though we complain much more then they did. Hear now another brief description set down by *Dionysius* Bishop of *Alexandria* of the things that he & other Christians suffered there in his City, not long after, under *Decius* the Emperour. He writeth the history to the Bishop of Antioch, and the same is recorded by *Eusebius*. *I speak before God* (saith he) *and his divine Majesty knoweth that I speak the truth, &c.* The persecution began here against us before the Emperours Edict came forth, as it were by a certain prophecy that shortly would ensue. First they "began with a certain godly woman named *Quinta*, "whom they drew by the heels about the City upon "the pavement, and whipped her naked, and finally "murdered her with stones. After that, they came in "fury unto all our houses, and drew us forth, that is, "every man his neighbour, according as either hatred "moved him, or covetousnesse to have his goods. For "whatsoever was precious in our houses, they took "with them, and the rest they cast out into the street. "This indured for divers moneths, and many noble "Martyrs died in this time, as *Apollonia*, *Serapion*, and "others: albeit some, that were not worthy of this "conflict, made ship-wrack of their salvation.

Eusеb. l. 6. c. 39. & l. 7. c. 10.

A most cruel persecution in Alexandria.

The fall of weaklings.

29. At

29. At length was published the most horrible Edict of *Decius* against us, and then might you see "that dreadfull sentence of our Saviour fulfilled: *That* "*the very elect, if it were possible, should be driven to* "*fall.* First of all, those that were rich among us, "or of any great calling (whereof there were many) "some of them prevented the Magistrates, and offered "themselves voluntarily (as good subjects) to fulfill "the Emperours commandement. Others permitted "themselves, as unwilling to be drawn by the Magi- "strates, to adore their Gods; others went as allured, "and constrained (as it were) by perswasions of their "neighbours, friends, and kinsfolk; others did it se- "cretly in their own houses at home: others went with "so evil a will, and with so ill-favoured a countenance "to sacrifice, as they were laughed at by the enemies "themselves, for that they had neither courage to de- "ny it, nor yet heart to do it. Others went openly and "impudently unto it, affirming that they had never "been Christians in their lives: all which to behold, "made us to remember that saying of our Saviour, *How hard it is for a rich man to be saved.*

Mat. 24.

The danger of riches in persecution.

Divers sorts of falling.

Mat. 19.

30. Many of the poorer sort followed the example "of rich men: some fled, some were taken, and car- "ried to prison, and after divers days, were induced to "forswear Christ. Others came out and began to suf- "fer torments, but presently fainted and denied their "faith. But afterward ensued the glorious spectacle "of the chosen Martyrs; whereof the first was old "*Julian*, that could not move by reason of the gout, "yet being set upon a *Camel*, and whipped naked "through all the streets of *Alexandria* (which you "know is very large) was afterward burned alive. "After him followed *Chronion*, *Macare*, *Alex-* "*ander*, *Heron*, *Dioscorus*, *Ammon*, *Zeno*, *Pto-* "*lomeus*; *Ingenes*, *Mercuria*, *Dionysia*, and o-

Poor men follow easily the example of the rich.

Constant Martyrs.

thers

"thers. And the said *Dioscorus*, for that he was but "yet a child, after a certain time, was let go by the "President hoping that he might be corrupted. But "he is here with me very constant, and most ready "to sustain a greater conflict, when God shall call "him to it.

The zeal of Dionysius in his persecution against Schisme and Heresie. Euseb. lib. 6. cap. 37.

31. Thus wrote this blessed man of God; adjoining many things of his own examinations and sufferings, which for brevities sake I omit: onely I may not let passe that rare zeal which he shewed amidst all these his afflictions, against Schismaticks and Hereticks, as may appear by those words of his, which he writeth in an Epistle to *Novatus*, when he by new inventions began to trouble the Church of Rome. The words are recorded by *Eusebius*, and are these which ensue. *It should have been thy duty, O Novatus* (saith he) *to have suffered all inconveniencies in the world, rather then to have broken the concord of Gods Church. And truly that martyrdome which is suffered for the defence of the consent and unity of Christs Church, is no lesse, but rather much more commendable, in my opinion, then that which is suffered for not sacrificing to Idols. For that in the latter, a man suffereth martyrdome for saving his own soul; but in the former, he suffereth for saving the whole Church.* And thus far of *Dionysius*.

Martyrdome at Hereticks hands more commendable then at Infidels.

Of S. Cyprian. Pont. in vit. Cyp. Hier. in catal. Aug. ser. de S. Cyp.

32. At the very same time, with this holy man (though somewhat younger) lived the famous Prelate and Martyr of God, S. *Cyprian*; who (as by his own writings appeareth, and is recorded by *Pontius* his Deacon, that lived with him, and by S. *Hierome*, S. *Augustine*, and others that ensued him) not onely made many martyrs in his time by his exhortations, & by his example in suffering: but also concluded his own life with a most famous martyrdome, sustained with all alacrity for his Masters sake. This was that most

ſt excellent man, whom you have heard before to nfeſſe the great force of Almighty Gods grace to-rds good life, and extirpation of ſin, which he e after Baptiſme, contrary to that which he perſwa-d himſelf before, thinking it altogether impoſſi-, that ſo diſſolute a courſe of life, as he had follow-, whiles he was a heathen, could be changed in-virtue, as before you have heard himſelf declare: d yet he arrived to that perfection of manners d converſation, as he became a mirrour to the rld, and himſelf confeſſeth, that his ſtate was, *mors criminum, vita virtutum*, the death of vices, d life of virtues: that is to ſay, that all vices were nguiſhed and dead in him, and all virtues flouriſh-. This ſo excellent man (I ſay) our Saviour Chriſt xercíſed in all tribulation, after his converſion, as re was no kind of men, from whom he received affliction: I mean neither Pagans, Hereticks, Schiſ-aticks, and ſeditious people, weaklings that fell in e of perſecution, Confeſſours that ſtood conſtant, e were troubleſome, diſſolute Catholicks that lived orderly, and provoked Gods wrath by their care-ſe and negligent lives.

The variety of affliction which God laid upon S. Cyprian

33. And as for the Pagans, it is evident that their ecial hatred was againſt him, and continuall mole-ation in Carthage. For that notwithſtanding he was noble-man, and a great Counſellour, rich and potent, d admirable for his eloquence before his converſion; d after his converſion, left freely, not onely all thoſe nours and wealth of the world, but his wife and ildren alſo, commending them to a Prieſt, named *Ce-ilius*, that had been the cauſe of his converſion, & ne-r had converſation with them afterward. Not only l this (I ſay) & the great change of life before mentio-ed, could mitigate the hatred of the Gentiles againſt m, for making himſelf a Chriſtian, but rather encrea-

Pagans hatred againſt S. Cyprian.

Pontius in vita Cyp.

sed the same. And so seeing him made both Priest and Bishop, soon after his conversion, upon the year of Christ 250. they went about not onely by scoffes and slanders to defame him, and bring him in contempt, calling him *Capreanum*, which is goat-herd, instead of *Cyprianum*, as *Lactantius* saith, and some other, * *Coprianum*, a more contemptible word: but moreover whensoever the said Pagans met together in any publick assembly, they cryed out commonly to have *Cyprian* to the Lions to make him pastime. And finally they never ceased untill they had his blood indeed.

Lact. lib. 5. cap. 1.

* Stercorarium.

Epist. 55. ad Cornelium.

34. As for Hereticks that ruffled in his time, namely *Marcionists*, *Montanists*, *Valentinians*, and many others raised before him, as *Origenists* also, *Novatians*, and the like, that sprung up in his very days: it is notorious by his works how he was troubled with them, especially when the said *Novatians*, that having first made a schisme both against himself, and *Cornelius* the Bishop of Rome, afterward upon spleen ran into this heresie, that such as did fall in time of persecution, could not be received again, or absolved by any Priest, but were to be left to Gods judgement. Which kind of men, and all other that impugned the union of the Catholick Church, and scandalized the Gentiles by their division, this blessed man did so earnestly condemn & detest, that he did not onely every where in his works affirm, that such men cannot be saved by any manner of good life whatsoever, no, though they should suffer death & martyrdome for the name of Christ, but went also further upon this zeal against hereticks, affirming, that these were not Christians, nor truly baptized, and consequently, that such of them as came afterward to be converted and made Catholicks, were to be rebaptized again. Which opinion, as it was true in such Hereticks, as did not use the true form of words, or intention of Catholick baptisme, so in others it was reproved

S. Cyprians vexation by Hereticks.

Cyp. Ep. 52. & Aug. de agone Christiano c. 31.

Cyp. lib. de unitate Ec. p. 257 258. 259. Edit. Pamolianæ.

oved by the generall Church: whereunto this holy ather, as both * S. *Augustine* and S. *Hierome* do old, had never meaning to repugne. But by this we ay see the conflict he had with these kind of men.

35. There followeth the third sort of impugners, hich exercised this holy man, whom he calleth *Schis*aticall, turbulent, and seditious emulatours of his, hereof the principal were certain Priests of *Carthage*, amed *Felicissimus*, *Fortunatus*, & three or four more, ho as heads being set on, and born out by a certain retticall Bishop of Africa, named *Donatus*, made a ong faction against the holy man, which continued om his first entrance into that Sea, even to the day his martyrdome, to wit, some eleven or twelve ares, whiles he was Bishop: and this hatred of ese men was so implacable against the good man, every where he complaineth, that they did not ely impugne him in Africa, but went also to ome against him, accusing him to *Cornelius* the ope. And moreover in Carthage, not onely did alie*te* and stir up against him those Christians that re weak, and had faln in time of persecution, as o the Confessours of Christ that were in prison: but oreover conspired as well by Hereticks as Pagan ersecutours against him, insomuch, that for them durst not return home secretly to his Church from e place where he lay hidden, no not at the very ast of Easter it self. You shall hear some of the od mans complaints in his own words, for this writeth in great affliction of spirit unto his people Carthage.

* Aug. l con. Donar. c. 2. & de unico baptismo c. 14. Hieron. cont. Lucifer

Cyp. Ep. 40. & 55.

36. *Hoc quorundam Presbyterorum malignitas & perfidia perfecit, &c.* "This hath the malignity and perfidiousnesse of certain Priests (my emulatours) brought to passe, that I could not return unto you before Easter-day, for that they being mindfull,

Cyp. Ep. 40. ad plebem Carthag.

"of their old conspiracy against me, and retaining "that old poyson in their hearts against my being Bi- "shop, which long ago they conceived, or rather "against your suffrage and Gods judgement for me; they have renewed their old assault against me, "and have again laid for me their accustomed snares, "and sacrilegious machinations. *And again in the "same Epistle.* What pains and punishments do I "suffer (my dear Brethren) that I cannot for the "present come unto you, and speak with every one of "you, to instruct you in our Lords Gospel? Is it not "sufficient, that my banishment from you hath en- "dured now two yeares, with this lamentable sepa- "ration from your eyes and countenance, which cau- "seth such sorrow and sighs in my heart, that I "am continually afflicted to see my self solitary "without you? Tears do run day and night from "mine eyes, that I being your Bishop, and you "loving me with such fervour, as you doe, I cannot "enjoy your embracings: and above all, it afflicteth "me, that in this great care and solicitude which I "have of your souls, and in this great necessity (of "so * extream persecution, as now reigneth) I can- "not so much as make any excursion unto you, by "reason of the threats and snares of certain perfi- "dious men, which by our comming would make "a greater tumult, and encrease the persecution, &c. Thus he.

A pitifull complaint of S. Cyprian.

* The persecution of Decius. An. Dom. 255.

37. But yet further you must know, that these men had not onely done this, but conspired also with the heathen Magistrates against him (a strange passion of hatred in Christian Priests) as himself writeth in the same Epistle, saying, *Persecutio hæc est alia, & alia tentatio, &c.* "This is another persecution, "and another temptation: These five Priests, to wit, "*Felicissimus*, and his fellows, are nothing else but those

Ibidem.

"those five chief Christian men, which of late were "seen to joyn themselves to the Magistrates in pub-"lishing the Emperours Edict against Christians, "thereby to overthrow our faith, and by their own "prevarication against the truth, to draw into dead-"ly snares the tender hearts of their brethren.

38. The same good man seeing also, that after his vexation by them in Africa, they resolved to go and accuse him in Rome, to *Cornelius* the Pope, as hath been said, wrote a large and vehement Epistle to the said *Cornelius* against them, not to believe their false suggestions, wherein among other things he hath these words: *Romam cum mendaciorum suorum merce navigaverunt, quasi veritas post eos navigare non posset, &c. They have sailed to Rome with their Merchandise of lies, as though truth could not sail thither after them, and convince with certain pro-bation deceitfull tongues. Truly (brother) this is true madnesse, not to think that lies doe not long deceive, and that the night endureth no further, but untill the day be clear, &c.* Cyp. ep. 55. ad Cornel.

39. And yet further to the said Bishop of Rome in the same Epistle, he openeth the matter more par-ticularly and pathetically in these words: *Dico pro-vocatus, dico dolens, dico compulsus, &c.* This I am to "tell you, I do it by provocation, I do it with sorrow, "I do it by compulsion. When a Bishop (meaning "himself) is chosen into the place of him that is dead; "when the suffrage of the people in all peace, is given "to the same; when the said Bishop is seen to be pro-"tected in persecution by Gods own help, when he is "faithfully joyned, and united unto his fellow-Bi-"shops, and proved now four yeares in his Bishop-"rick, attending in time of peace to the observation "of Ecclesiasticall discipline, and in the tempest "of prosecution, proscribed by name, and designed to

"death, demanded many times by the infidels to be
"delivered over to Lions, and honoured * in the Cir-
"cuit and Ampitheatre (where spectacles are exhibi-
"ted) with the testimony of Gods love and favour
"and (even in these very dayes, while I write this
"unto you, he was demanded again to be given un-
"to Lions, by the universall clamour of his countrey-
"men in Carthage in the said Circo;) when the
"people by a publick Edict were commanded to meet
"there to doe sacrifice. And when such a man (most
"dear brother) is seen to be impugned by a company
"of desperate, and lost men, that are out of the Church,
"it is evident enough, who it is that impugneth, not
"Christ, but his adversary. Thus much Saint *Cypri-an* of himself, and of his adversaries, and by way of modesty in a third person, of his own favour and grace with Christ our Saviour.

* In Circo & amphitheatro.

S. Cyprians conflict with those that fell.

40. (There followeth a fourth conflict of his with certain weak Christians, that upon fear and terrour fell in time of persecution, and did either yield to sacrifice, or to offer incense, or to do any other religious honour unto the Pagan Idols. And the first sort of these were called *Sacrificati*, the second *Thurificati*, the third by the common name of *Idolaters*. Whereunto there was a fourth sort adjoyned, named *Libellatici*, that compounded in secret with the heathen Magistrate, and so in secret denied Christ. These kind of people then brought two great afflictions upon this holy Bishop S. *Cyprian*. First, to see them fall & renounce Christ, as many of them did, and some amongst them with great impudency, which was no small tribulation to so zealous a Pastour, both in respect of their own perdition, as also of the scandal and loss of others by their example. The second affliction was, that after this great and hainous sin committed, many of them making lesse account thereof then they ought, were

Four sorts of them that fell. Cyp. Ep. 52. ad Anton.

not

not ashamed to use importunity for their reconciliation, and admittance into communion again, which. S. *Cyprian*, as a grave defender of Ecclesiasticall Discipline, liked not of, but would have them first do convenient penance, and give satisfaction by long grief and sorrow for so grevious an offence. Whereby divers of them fell out with him, especially being set on, as he complained, by his adversaries *Felicissimus* and his companions, and the heretical Bishop *Donatus* their Patron and fautor.

S. Cyprians conflict with the Confessours.

41. And to this there were added another difficulty of more importance then the former, that whereas a good and godly custome had been brought in for many years in those times of persecution, that such as had fallen into the said persecution, before their receiving to communion again, by the Bishop, they should go to the Confessours that lay in prisons, and ask them forgiveneſse also, for the scandall and injury that they had done to them by their denying of Christ, whom the other so valiantly had confessed under torments & pressures. This custome (I say) in the end grew to this abuse, that divers that were fallen, contemning, as it were, the Bishops authority, would onely make suit to the Confessours in prison, *to have peace with them* (for that was the word then used) and thereupon to have their Letters of recommendation to the Bishop to be admitted again: which recommendations they would so urge oftentimes, as if it were a commandment, and not an intreaty. And on the other side again, divers of those Confessours living in prisons, shewed themselves very indiscreet, in recommending men upon particular affections, without ground or judgement; and yet were so peremptory therein, that they would think themselves contemned and injured, if the Bishop did not presently admit & absolve whomsoever they commended: yea although it were in universall, *as such a*

man and all his friends, and family, not naming who they were: Which Saint Cyprian calleth, Incertam & cæcam petitionem, invidiam cumulantem: An uncertain and blind petition, heaping envy upon him. *Late enim patet* (saith he) *ille, cum suis, &c.* *It is a great generality to say, let him be admitted with his, &c.* And further he signifieth that such as were of lesse edification in the prisons, were alwayes most forward to recommend others, and most impatient of denyall, especially they being set on also by *Felicissimus*, and his faction, as Saint *Cyprian* complaineth, who by this means had not onely them, and such as had fallen; but the Confessours also in prisons, set against him.

Cypr. ep. 11. ad martyres & Confessores.

42. Which being so, we may easily imagine, with how many afflictions the heart of this holy man was invironed at one time, especially at such a time, when the externall persecution of the Pagans was so fierce and cruell, as Saint *Cyprian* himself describeth, when he saith: *Tormenta venerunt, &c.* Torments are "come upon us, and torments without end, either "of the tormentour, or of the tormented: Torments "without the comfort of death, granted unto them: "Torments that do not send a man to his crown (or "martyrdome) but do entertain him in tortures, so long "untill he faint, and loose his crown, except some "such as by Gods speciall favour being taken from "this danger, doe profit so much under these tortures "and tormentours, as they get the crown of glory, "not by the end of their tortures, but by the swiftnesse of dying. So S. *Cyprian.*

Cypr. ep. ad presb.

The many difficulties of good S. Cyprian.

43. But yet, what? Did he loose his courage (think you) in God, for all these difficulties, and miseries externall and internall? No truly, but shewed his mind to be invincible. For first of all considering that the emulation & contradiction of *Felicissimus*,

simus, and his company were the chief causes of stirring up others against him, especially in Rome, by threats and menaces, made by them to *Cornelius* the Pope, who seemed somewhat to be moved therewith: this good man wrote unto him in these words; *Manere apud nos debet (Frater Charissime) fidei robur immobile, &c. There ought to remain in us (most dear brother) an immoveable strength of faith, and a most stable, and constant virtue of fortitude, against all incursions of adversaries; even as a Rock in the Sea doth resist with his main might, all the scourges of floods and waves of the tempestuous Sea: neither is it any matter whence terrour or danger be offered to a Bishop, which by his office and vocation, is every where subject to terrours and perill, and by them is made glorious. And we must think upon the threats, and menaces of Gentiles and Jews against us, for so much as we see that Christ our Saviour was taken by his Brethren, and betrayed by one of his Apostles, whom himself had chosen. And in the very beginning of the world, no other man slew just Abel, but his own Brother; nor did any other persecute Jacob in his flight, but his Brother; nor was Joseph sold, but by his Brethren. And in the Gospel we read, that our domesticall enemies shall be most dangerous unto us; and that those shall betray us, which were first joyned unto us, by the Sacraments of unanimity. Wherefore it importeth not who betray, or persecute, when God by suffering us to be betrayed or persecuted, disposeth us thereby towards our crown of glory. Neither is it shame for us to suffer that at our Brothers hands, which Christ suffered at his; nor is it any glory for them to doe that against us (their Brother) that Judas did against Christ his Lord and Master.*

Cyp. ep. 55. ad Cornel.

Joh. 18. Matt. 14.

Gen. 4. Gen. 37.

Mat. 10.

44. Thus

44. Thus wrote that blessed Martyr amidst all his difficulties, concerning this first sort of his domesticall adversaries *Felicissimus* and *Fortunatus*, and the rest of their most unhappy and unfortunate fellows, who first made this division which afterward for many ages could not be extinguished. For that hereof ensued both the sects of *Novatians*, and *Donatists*, which so much, and so long, did vex the Christian world. And as for *Felicissimus* the chief instrument of this faction, Saint *Cyprian* writeth again to *Cornelius* the Bishop of Rome in these words, both of him and his company: *De istis verò quid dicam, qui nunc ad te cum Felicissimo, omnium criminum reo, navigaverunt, &c. What shall I say of these companions, that are gone by Sea towards you, together with Felicissimus, that is guilty of all kind of wickednesse?* Which wickednesse he expresseth in another place in the same Epistle: that he was enemy to Christ, authour of sedition, deceiver and cozener of money committed unto him, a deflowrer of virgins, a corrupter of mens wives, a violater of wedlock, and the like.

Cypr. inter Ep. ad Cor-

45. But now for the other two sorts of people, set on, and incensed by these, to wit *Lapsi & Confessores*, that is, weaklings that fell in time of persecution, and Confessours that stood to it in prison; S. *Cyprian* shewed also no lesse courage and resolution, to resist their importunities, and reform their excesses, then he did towards these that were seditious: so as unto every part, the good man turned himself with his pen and authority, though he durst not shew his face for the present, in respect of his many enemies. And amongst other diligences, he boldly excommunicated both *Felicissimus* and all his company, commanding all his Priests and Deacons and other people, under the pain of spirituall Censures, to avoid them. He wrote also a book of the unity of the Church

Cypr. ep. 38. ad Calidon.

Church, to shew the misery of seditious people that were separated from the same. And more, he wrote a book *De lapsis*, to wit, of the grievous offence of those that fell, and denied Christ in time of persecution; laying before their eyes the most damnable state wherein they were, and consequently the deep sorrow, penance, and satisfaction which they were bound to doe, for saving of their souls; inveighing most sharply against such, as either were negligent in this point towards themselves, or rash and importune to procure reconciliation to others, without due satisfaction. *Contra Evangelii vigorem* (saith he) *contra Domini & Dei legem, temeritate quorundam laxatur incautis communicatio: irrita & falsa pax datur, periculosa dantibus, & nihil accipientibus profutura.* Against the vigour of the Gospel, and against the law of our Lord and God, the communication or reconciliation of such as have fallen, is enlarged by the rashnesse or temerity of certain people: and vain peace is given them, dangerous to the givers, and nothing profitable to the receivers. Thus he. And how resolute he was against all these kind of men that by importunity would be admitted, he sheweth in his foresaid Epistle to *Cornelius*. If there "be any (saith he) that think themselves to be able to "return to Gods Church again, not by prayers and intreaty, but by threats; not by lamentations and satisfactions, but by terrours; let such men know for certain, that against them the Church of Christ is shut, and that his tents by his defence are strong and "invincible, and will yield to no threats whatsoever: "for that a Priest, holding the Gospel of God, and "observing the precepts of Christ, may be slain, but "he cannot be overcome.

Cypr. l. de lapsis circa medium S. Cyprians sentence concerning them that fall.

Cypr. ep. 55. ad Cornel.

46. And finally, he checketh in many places the presumption of such Confessours, as immodestly did either

either vaunt of their own sufferings, or importune their Bishops to receive into communication, such friends of theirs, as had fallen, and not done due penance for the same. What stripes, what whips do we "deserve (saith he in one place) when Confessours "themselves, that ought to be an example of good life "unto others, do observe no discipline; but that their "proud, and unshamefast bragging of confessing "Christ doth puffe them up, and make them insolent. And lastly, he omitteth not also to reprehend sharply the negligence of other Christians, both Ecclesiasticall and Temporall, that lived evil in those dayes, shewing that God had revealed unto him, that this was the cause of those great and grievous persecutions, that fell upon them at that time: he beginneth his discourse thus. *Si cladis causa cognoscitur, medela vulneris invenitur. If the true cause of our misery be known, then is the salve of our wound easily found out.* And then he layeth down all the variety of sins in use at that day, as wantonnesse, covetousnesse, excesse of apparell and diet, deceit, dissention, oppression of the poor, negligence of devotion, contempt of penance, almes, and other religious works. And thus passed over this holy Bishop the whole course of his life; untill it came to his own lot to end the same with a most glorious martyrdome. And I have deteined my self somewhat longer in the history of this mans life and actions, state and condition, for that it seemeth to represent unto us a perfect spectacle of a true resolved Christian in the service of God. Now shall we adde briefly that which ensueth concerning his death and martyrdome.

Against the presumptions of Confessours.

Cyp. ep. ad pres.

47. Wherefore when a new Edict of the Emperor *Valerian* was decreed in Rome against christians upon the year of Christ 261. *S. Cyprian* being at that time in banishment neer Carthage, and having received news

gews thereof by some that he had sent for that pur-
pose to Rome, advertised one *Successus* a Bishop, of
the whole matter, and by him the rest of the Brethren
in Africa, in these words. "Brother *Successus*, know
"you, that the men whom I sent to Rome, are return-
"ed, and do bring for certain, that *Valerian* the Em-
"perour hath written to the *S*enate, that all Bishops,
"Priests, and Deacons, be executed presently, &c.
"The copy of which Letters we hope will come hither
"quickly, and so we stand resolved by Gods grace
"to all sufferance, expecting at the mercy of our Lord,
"a crown of life everlasting. Know you also, that
"*Sixtus* the Bishop of Rome was put to death the
"eight day before the Ides of August last. I beseech
"you that these things may be signified by your means
"to all our fellow-Bishops in those Provinces, to the
"end, that by their good exhortations, the whole
"brother-hood of *C*hristians may be strengthned
"and prepared to this spirituall combat that is im-
"minent; and that no man in these times think so
"much upon death, as of the immortality which he
"hath to follow death. Let every man (I say) with
"full faith and all virtue, dedicated to our Lord, re-
"joyce rather then fear in this confession which we
"must make, assuring our selves, that the true souldi-
"ers of *C*hrist our God shall not be slain, but crowned
"therein. *S*o he.

S. Cyprians Epistle written a little before his death. Lib. 5. ep. 9.

* Sixtus died three dayes before S. Laurence

48. And not many dayes after this, he living in cer-
tain orchards or gardens in the country, was advertised
by his friends, that two Pursuvants were sent to take
him, and bring him to the city of Utica; whereupon he
fled. And lest any man should think, perhaps, that
it was of fear, he wrote an Epistle (which was the
last that is extant of his writing) unto the Priests,
Deacons, and people of his *C*hurch of *C*arthage,
where he was Bishop, shewing them the reason
why

The last Letter that ever S. Cyprian wrote.

why he had retired himself from the hands of the Pur-
Lib. 5. Ep. 1. suvants, in these words: "When it was brought un-
"to us (dear Brethren) that Officers were sent to lead
"me unto Utica: by the counsell of our dear friends, I
"was content, upon just cause, to retire my self from
"our orchards: for that it seemed to me convenient,
"for a Bishop, to make his last Confession in that
"City where he hath governed Gods Church, to the
"end, that by his confession, he may honour his own
S. Cyprian would die in Carthage and not in Utica. "flock and people. And it seemed to me, that the
"honour of our glorious Church of Carthage should
"be much diminished at this time, if I, the Bishop
"thereof, should receive my sentence and death in
"Utica. For which cause, I alwayes desired and pray-
"ed Almighty God, that I might make my Confession,
"and suffer in Carthage, and from thence depart unto
"my Lord. So then here we abide presently in a
"very secret place, expecting the return of the Pro-
"consul from Rome to Carthage, who will bring with
"him (I doubt not) the determination of the Empe-
"rour, touching both Bishops and Lay-men, that
"are Christians; and will decree that which our Lord,
"for the present will have to be done. And as con-
"cerning you (my deareſt Brethren) according to the
"Discipline which alwayes you have received from
"me out of our Lords Commandements; do you ob-
"serve all tranquillity among your selves. Let no man
"raise tumults touching the doings of his brethren.
This also doth S. Augustine repeat out of this place. Lib. 1. cont. ep. Gaudent "Let no man offer himself to the persecutours, but
"when he is apprehended, then let him speak, for in
"that instant God will speak in us, who rather will
"have us *Confessours* then *Professours* in his cause.
"Touching other things that I would have you to ob-
"serve, I hope before my sentence be given, by our
"Lords instruction, to dispose in generall. Christ
"Jesus keep and preserve you all in his Church.

49. Soon

49. Soon after this was written, that is, upon the 13. day of September, as *Pontius* and others do write, came suddenly upon him two Pursuvants, and apprehending him, brought him to the new Proconsul, called *Galerius Maximus*, at Carthage; where after a glorious Confession made of his Faith (the particularities whereof were here too long to be set down) his sentence was read, that he must be beheaded; whereunto S. *Cyprian* answered, *Deo gratias*, *God be thanked*, and so the next day after received his martyrdome, in a place called *Sexti*, not far from Carthage; shutting up his own eyes, with all peace and comfort of mind, and commanded twenty crowns of gold to be given to him that cut off his head. And *Pontius* that was there present, addeth these words. *The Brethren stood round about him weeping, and did cast their napkins & prayer-books before him, that none of his blood might be drunk up of the ground. His body, by reason of the curiosity of the Gentiles that pressed about him, was buried for the present in a place nigh by, but the night following, it was taken thence again by the Christians, and carried solemnly with torches and wax-tapers to the possession of one* Macrobius Candidus, *in the way called Apellensis, nigh to the fish-ponds, &c.*

Pont. in vita Cyp. de quo Hieron. in catal. vir. illust.

The martyrdome of S. Cyprian.

S. Cypaians solemn burial with tapers.

50. And the reverend opinion of this mans sanctity was so great among Christians, even presently upon his death, that they builded Churches in his honour & memory, as may appear by the story of Saint *Victor* Bishop of Utica, who lived the next age after, and recordeth in his first Book *De persecutione Vandalica*, how that the hereticall Vandals that were Arrians, overthrew two goodly Churches in Africa dedicated to S. *Cyprian*, the one in the place where he was martyred called *Sexti*, the other, in the place where his body was buried, called *Mappalia*. S. *Augustine* also in his Confessions, *lib.*5. *cap.* 8. maketh mention

Churches erected to S. Cyprian with solemn festival days.

of

of a Church in Africa dedicated to *S. Cyprian*, where *Monica* his mother prayed for him at his departure towards Italy. And * in divers places he mentioneth the solemnity which yearly was celebrated in the day of his Martyrdome, which day (according to the Churches phrase) he calleth his Nativity. And in his tenth Tome, he hath a whole *S*ermon made in the Feast of *S. Cyprian*'s Nativity, of which *S*ermon, not onely Venerable *Bede* maketh mention in his Commentary upon the second Epistle to the *Ephesians*, but also *Possidius*, *S. Augustines* schollar, *in Indiculo*. And finally, *S. Augustine* every where, not onely maketh most honourable mention of this blessed Martyr, but also against the *Donatists*, desireth to be holpen by his prayers now in heaven. Wherefore his example ought greatly to move us.

* Vide Ep. 120. ad Honor. cap. 5. & serm. 12. Tom. 10.

Lib. 5. de bapt. cont. Donat. c. 17.

The last generall persecutions under Diocle-sian and others.

51. I might here recount many other persecutions, and the singular combats of infinite particular men, which could never (I dare say) weary the Christian Reader. But yet would they be too long for this place. *Eusebius* affirmeth, that to set down onely the fight sustained in his time, under *Diocletian*, *Maximianus*, *Maximinus*, and other tyrants, (which were the last generall afflictions before the generall peace restored by *Constantine*) were a matter of infinite volume. For (saith he) the persecution began in the moneth of March, when Christians were ready to celebrate the Feast of Christs holy Passion. At what time, *Diocletians* first Edict was, that all Christian Churches throughout the world should presently be overthrown, all Pastours thereof taken, and by all manner of torments that mans wit could devise, be enforced to sacrifice, together with their people. *Then* (saith Eusebius) *was it a time, when each man might easily see, who loved the world, or loved God; who was good Christian, and who*

See Euseb. toto l. 8. c. 3. & deinceps lib. 9.

A time of trial.

who was a counterfeit; who was true corn, and who was chaffe. Many lost their souls (saith he) *in this combate, and many got them eternal crowns. The Edict was executed with all rigour and fury throughout all Provinces at once: and divers were the issues of such as came into trial. But the infinite glory of such as conquered, surpassed far the infamy of those that fell.*

52. And the enemy in the end, being utterly confounded, would gladly have seemed to have brought that to passe, which he neither did nor could. For when by force he had drawn Christians unto the Temples of the Idols, he would have had it seem, that they came voluntarily; and when men would not sacrifice, he was desirous at least-wise, that they should permit him to say and publish, that they had sacrificed. Others being beaten down with clubs upon their knees, were reported to have kneeled of their own wills for adoring the Gods; whereof some cryed openly notwithstanding, that they neither had nor would do so, for any torment that could be laid upon them. But the more resolute sort were dealt withall in most cruel and barbarous manner, without measure, reason, or order. Whereof you may read both many and strange examples in the eighth and ninth Books of *Eusebius*, who wrote the things as he saw them passe. And when our Saviour permitted all these extremities to fall upon his Church, then was the neerest, that he had determined to beautifie her in earth, with greatest grace, rest, riches, and glory: even as he did immediately after, by converting the Emperour *Constantine* to be so zealous a Christian.

The practice of Gods enemies, for to seem to have won.

A comfortable consideration.

53. And here now doth end the Story of *Eusebius*, which containeth the conflicts of the first three hundred years after Christs departure. But the Ecclesiasticall Writers that do ensue after him, each man in his age, do declare, that after the times of

The end of Eusebius Story.

Constantine, the Catholick Church enjoyed not long her temporall peace, but had her exercise from time to time, albeit, in another sort then before: that is to say, not so much by Pagans (though some were) as by such as sometimes had been their own children, a farre more loathsome, odious, cruel, and dangerous affliction then the former. For as soon as *Constantine* was dead, and had left the Roman Empire divided unto his three sons; one of them which governed all the East, * being corrupted by his wife, became an Arrian Heretick. By whom, and by some other Princes, infected afterward with the same Heresies, the Church of God sustained incredible distress for many years together.

The persecution of hereticks more cruel then of Pagans,

* Constantius.

54. And it were infinite to recount the tribulations that fell upon the Church of God, and the Catholick Defenders thereof, under this one Emperour onely, in three or four and twenty years space that he reigned: who beginning first with the slaughter of his fathers friends and kindred, as namely his two uncles *Constantius* and *Anibalianus* and others, passed to the persecution of Priests and Bishops, that were contrary to his Arrian sect and faction. But above all others were famous in this persecution three most excellent men, [a] S. *Athanasius* of the East Church, Archbishop of *Alexandria* in Egypt, and [b] S. *Hilarius*, of the West Church, Bishop of Poictiers in France, together with [c] *Eusebius* Bishop of Vercels in Italy, of whom, several books might be made of their sufferings, vexations, exiles, afflictions, imprisonments, lies, and calumniations raised against them, slanders published in their disgrace, condemnations pronounced against them, as well by Secular, as Ecclesiasticall Judges; yea, Synods and Councels violently and unlawfully gathered by the power, authority, force, and fury of this enraged hereticall Emperour to

The persecution of Constantius the Emperour. Zozimus. Eutro. & Victor. in Constantio an. 337.

[a] Athan. in Apol. ad Constantium Theod. l. 2. Zozim. l. 3. Socrat. l. 2. Histor.
[b] Hilar. l. 3. in Constantium. Ruff. lib. hist. 1
[c] Ruff. lib. 2. cap. 17 Socrat. l. 3. c. 4. Theod. l. 2. c. 4. Zozim. l. 5. cap. 11.

to their disgrace: And yet was the heavenly vigour of Almighty Gods eternal grace sufficient so to strengthen these his servants, as they were not conquered, but made conquerours by this conflict, both of them out-living the Emperour for divers years. And although it were published every where by the enemies of Gods Church, that they were seditious, headstrong, and troublers of the publick peace, for that they stood out against the Emperour and his hereticall faction, in defence of Catholick truth: yet were they known then, and held ever since, for great and true servants of Almighty God, and so have been declared by infinite testimonies and miracles from his divine Majesty, in their justification and defence. And so much for the time of *Constantius*, omitting infinite other things that might be rehearsed to this purpose.

55. After this *Constantius* the Heretick, succeeded *Julian* the Apostata; who, having been brought up in the Christian Religion during his youth, coming afterwards to the Imperiall crown, first of all Emperours became an Apostata; forsook Christ, fell to Pagan Idolatry again, and shewed himself as pernicious an enemy, as ever Christian Religion had before, or after him. Of whom *Ruffinus* that lived at the same time, writeth thus: *He was a more cunning persecutour then the rest, and consequently more cruel; proceeding not so much by force and torments, as by rewards, honours, flatteries, perswasions, and deceit. By which means, he overthrew more souls, then if he had proceeded altogether by violence.* The persecution of Julian the Apostata. Ruff. lib. 1. cap. 32.

56. The worthy Father S. *Gregory Nazianzene* writeth two large Orations of this mans doings, and knoweth that in his youth, both himself and S. *Basil* were acquainted with *Julian* in the Grammar-School. Of which time he saith, they well foresaw great The relation of S. Gregory. touching Iulian.

signs of wickedneſſe in him; notwithſtanding at that time, he ſeemed very devout, and for Devotions ſake (though a great Prince) he would needs take upon him the office of Lector-ſhip in the Catholick Church. *And beſides that* (ſaith S. Gregory) *he began to build Churches alſo to Chriſtian Martyrs.* But when he came to be Emperour, *he waſhed off his Baptiſme with blood: Manúſque ſuas* (ſaith he) *profanavit, ut nimirùm eas ab incruento illo Sacrificio, per quod, nos Chriſto, ipſiúſque paſſionibus & divinitati communicamus, elueret ac repurgaret:* And profaned his hands, to wit, that he might cleanſe and purge them of that moſt pure and unbloudy Sacrifice of the Altar, by which we are made partakers of the paſſion and Divinity of our Saviour, &c.

Orat. prima in Iulian. pag. 556.

The wicked Edict of Iulian.

57. After this, he made an Edict for the ſpoyling and profaning (ſaith this ſaint) of all Church ſtuffe, money, ſacred ornaments, and holy veſtments, that were to be had, for defiling of Altars, for diſhonouring Prieſts, Deacons, and Virgins: but principally, for breaking down of Martyrs Sepulchres, and for deſtroying of their Churches. In reſpect whereof, this holy Father writeth unto him thus. "Thou perſecu-
Orat. 1. in Iul. p. 559. "tour after *Herod*; thou traitour after *Judas*; thou "murderer of Chriſt, after *Pilate*; thou enemy of "God after the Jews; doſt thou not reverence thoſe "holy Sacrifices ſlain for Chriſt; Doſt thou not fear "thoſe noble champions, *John, Peter, Paul*, and o-"thers that paſt through fire, ſword, beaſts, tyrants, "and what other cruelties ſoever might be denounced "againſt them, with a merry heart? Doſt thou not "fear them, to whom now are aſſigned ſo great "honours, and to whom Feſtivall dayes are ordained "upon earth; by whom devils are driven away, and "diſeaſes are cured? and whoſe onely bodies are able "to do the ſame miracles now, which their holy ſouls did

"did when they were upon earth? Their bodies (I say) "when they are handled by us, and honoured; yea the "onely apparition and predictions, the onely drops of "bloud of these bodies, do as great miracles as the bo- "dies themselves. These bodies therefore doest thou not "worship? *&c.* Thus far S. *Gregory Nazianzene.*

The great honours done to martyrs in old time.

58. But now after the death of wicked *Julian*, although sometimes good Emperours were sent by God, yet endured they not long, but the *Arrian* hereticks came in government again, and so did bear the sway for divers ages after, afflicting and persecuting most extreamly the Catholicks, as may appear by all the Ecclesiasticall writers, that are extant of that time. And for a better conjecture what was done and suffered in the whole world abroad, I would wish thee (gentle Reader) but to view that which remaineth written of one part onely, and that for the space of few years, I mean of the persecution of the Arrian-Vandals in Africa, which began not long before S. *Augustines* death, and endured divers years after, and is recorded in three severall Books by the holy man *Victor* Bishop of Utica, that was one of the sufferers. The story is strange, and most worthy the reading, for that it hath very many things which set forth the perfect form of times that have ensued since, and yet do endure.

The Arrian persecution.

59. *Possidius* that lived with S. *Augustine*, and after wrote the story of his life, reporteth in the same, that when the holy man saw but the beginnings of this persecution, he was wonderfully afflicted with compassion in his mind. For (saith he) he saw now already "Catholick Churches destitute of their Priests; sa- "cred Virgins and others that lived continent, to "be dissipated and cast out; the Hymns and praises "of God to have ceased in most Churches; the building "of Churches burned; the solemn service due unto Al-

S. Augustins grief and sorrow for the Vandal persecution.

mighty God, to be no more used to their proper places: The divine Sacrifices and Sacraments, either not to be sought for any longer, or else that Priests were not easily found to minister the same unto such as sought them. Hitherto are the words of *Possidius*.

60. But S. *Victor* coming to declare the said persecution more in particular; sheweth that albeit they were cruell against all Catholicks in generall; yet saith he: *Præipuè in Ecclesiis, Basilicisque & Cæmiteriis, & Monasteriis sceleratius sæviebant.* They principally did exercise their wicked cruelty upon Churches, Oratories, Church-yards, and Monasteries. And then he goeth forward shewing their further cruelties and out-rages in abusing Priests and Monks, and in spoiling Altars, of which he saith in particular: *De pallis altaris (proh nefas) camisias sibi & femoralia faciebant.* Of the corporesses [a] and other clothes of the Altar (fie on their villany) they made themselves shirts and breeches. Further he addeth, that they gathering divers sacred Virgins together, against all shame, would behold & handle the privie parts of their bodies; whom afterward (for that they would not be lewd with them) they tormented with fire, and threw into rivers with stones tied to their feet, saying unto them: *Tell us how do your Bishops and Clergy-men use to ly with you?* Besides all this, he saith, that they prohibited Catholicks *Missas agere vel tractare*, to have Masse, or to treat thereof. They forbid them also to bury Christians solemnly, with lights, tapers, and torches; and finally, they forbad them all exercise of their Catholick Christian religion. And for that in these things they were not obeyed as they desired, but were resisted openly and manfully by them that had spirit and courage from God, to do it; therefore did they rage and fret above all measure and did exercise more extremity in all despiteful and villanous kind of cruelties, then did the

Vict. l. 1. de pers. V. nd. Ibid.

Post Medii a Note these things, and confer them with our times.

Ibid. L. 2. initio.

Pagan

Pagan perſecutours, either before, or after. And this was the ſpirit of thoſe antient hereticks.

61. Now then to make here our ſtay, and to paſs no further in this diſcourſe; thou ſeeſt (dear brother) in this deſcent of Gods Church for five hundred years together after Chriſts departure; how ordinary a thing it was in our *Saviour* to ſend perſecution unto his dearest ſervants for their tryal and merit. In which matter notwithſtanding is diligently to be conſidered; firſt, the greatneſſe and ſharpneſſe of his triall, to the end we may not be diſmayed, when the like, more or leſs, do fall unto our lot. *Secondly*, how pitifull and miſerable the fall of divers were in this triall, to the loſſe of their ſoules and eternal deſolation. Thirdly, how the cauſes of this their fall, were either pride and temerity, whereby they tempted God; or elſe the love of this preſent world, whereby they were allured to forſake their Lord and Maſter. Fourthly, how glorious the victory was of thoſe that were reſolute, and how everlaſting their reward both in this world, and in the world to come.

The concluſion of this Chapter.

Four things to be conſidered.

62. Beſides this, it ſhall not be amiſſe for thee to conſider, and that for thy particular comfort, if thou be a Catholick; how carefull theſe holy Martyrs were that ſuffered in the Primitive Church, to keep themſelves within the unity of Catholick faith & doctrine, delivered & Continued univerſally by tradition, in all Churches from age to age, to the end their ſufferings and labours might receive their merit: How diligent alſo they were in advertiſing others of this important point, aſſuring them that without this, their travels could be of no profit or avail. And as it is moſt evident and certain, that all the bleſſed Martyrs and *Saints*, which before I have named, together with their brethren, did continue by ſucceſſion for five hundred years together, in the common known faith of Chriſtendome

A comfortable conſideration for a Catholick that ſuffereth.

called at that time Catholick; and did defend the same both by words, writing, and suffering, against all Apostates, hereticks, schismaticks, or other new fangled enemies whrtsoever: So is it as evident and apparent to the world, that the same universal and general Church, faith and doctrine, which these men left, hath continued ever since unto this day (and shall do to the worlds end) fighting and striving against all new upstart enemies of the same tradition of Christian religion, which these men so carefully commended unto us.

An illation upon the premisses.

63. By all which, as also by the manner of persecution that was then, and by the things themselves that were suffered at hereticks hands in these old times, every Catholick man, that by Gods special grace, is made worthy to suffer the like in these our dayes, may take singular comfort and great instruction therein; considering *nubem illam testium propositam*, as S. *Paul* calleth it: that is, the great multitude and cloud of examples and witnesses, that have gone before us, to instruct and animate us in this battell. And the holy Apostle useth the word *Cloud*, to allude by a metaphor unto that *Cloud* which our Saviour sent to the people of *Israel*, to direct their journey in the desert; insinuating hereby that these excellent examples of holy Martyrs and Confessours, which I have named before, to have suffered so valiantly in the primitive Church, ought to be unto us a most certain direction both for courage, constancy, wisdome, alacrity, and resolution in this spiritual fight, assuring our selves that we following their steps, in fighting for the like cause, against the like enemies, with like fortitude and humility, and in like patience and longanimity, as they did: we shall not want the like grace, like comfort, like assistance, like merit and reward ... merciful Saviours hand, as they received.

Heb. 12.

Exod. 13.

THE

THE FIFT IMPEDIMENT OF Reſolution, in the Service of Almighty God.

Proceeding of overmuch preſumption in the mercies of our Saviour, without remembrance of his Juſtice.

CHAP. VI.

AS many men, for their excuſe againſt the Reſolution which we perſwade, do ſerve themſelves of the falſe reaſons that before we have confuted: So is there another ſort of people that taketh a plain contrary courſe, & far ſhorter way to diſpatch their hands of all that can be ſaid to move them to Reſolution, quite oppoſite to them, whom in the firſt * Chapter of this ſecond Part I anſwered. And this way is, to lay the whole matter of their ſtay upon the back and ſhoulders of our Saviour Chriſt himſelf, anſwering to whatſoever you can ſay againſt them, with this onely ſentence: *God is mercifull.* Of which men our Saviour complaineth grievouſly by the Prophet, when he ſaith: *Supra dorſum meum fabricaverunt peccatores, prolongaverunt iniquitatem ſuam:* Sinners have built upon my back, they have prolonged their iniquity. By which words he ſignifieth, that prolonging of our iniquities in hope of Gods mercy, is to build our ſins on his back and his ſhoulders. But what followeth? Will God bear this injury? No verily; For the next words enſuing are: *Dominus juſtus concidet cervices peccatorum:* God is juſt, and he will cut in ſunder the necks (or pride) of ſinners: to wit, thoſe ſinners, that upon this vain preſumption & Gods mercy and indulgence, do prolong their evil life, and by that means

* Of fear & miſtruſt of Gods mercy

Pſal. 128.

Building on Gods back.

means to build on the back of our *Saviour*: and the reason is, for that nothing may be more injurious to Gods divine Majesty, then to make him the foundation of our sinfull life, or continuance thereof, who lost his own life for the extinguishing of sin in us, as *S. Paul* at large declareth.

How God is both merciful and just.

2. But you will say perhaps: And is not God then mercifull? Yes truly (dear brother) he is most mercifull; and there is neither end nor measure of his mercy; he is even mercy it self; it is his nature & essence; and he can no more leave to be mercifull, then he can leave to be God. But yet (as the Prophet here saith) *he is just also.* We must not so remember his mercy, as we forget his Justice. *Dulcis, & rectus est Dominus*; Our Lord is sweet, but yet upright and just also, saith holy *David.* And in the same place: *All the wayes of our Lord are mercy and truth.* Which words *Saint Bernard* expounding in a certain *Sermon* of his, saith thus: There be two feet "of our Lord, whereby he walketh in his wayes: "that is *Mercy* and *Truth*: and God fastneth both "these feet upon the hearts of them which turn unto "him. And every sinner that will truly convert him- "self, must lay hand-fast on both these feet. For if "he should lay hand on mercy onely, letting passe "*truth* and *justice*; he would perish by presumption. "And on the other side, if he should apprehend *justice* "onely without *mercy*, he would perish by despera- "tion. To the end therefore that he may be saved, he "must humbly fall down, and kiss both these feet: "that in respect of Gods *Justice*, he may retein *fear*, and in respect of his *mercy*, he may conceive hope. "And in another place: Happy is that soul, upon "which our Lord Jesus Christ hath placed both hi "feet. I will not sing unto thee *Judgement alone*, nor "yet *mercy alone* (my God) but I will sing unto thee with

Psal. 24. 10. Ser. 52. parvorum.

The two feet of God.

Ser. 6. in Cant.

"with the Prophet *David*, *Mercy and Judge-*
"*ment joyned together*. And I will never forget those Psal. 110. Psal. 143.
"two justifications of thine, by which we must be sav'd.

3. S. *Austine* handleth this point most excel- Aug. tract. 33. in Ioan.
lently in divers of his works. Let them mark (saith
"he) which love so much mercy and gentleness in
"our Lord; let them mark (I say) and fear also his
"truth. *For* (as the Prophet saith) *God is both* Psal. 24.
"*sweet and just*. Dost thou love that he is sweet?
"fear also that he is just. As a sweet Lord he said:
"*I have held my peace at your sinnes*. But as a just Psal. 102.
"Lord he addeth: *And think you that I will hold*
"*my peace still*; God is mercifull and full of mercies,
"say you. It is most certain; yea adde unto this,
"*That he beareth long*. But yet fear that which Two dangers of sinners.
"cometh in the same verses end, *Et verax*: That is,
"he is also true and just. There be two things whereby
"sinners do stand in danger; the one, in hoping too
"much, which is presumption; the other, in hoping
"too little, which is desperation. Who is deceived
"by hoping too much? He which saith to himself,
"God is a good God, a merciful God, and therefore
"I will do what pleaseth me. And why so? Because
"God is a mercifull God, a good God, a gentle God.
"These men run into danger by hoping too much.
"Who are in danger by despair? They, which seeing
"their sinnes grievous, and thinking them unpossible
"to be pardoned, say within themselves; well, we are
"sure to be damned, why do we not then whatsoever
"pleaseth us best in this life? These men are murdered
"by desperation, the other by hope. What there-
"fore doth God for gaining of both these sorts of
"men? To him which is in danger by hope, he Eccles. 5.
"saith: *Do not say with thy self, the mercy of*
"*God is great, he will be mercifull to the multi-*
"*tude of my sinnes; for the face of his wrath is up-*

on

"*on sinners.* To him that is in danger by desperation, he saith: *At what time soever a sinner shall turn himself to me, I will forget his iniquities.* Thus far S. *Augustine*, besides much more which he addeth in the same place, touching the great perill and folly of those men, who upon vain hope of Gods mercy, do persevere in their evil life.

Eccl. 18.

An evil manner of reasoning.

4. It is truly (dear brother) a very evil consequence, and a most unjust kind of reasoning, to say: That forsomuch as Almighty God is mercifull, and long suffering, therefore will I abuse his mercy, and continue in my wickedness. The Scripture teacheth us not to reason so, but rather quite contrary. God is mercifull, and expecteth my conversion, and the longer he expecteth, the more grievous will be his punishment, when it cometh, if I neglect his patience: and therefore I ought presently to accept of his mercy. So reasoneth S. *Paul* who saith: *Dost thou contemne the riches of his long suffering and gentleness? Dost thou not know that the patience of God towards thee, is used to bring thee to repentance? But thou through the hardness of thy heart, and irrepentant mind dost hoard and heap up to thy self wrath, in the day of vengeance, at the revelation of Gods just judgement.* In which words S. *Paul* signifieth, that the longer God suffereth with patience in our wickedness, the greater heap of vengeance doth he gather against us, if we persist obstinate in the same. Whereunto S. *Augustine* addeth another consideration of great dread and fear; and that is: *If he offer thee grace* (saith he) *to day, thou knowest not whether he will do the same to morrow. If he give the life and memory this week, thou knowest little whether thou shalt enjoy that benefit the next.*

Rom. 2.

Aug. tract. 33. in joan.

Note this.

Gods goodness nothing helpeth those that persevere in sin.

5. The holy Prophet beginning his seaventy and second Psalme, of the dangerous prosperity of worldly men; useth these words of admiration:

How

How good a God is the God of Israel, unto them that Psal. 72.
be of a right heart! And yet in all that Psalme, he doth nothing else but shew the heavy justice of God towards the wicked, even when he giveth them most prosperities and worldly wealth; and his conclusion is; *Behold (O Lord) they shall perish which depart from thee; thou hast destroyed all those that have broken their faith of wedlock with thee.* By which is signified, that how good soever God be unto the just, yet that pertaineth nothing to the relief of the wicked, who are to receive just vengeance at his hands, amidst the greatest mercies bestowed upon the godly. *The eyes of* Psal. 33.
our Lord are upon the just (saith the same Prophet) *and his ears are bent to hear their prayers; but the face of our Lord is upon them that do evill, to destroy their memory from out of the earth.*

6. It was an old practice of deceiving-Prophets, resisted strongly by the true Prophets of God, to cry, *Peace, peace,* unto wicked men, when indeed there was Ier. 6. 9.
nothing towards them, but danger, sword, and de- Ezec. 13.
struction; according as the said true Prophets foretold, and as the event proved. Wherefore, the Pro- 1. Iohn 3.
phet *David* giveth us a notable and sure rule to govern our hope and confidence withall, when he saith: *Sacrificate sacrificium Justitiæ, & sperate in Domino:* Do you sacrifice of righteousness, and then trust in him. Wherewith S. *John* agreeth when he saith: *If our heart or conscience do not reprehend us* (for wicked life) *then have we confidence with God*: As who would say, If our conscience be guilty of the lewd and wicked life, and we resolved to dwell and continue therein, then in vain have we confidence in the mercies of God, unto whose just judgement we stand subject for our wickedness.

The severity of Gods punishment upon sin.

7. It is most wonderfull, and dreadfull to consider, how Almighty God hath used himself towards his

his best beloved in this world, upon offence given by occasion of sinne, how easily he heth changed countenance; how soon he hath broken off friendship, as it were; how straightly he hath taken accounts, and how severely he hath punished. The Angels that he created with so great care and love, and to whom he imparted so singular priviledges, of all kind of perfections, as he made them (in a certain manner) almost very Gods, committed but onely one sinne of pride, against his Majesty, and that onely in thought as Divines do hold: and yet presently, all that good will and favour was changed into justice; and that so severe, as they were thrown down to eternal torments without redemption, designed for ever to abide the rigour of hell-fire and intolerable darkneſſe; as the holy Apostles Saint *Peter* and Saint *Jude* do affirm.

1. The Angels.

Isa. 14. D. Tho. q. 63.

2. Pet. 2. Ep. Iud.

2. Adam and Eve.

8. After this, Almighty God made to himself another new friend of flesh and bloud, which was our first father *Adam* in Paradise, where God conversed with him so friendly and familiarly, as is most wonderful to consider. He called him, he walked and talked with him, he gave him the dominion of the world, made him his substitute, made all creatures in the world subject unto him, he brought them all before him, to the end, that he, and not God, should give to them their names. He made a mate and companion for him, he blessed them both, and finally, shewed all possible tokens of love, that might be. But what ensued? *Adam* committed but one sin, and that, at the enticement of another; and that also a sinne of small importance (as it may seem to mans reason) being but the eating of an apple forbidden: and yet the matter was no sooner done, but all friendship was broken between God and him; he was thrust out of Paradise, condemned to perpetual misery, and all

all his posterity to eternal damnation, together with himself if he had not repented. And how severely this grievous sentence was executed afterward, may appear by the infinite millions that went to hell for this sin, for the space of four thousand years that passed, before it was ransomed; which finally could not be done, but by the coming down of Gods own Sonne, the second Person in the Trinity, into this flesh, and by his intolerable sufferings and death in the same. Great severity.

9. The two miracles of the world, *Moses* and *Aaron*, were of singular authority and favour with God; insomuch that they could obtein any thing at his hands for other men. And yet when they offended God once themselves at the waters of contradiction in the desert of Zin, for that they doubted somewhat of the miracle promised to them by God, and thereby did dishonour his Majesty before the people, as he saith: they were presently rebuked most sharply for the same. And albeit they repented heartily that offence, and so obteined remission of the fault or guilt: Yet was there laid upon them a grievous punishment for the same, and that was, that they should not enter themselves into the land of *Promise*, but should dye when they came within the sight thereof. And albeit they intreated God most earnestly for the release of this penance; yet could they never obtain the same at his hands, but alwayes he answered them: *Seeing you have dishonoured me before the people, you shall dy for it, and shall not enter into the land of Promise.* 3. Moses and Aaron. Num. 20. 27, 28. Gen. 10. 33, 34.

10. In what speciall great favour was *Saul* with God, when he chose him to be the first King of his people? Caused *Samuel* the Prophet so much to honour him, and to anoint him Prince upon Gods own inheritance, as he calleth it? When he commended him so much, and took such tender care over him? 4. Saul. 1 Reg. 10. & 11. Act. 13. 1. Reg. 13. 15, 16.

And

And yet afterwards, for that he brake Gods commandment in reserving certain spoils of warre, which he should have destroyed; yea, though he reserved them to honour God withall, as he pretended, yet was he
1 Reg. 16. presently cast off by God, degraded of his dignity, given over to the hands of an evill spirit, brought to
2 Reg. 21. infinite miseries, and finally (though he shifted for a time) so forsaken and abandoned by God, as he
1 Par. 10. slew himself, his sonnes were crucified on a crosse by his enemies, and all his family and linage extinguished for ever.

5. David. 11. King *David*, taken in his place, was the chosen and dear friend of God, and honoured with the title
2 Reg. 12. of *One that was according to Gods own heart*: But yet, as soon as he had sinned, the Prophet *Nathan* was sent to denounce Gods heavy displeasure and punish-
Psal. 34. 68. 108. 101. Psal. 29. ment upon him, and his, which afterward ensued during his whole life, notwithstanding his great and voluntary penance that himself added for the pacifying of Gods wrath, by fasting, prayer, weeping, wearing of sackcloth, eating of ashes, and the like. Whereby is evident, that how great soever Gods favour be to any man, yet avoideth he not his Justice, if he offend him. And that resolute speech of our Saviour to his dearest Apostles, is dreadfull: *Nisi pœnitentiam egeritis, omnes simul peribitis*: You shall perish all, except you do penance for your sinnes. The holy Scripture hath infinite examples of this Matter; as the rejection of *Cain* and his posterity streight upon his murder. The pitifull drowning of the whole world in the
Gen. 4. Gen. 8. time of *Noah*. The dreadfull consuming of Sodom
Gen. 19. and Gomorrah, with the cities about it, by fire and brimstone. The sending down quick unto hell, of
Num. 16. *Chore*, *Dathan* and *Abiran*, with the slaughter of two hundred and fifty, their adherents, for rebellion against *Moses* and *Aaron*, and other fourteen thousand seven hundred

hundreds soon after. The sudden killing of *Nadab* and *Abihu*, sons of *Aaron*, and chosen Priests, for once offering on the Altar other fire then was appointed them. The most terrible striking dead of *Ananias* and *Saphira*, for retaining some part of their own goods by deceit from the Apostles: with many more such examples which holy Writ doth recount. Lev. 10. Acts 5.

12. And as for the grievousness of Gods Justice, and heavinesse of his hand, when it lighteth upon us, though it may appear sufficiently by all these examples before alledged (wherein the particular punishments, as you see, are most grievous:) yet will I repeat one act of Almighty God more, out of the Scripture, which expresseth the same in wonderfull sort and manner. It is well known that *Benjamin* among all the twelve sonnes of *Jacob*, was the deerest unto his father, as appeareth in the book of *Genesis* (and therefore also greatly respected by God, and his tribe placed in the best part of all the land of *Promise*, upon the division thereof having Jerusalem, Jericho, and other the best cities within it:) yet notwithstanding for one onely sinne committed by certain private men in the city of Gibeah, upon the wife of a Levite, God punished the whole tribe in this order as the holy Scripture recounteth. He caused all the other eleven tribes to arise against them, and first, to come to the house of God in Shilo, to ask his advice, and to follow his direction in this warre against their brethren. And thence having by Gods appointment joyned battel twice with the tribe of *Benjamin*, the third day, God gave them so great a victory, as they slew all the living creatures within the compasse of that tribe, except onely six hundred men that escaped away into the desert, the rest were slain both man, woman, children, and infants, together with all the beasts The heavinesse of Gods hand. Gen. 42. 43. Ios. 18. Iud. 19. 20.

and cattle; and all the cities, villages, and houses burnt with fire. And all this, for one sin committed onely at one time, with one woman.

A consideration upon the premisses.

13. And who then (dear Christian brother) will not confess with *Moses*: *That God is a just God, a great God, and a terrible God?* Who will not confess with S. *Paul*: *That it is horrible to fall into the hands of the living God?* Who will not say with holy *David*: *A judiciis tuis timui*: I have feared at the remembrance of thy judgements? If God would not spare the destroying of a whole Tribe, for one sin onely; if he would not pardon *Chore*, *Dathan*, and *Abiram* for once: the sons of *Aaron* for once: *Annias* and *Saphira* for once: if he would not forgive *Esau*, though he demanded it with teats, as S. *Paul* saith: if he would not remit the punishment of one fault to *Moses* and *Aaron*, albeit, they asked with great instance; if he would not forgive one proud cogitation unto the Angels; nor the eating of one apple unto *Adam*, without infinite punishment; nor would pass over the cup of affliction from his own dear Sonne, though he required the same thrice upon his very knees, with the sweat of bloud and water in his presence: what reason hast thou (my Brother) to think, that he will let pass so many sins of thine unpunished? What cause hast thou to induce thy imagination, that he will deal extraordinarily with thee, and break the course of his Justice for thy sake? Art thou better then those whom I have named? Or hast thou any privilege from his Majesty above them! Or is he another God now, then he was then?

Deut. 10. Heb. 10. Psal. 118. Heb. 12. Mat. 26.

Great and strange effects of Gods justice.

14. If thou wouldest consider the great and strange effects of his Justice, which we see daily executed in the world: thou shouldest have little cause to perswade thy self so favourably, or rather to flatter thy self so dangerously, as thou dost. We see that notwithstanding

standing Gods mercies, yea, after the death and passion of Christ our Saviour, for saving of the whole world: yet so many infinite millions be damned daily by the Justice of Almighty God; so many Infidels, Heathens, Jewes, and Turks, that remain in the darkness of their own ignorance; and among Christians, so many hereticks and mis-believers; and among Catholicks, so many evil livers, as Christ truly said: *That few were they which should be saved*: albeit, Mat.7.22. his death was paid for all, if by their own wickedness they made themselves not unworthy thereof. And before the comming of our Saviour much more we see, that all the world went awry to damnation, for many thousand yeares together, excepting a few Jewes which were the people of God. And yet among them also, the greater part (perhaps) were not saved, as may be conjectured by the speeches of the Prophets from time to time: and especially by the sayings of Christ to the Pharisees and other Rulers thereof. Now then, if God for the satisfying of his Justice, could let so many millions perish, through their own sinnes, as he doth also now daily permit, without any prejudice or impeachment to his infinite mercy; why may not he also damn thee for thy sins, notwithstanding his mercy, seeing thou dost not onely commit them without fear, but also dost obstinately persist in the same upon presumption of his mercy?

§. 2. *Whether Gods Mercy be greater then his Justice.*

15. BUt here now (perhaps) some man may say If this be so, that God is so severe in punishing of every sin, and that he damneth so many thousands for one that he saveth; how is it true which holy

Psal. 14. Iam. 2. Writ so often doth repeat: *That the mercies of God are above all his other works: and that it passeth and exalteth it self above his judgement?* For if the number of the damned be so great, and do exceed so much the number of those which are saved; it seemeth that the work of Justice doth passe the work of Mercy. To which I answer, first, that as for the small number of them that are saved, and do enter into the narrow gate, as also of the infinite quantity of such as are damned, by running the common path of perdition in this world, we may in no wise doubt. For that besides all other proofs thereof, Christ himself that standeth instead of all, hath made the matter certain, and out of question, by his asseveration thereof, more then once in the Gospel. We have to see therefore, how, notwithstanding all this, the mercy of God doth exceed his other works.

Mat. 20.

The first I was how Gods mercy is above his justice.

16. And first, his mercy may be said to exceed, for that all our salvation is of his mercy, and our damnation from our selves onely, as from the first and principall causes thereof; according to the saying of God, by the Prophet: *Perditio tua ex te, Israel, tantummodò in me auxilium tuum.* Thy perdition is onely from thy self (O Israel) and thy assistance to do good, is onely from me. So that, as we must acknowledge Gods grace and mercy for the authour of every good thought and act that we do, and consequently, ascribe all our salvation unto him, who preventeth, moveth, and assisteth our free-will with his grace: so none of our evil acts (for which we are damned) do proceed from him, but onely from our selves, and so he is no cause at all of our damnation, as he is of our salvation: and in this doth his mercy exceed his justice. For that he crowneth in us his own works, as S. *Augustine* writeth (though now made ours by the priviledge of his grace) but damneth in us onely our own misdeeds.

Hos. 12.

S. August.

17. Secondly,

17. Secondly, his mercy doth exceed his Justice in respect of his will and desire; for that he desireth all men to be saved, as S. *Paul* teacheth, and himself protesteth, when he saith: *I will not the death of a sinner, but rather that he turn from his wickedneß and live.* And again by the Prophet *Jeremy*, he complaineth grievously, that men will not accept of his mercy offered. *Turn from your wicked wayes* (saith he) *why will ye die, O you house of Israel?* By which appeareth, that he offereth his mercy most willingly and freely to all, but useth his justice onely upon necessity (as it were) constrained thereunto by our obstinate behaviour. This our Saviour Christ signifieth more plainly, and pathetically, when with tears he saith to *Jerusalem: O Jerusalem, which killest the Prophets, and stonest them to death that are sent unto thee: How often would I have gathered thy children together, as the Henne clucketh her chickins unde neath her wings, but thou wouldest not? Behold, thy house* (for this cause) *shall be made desert, and left without childrer.* Here you see the mercy of God often offered unto the Jews; but for that they refused it, he was enforced (in a certain manner) to pronounce this heavy sentence of destruction and desolation upon them; which he fulfilled within 40 or 50 years after, by the hands of *Titus* and *Vespacian* Emperours of Rome, who utterly overthrew the City of Jerusalem, and the whole nation of Jews, whom we see dispersed over all the world at this day, in bondnge both of body and soul. Which work of Gods justice, though it be most terrible; yet was his mercy greater to them in that he sought by so many means to prevent and save them, if they had not rejected the same mercy so obstinately, as they did.

The second way. 1 Tim. 2. Ezec. 18. Ier. 3. Mat. 23. Ioseph. de bello. Iud l 7 c. 15, 16, 17.

18. Thirdly, His mercy exceedeth his justice, even towards the damned and reprobates themselves, in

The third way.

in this life at least: for that he useth infinite means to lead them to their salvation, as namely by giving them free-will, and assisting the same with his grace to do good as hath been said; by moving them inwardly with infinite good inspirations; by alluring them outwardly with exhortations, promises, examples of others: as also by sickness, adversities, and other gentle corrections; by giving them space to repent, with occasions, opportunities, and excitations unto the same; by threatning them eternall death, if they repented not: All which things being effects of mercy, and goodness towards them; they must needs confesse amidst their greatest fury of desperation and torments, that albeit the execution of his justice and judgements be most terrible and dreadfull, when they fall upon them: yet are they true, and justified in themselves, and no wayes to be compared with the excessive greatness of his mercies, used towards them in this life.

19. And out of this then we learn also that to be true, which the Prophet saith: *Misericordiam & veritatem diligit dominus:* God loveth mercy and truth. And again: *Mercy and truth have met together, Justice and peace have kissed one another &c.* We see the reason in like manner, why the same Prophet protested of himself: *I will sing unto thee* (O Lord) *both mercy and judgement:* not mercy alone, nor judgement alone, but *mercy and judgement together:* that is, I will not presume of thy mercy, as I will not fear thy judgement; nor yet will I so fear thy judgement, as I will ever despair of thy mercy. The fear of Gods judgements must alwayes be joyned with our confidence in Gods mercy; yea, and this in very Saints themselves, as King *David* saith. But what fear? That fear truly, which the Scripture describeth, when it saith: *The fear of our Lord expelleth sinne.* The

Psal. 83.

Psal. 84.

Psal. 100.

Fear to be joyned with hope.

fear

ar of God hateth all evil. He that fear- Psal 33.
th God, neglecteth nothing. He that feareth Eccl. 1.
God, will turn and look into his own heart. He Prov. 1.
hat feereth God will do Good works. They which Eccl 7. & 15.
ar God, will not be incredulous to that which
e saith; but will keep his wayes, and seek out
he things that are pleasant unto him. They will
repare their hearts, and sanctifie their souls in
his sight.

20. This is the description of the true fear of God, set down by the pen of the Holy Ghost himself. This is the description of that fear, which is so much commended and commanded in every part and parcell of Gods word. Of that fear (I say) which is called, *Fons vitæ, radix prudentiæ, corona & plenitudo sapientiæ, gloria & gloriatio, beatum donum:* That is, the fountain of life, the root of prudence, the crown and fulness of wisdome, the glory and gloriation of a Christian man, a happy gift. Of him that hath this fear the Scripture saith: *Happy is the man which feareth our Lord, for he will place his mind upon his commandments.* And again, *The man that feareth God shall be happy at the last end, and shall be blessed at the day of his death.* Finally, of such as have this fear, the Scripture saith, that God is their foundation: God hath prepared great multitude of sweetnesse for them: God hath purchased them an inheritance: God is as mercifull to them, as the father is mercifull unto his children. And (to conclude) *Voluntatem timentium se faciet:* God will do the will of those those that fear him with this fear. The praise of true fear. Prov. 14. Eccl. 1. & 5. Psal. 111. Eccl. 1. Psal. 24. Psal. 30. Psal. 60. Psal. 62. Psal. 144.

21. This holy fear had good *Job*, when he said to God: *I feared all my works.* And he yieldeth the reason thereof: *For that I know that thou spares not him that offendeth thee.* This fear lacked the other, of whom the Prophet saith: *The sinner hath exaspe-* Iob. 9. Psal. 9.

rated God, by saying; that God will not take account of his doings, in the multitude of wrath. Thy judgements (O Lord) are removed from his sight. And again, *Wherefore hath the wicked man stirred up God against himself by saying God will not take account of my doings?* It is a great exasperation of God against us, to take the one half of Gods nature from him, which is, to make him mercifull without justice; and to live so, as though God would take no account of our life: whereas he hath protested most earnestly the contrary: saying that he is a hard and covetous man, which will not be content to receive his own again, but also will have usury for the loan; that he will have a strict reckoning of all his goods lent us: that he will have fruit for all his labours bestowed upon us; and finally, that he will have account for every word that we have spoken.

Mat. 25. Luc. 16. Mat. 7. Luc. 13. Mat. 12. Mat. 27. Marc. 15. Ioan. 2.

22. Our Saviour Christ, in the three-score and eighth Psalm, which in sundry places of the Gospel, he interpreteth to be written of himself, among other dreadfull curses, which he setteth down against the reprobate, he hath these: *Let their eyes be dazled in such sort as they may not see: poure out thy wrath (my Father) upon them, let the fury of thy vengeance take hand-fast on them. Adde iniquity upon their iniquity, and let them not enter into thy justice. Let them be blotted out of the book of life; and let them not be enrolled together with the just.* Here (Ioe.) we see that the greatest curse which God can lay upon us, next before our blotting out of the book of Life, is to suffer us to be so blinded, as *to adde iniquity upon iniquity, and not to enter into consideration of his justice.* For which cause also, this confident kind of sinning upon hope of Gods mercy, is accounted by Divines for the first of the six grievous sins against the holy Ghost, which our Saviour in the Gospel signifieth, to be so hardly pardoned unto men by his

D. Tho 2.2. q. 14 art. 2, 3.

Father,

Father, as he calleth it irremiſſible. And the reaſon why they call this a ſin againſt the holy Ghoſt, is for that it rejecteth wilfully one of the principall means left by the holy Ghoſt, to retrive us from ſin; which is the fear and reſpect of Gods juſtice upon ſinners.

Why preſumption is a ſin againſt the holy Ghoſt.

23. Wherefore, to conclude this matter of preſumption, me thinks, we may uſe the ſame kind of Argument touching the fear of Gods juſtice, as Saint *Paul* uſeth to the Romans, of the fear of Gods Miniſters which are temporall Princes. *Wouldſt thou not fear the power of a temporall Prince?* (ſaith he) *live well then; and thou ſhalt not onely, not fear, but alſo receive laud and praiſe therefore. But if thou do evil, then fear, for he beareth not the ſword without a cauſe:* In like ſort may we ſay to thoſe good fellows, which make God ſo mercifull, as no man ought to fear his Juſtice. Would ye not fear (my brethren) the juſtice of God in puniſhment? live vertuouſly then, and you ſhall be as void of fear, as Lions are, ſaith the Wiſeman. *For that perfect charity* (ſaith S. *John* Evangeliſt) *expelleth fear.* But if you live wickedly, then have you cauſe to fear, for God called not himſelf a juſt judge for nothing.

The danger of not fearing.

Rom. 13.

1 Iohn. 4.

2 Tim. 2.

24. If the matter had been ſo ſecure, as many men by flattery do perſwade themſelves it is, S. *Peter* would never have ſaid unto Chriſtians new baptized: *Walk you in fear, during the time of this your earthly habitation.* Nor S. *Paul* to the ſame men: *Work your own ſalvation in fear and trembling.* But here (perhaps) ſome men will ask me, how then doth the ſame Apoſtle in another place ſay: *That God hath not given us the ſpirit of fear, but of vertue, love, and ſobriety?* To which I anſwer: that our ſpirit is not a ſpirit of ſervile fear, that is, to live in fear onely for dread of puniſhment, without love: but it is a ſpirit of love, joyned with the fear of children, whereby they fear

1. Pet. 1.

Phil. 1.

2 Tim. 1.

to

Servile fear and the fear of children, different.

to offend their father, not onely in respect of his punishment, but principally for his goodnesse towards them, and benefits bestowed upon them. This Saint *Paul* declared plainly to the Romans, putting the difference between servile fear, and the fear of children:

Rom. 8.

You have not received again the spirit of servitude (saith he) *in fear, but the spirit of adoption of children, whereby we cry to God, Abba Father.* He saith here to the Romans; you have not received again the spirit of servitude in fear; because their former spirit (being Gentiles) was onely in servile fear, for that they honoured and adored their Idols, not for any love they bear unto them, being so infinite as they were, and such notable lewdnesse reported of them (I mean of *Jupiter*, *Mars*, *Venus*, and the like:) but onely for fear of hurt from them, if they did not serve, adore, and honour them.

How the fear of Gentiles was meer servile.

25. S. *Peter* also in one sentence expoundeth all this matter. For having said: *Timorem eorum ne timueritis*, fear not their fear (meaning of the servile fear of wicked men) he addeth presently: *Dominum autem Christum sanctificate in cordibus vestris, &c. cum modestia & timore, conscientiam habentes bonam.* That is, do you sanctifie our Lord Jesus Christ in your hearts; having a good conscience, with modesty and fear. So that the spirit of servile fear, which is grounden onely upon respect of punishment, is forbidden us to rest in: but the loving fear of children, is commanded. And yet also about this, are there two things to be noted.

1 Pet. 3.

1. Servile fear necessary to beginners.

26. The first, that albeit the spirit of servile fear of punishments and chastisement, be forbidden us to dwell upon it (especially when we are now entred into the service of God:) yet it is most profitable for sinners, and for such as yet do but begin to serve God, for that it moveth them to repentance, and

nd to look about them. For which cause it is called
y the Wise-man, *The beginnig of wisedome.* And Prov. 1.
herefore, both *Jonas* to the *Ninivites*, and S. *John* Ioan. 3.
Baptist to the Jewes, and all the Prophets to sinners Mat. 3.
ave used to stir up this fear, by threatning the dan-
gers and punishments which were imminent to them,
f they repented not. But yet afterward, when men
re converted to God, and doe go forward in his ser-
vice; they change every day this servile fear into love,
ntill they arrive at last, unto that state whereof Saint
John saith: *That perfect love or charity expelleth* Ioan. 1.
fear. Whereupon S. *Augustine* saith: *That fear is* Tract. 9. in
the servant, sent before to prepare place in our hearts ep. 1. Ioan.
for his mistresse which is charity. Who being once
entred in, and perfectly placed, fear goeth out again,
nd giveth place unto the same. But where this fear
never entreth at all, there is it impossible for charity
ever to come and dwell, saith this holy Father.

27. The second thing to be noted is, That albeit 2.
this fear of punishment be not in very perfect men, or Servile fear
at leastwise, is lesse in them then in others, as S. *John* may well re-
in the place before alledged, teacheth: yet being joyn- main also
ed with love and reverence (as it ought to be) it is most afterward.
profitable and necessary for all common Christians,
whose life is not so perfect, nor charity so great, as that
they have that perfection whereof S. *John* speaketh,
when he saith: *That perfect charity expelleth fear.* Luc. 12.
This appeareth, by that our Saviour Christ perswaded Mat. 10.
also this fear of punishment even unto his Apostles,
saying: *Fear you him, which after he hath slain the bo-*
dy, hath power also to send both body and soul into hell
fire: this I say unto you, fear him. The same doth
S. *Paul* to the Corinthians who were good Christians,
laying down first the justice of God, and thereupon
perswading them to fear. *All we* (saith he) *must be pre-* 2 Cor. 5.
sented before the tribunal seat of Christ, to receive each
man

man his proper deserts, according as he hath done, good or evil in this life. And for that we know this, we do perswade the fear of our Lord unto men. Nay (that which is more) S. *Paul* testifieth that notwithstanding all his favours received from God, he reteined yet this fear of Gods justice, as appeareth by those words of his: *I do chastise my body, and do bring it into servitude, least perchance, when I have preached to others, I become a reprobate my self.*

1. Cor. 9.

The conclusion.

28. Now then (my friend) if S. *Paul* stood in awe of the justice of God, notwithstanding his Apostleship; and that he was guilty to himself of no one sin or offence, as he protesteth: what oughtest thou to be, whose conscience remaineth guilty of so many misdeeds and wickednesses? *This know you* (saith S. *Paul*) *that no fornicatour, unclean person, covetous man, or the like, can have inheritance in the Kingdome of Christ.* And immediately after, as though this had not been sufficient, he addeth, for preventing the folly of sinners which flatter themselves: *Let no man deceive you with vain works; for the wrath of God cometh for these things, upon the children of unbelief. Be not you therefore partakers of them.* As if he should say, They that flatter you, and say, *Tush, God is mercifull, and will pardon easily all these and the like sins:* these men deceive you (saith S. *Paul*) for that the wrath and vengeance of God lighteth upon the children of unbelief, for these matters: that is, it lighteth upon those which will not believe Gods justice, nor his threats against sin, but rashly presuming of his mercy, do persevere in sin, untill on the sudden, Gods wrath do rush upon them, and then is it too late to amend. Wherefore (saith he) if you be wise; be not partakers of their folly, but fear Gods justice, and amend your lives presently, while you have time. And this admonition of S. *Paul* shall be sufficient to end this Chapter against

Ephes. 5.

S. Pauls wholesome exhortation.

againſt all thoſe that refuſe, or defer their Reſolution of amendment, upon vain hope of Gods pardon or toleration, in their ſins and wicked life.

THE SIXTH THING THAT Uſeth to ſtay and hinder men from mature Reſolution,

Which is the deceitfull hope & perſwaſion to do it better, or with more eaſe afterward.

CHAP. VII.

THe reaſons and authorities which hitherto have been alledged, might ſeem (I doubt not) ſufficient in the judgement and cenſure of any reaſonable man, to prove the neceſſity of the reſolution whereof we treat, and to remove all impediments that offer themſelves againſt the ſame. But yet for that (as the Wiſe-man ſaith) he which is once minded to break with his friend, ſeeketh occaſions how to do it with ſome colour and ſhew: there be many in the world, who having no other excuſe of their breaking and holding off from God, do ſeek to cover it with this pretence, that they mean, by his grace, to amend all in time. And this time is driven off from day to day, untill Almighty God (in whoſe hands onely the moments of times are) do ſhut them out of all time, and do ſend them to pains eternall without time, for that they abuſed the ſingular benefit of time which he gave them in this world. Prov. 18. A vain excuſe.

2. Let them hear S. *Auguſtine: Ità repentino præveniuntur nonnunquam Dei furore, ut nec converſionis tempus, nec beneficium remiſſionis accipiant:* They are oftentimes ſo prevented by the ſudden wrath of Almighty Aug. lib. de fide ad Pet. cap. 3.

Almighty God, as they neither receive time to convert themselves nor pardon for their sins. So as this is one of the greatest and most dangerous deceits, and yet the most ordinary and universall, that the enemy of mankind doth use towards the children of *Adam*. And I dare say boldly, that more doe perish by this deceit among Christians, then by all his other guiles and subtilties that he useth besides. He well knoweth the force of this snare above all others, and therefore urgeth it so much unto every man. He considereth better then we doe the importance of delay in a matter so weighty, as is our conversion and salvation. He is not ignorant how one sin draweth on another; how he that is not fit to day, will be lesse fit to morrow; how custome groweth into nature; how old diseases are hardly cured; how God withdraweth his grace; how his Justice is ready to punish every sin; and how by delay we exasperate the same, and heap vengeance on our heads, as Saint *Paul* saith. He is privy to the uncertainty and perils of our life, to the dangerous chances that fall out hourly, to the impediments that will multiply daily, more and more to let our conversion. All this knoweth our ghostly enemy, and well considereth the same, and for that cause perswadeth so many to delay as he doth. For being not able any longer to blind the understanding of many Christians, but that they must needs see clearly the necessity and utility of this resolution; and that all impediments in the world are but trifles and meer deceits, which divert them from the same: he runneth to this onely refuge of delay, perswading them, that they defer a little, and that in time to come they shall have better occasion and more opportunity to doe it with their commodity, then presently they have.

Many causes why the devil perswadeth us to delay.

Rom. 2.

L. 8. conf. cap. 7. & 12.

3. This sleight proved S. *Augustine* in his conver-

sion,

sion, as himself writeth. For that after he was perswaded that no salvation could be unto him, but by change and amendment of his life: yet the enemy held him for a time in delay, saying unto him: *Stay yet a little; yet deferre for a time.* Thereby (as he saith) to bind him more fast in the custome of sinne, untill by the omnipotent power of Gods grace, and his own most earnest endeavour, he brake violently from him, crying to God: *Why shall I longer say to morrow? why shall I not do it even at this instant?* And so he did, even in his very youth, leading afterward a most holy, and perfect Christian life, as all the world knoweth.

The causes which make our conversion harder by delay.

4. But if we will discover yet further the greatness and peril of this deceit; let us consider the causes that may let our resolution and conversion at this present, and we shall see them all encreased, and strengthened by delay, and consequently, the matter made more hard and difficult for the time to come, then now it is. For first (as I have said) the continuance of sin bringeth custome; which once having gotten prescription upon us, is so hard to remove, as by experience we prove daily in all habits that have taken root within us. Who can remove (for examples sake) without great difficulty, a long custome of drunkennesse, of swearing, or of any other evil habit, once setled upon us? Secondly, the longer we persist in our sinfull life, the more God plucketh his grace and assistance from us; which grace is the onely means to make the way of vertue easie unto men, and their conversion possible. Thirdly, the power and kingdome of the devil is more established and confirmed in us by continuance, and so the more hardly to be removed. Fourthly, the liberty of our free-will is more and more weakned and daunted by frequentation of sin, though not extinguished. Fifthly, the faculties of our mind are more corrupted; as the understanding is more darkned,

1.

2.

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the

the will more perverted, the appetite more disordered.

6. Sixthly and lastly, our sensuall parts and passions are more stirred up and strengthened against the rule of reason, and harder to be represſed by continuance of time, then they were before.

Note. 5. Well then (dear Christian Brother) put all this together, and consider indifferently with thy self, whether it be more likely, that thou shalt rather make this resolution hereafter, then now. Hereafter (I say) when by longer custome of sinne, the evil habit shall be more deeply rooted in thee, the devil in more firm possession of thee, Gods help further off from thee, thy mind more infected, thy judgement more weakned, thy good desires extinguished, thy passions confirmed, thy body corrupted, thy strength diminished, and all thy whole common-wealth more perverted. We see by experience, that a ship which leaketh, is more easily emptied at the beginning then afterward. We see, that a ruinous palace, the longer it is let run, the more charge and labour it will require in the repairing. We see, that if a man drive in a nail with a hammer, the more blows he giveth upon it, the more hard it is to pluck it out again. How then thinkest thou to commit sin upon sinne, and by perseverance therein, to finde the redresse more easie hereafter, then now? It is written among the lives of old Hermites, how that on a time an Angell shewed to one of them in the wilderneſſe, a certain fond fellow that hewed down wood; who having made to himself a great burden to carry thence, laid it on his back, and for that it was uneasie and pressed him much, he cast it down again, and put a great deal more unto it, and then began to lift it anew: but when he felt it more heavy then before, he fell into a great rage, and added twice as much more unto it, thereby to make it lighter.

The same shewed by comparisons.

An example In prato spirituali Sanctorum Patrum.

Whereat

Whereat when this holy man muſed much, the Angel told him, that this was a figure of them in the world, who finding it ſomewhat unpleaſant to reſiſt one or two vices at the beginning, doe deferre their converſion, and doe adde twenty or forty more unto them, think to find the matter more eaſie afterward, to be remedied.

6. S. *Auguſtine* expounding the miracle of our Saviour, in raiſing *Lazarus* from death to life, which had been dead now four dayes, as the Evangeliſt ſaith: examine the cauſe why Chriſt wept, cried out, and troubled himſelf in ſpirit, before the doing of this act, whereas he raiſed others with greater facility, and he concludeth the myſtery to have been, for that *Lazarus* was now dead four dayes, and alſo buried: which ſignifieth the four degrees of a ſinner; the firſt, in voluntary delectation of ſin; the ſecond, in conſent; the third, in fullfilling it by work; the fourth, in continuance or cuſtome thereof: *Wherein whoſoever is once buried* (ſaith this holy Father) *he is hardly raiſed to life again, without a great miracle of God, and many tears on his own part.* Tract. 49. in Joan. 11. Matth. 9. Luc. 7. 4. degrees of a ſinner.

7. The reaſon hereof, is that which the Wiſe-man ſaith: *Languor prolixior gravat medicum*: An old ſickneſſe doth trouble the Phiſitian: *Brevem autem languorem præcidit medicus*: But the Phiſitian cutteth off quickly a new or freſh diſeaſe, which hath endured but a little time. *The very bones of an old wicked man ſhall be repleniſhed with the vices of his youth,* ſaith Job) *and they ſhall ſleep with him in the duſt, when he goeth to his grave.* What folly then is it, to deferre our amendment unto our old age, when we ſhall have more impediments and difficulties by a great deal, then we have now? The reaſon of more difficulty by delay. Eccl. 10. Job. 20.

8. If it ſeem hard to thee to doe penance now, to

fast, to pray, and to take upon thee other afflictions, which the Church prescribed to sinners at their conversion: but how wilt thou do in thy old age, when thy body shall have more need of cherishing, then of punishment? If thou find it unpleasant to resist thy sins now, and to root them out, after the continuance of two, three, or four yeares: what will it be after twenty years more adjoined unto them? How mad a man wouldest thou esteem him, that travelling on the way, and having great choise of lusty strong horses, should let them all go empty, and lay all carriage upon some one poor and lean beast, that could scarce upheld himselfe, and much lesse sustain so great a burthen cast upon him? And surely no lesse unreasonable is that man, who passing over idely the lusty dayes and times of his life, reserveth all the labour and travell of doing penance for his sins, unto impotent and feeble old age, that cannot sustain it self.

A Comparison.

9. But to let passe the folly of this deceit; tell me (good Christian) what ingratitude and injustice is this towards almighty God, having received so many benefits from him already, and expecting so great a pay as the Kingdome of heaven is, for thy service; to appoint out notwithstanding, the least, and last, and worst part of thy life unto his service: and that, whereof thou art most uncertain, whether it shall ever be, or never; or whether God will accept it when it commeth, or no? He is accursed by the Prophet, which having whole and sound cattle, doth offer unto God the lame, or halting part thereof. How much more shalt thou be accursed, who having so many days of youth, strength, and vigor, dost appoint unto Gods service only thy limping old age? In the law it was forbidden under a most severe threat, for any man to have two measures in his house for his neighbour; one greater to his friend, and another lesse for other men:

Ingratitude towards God.

Mala. 1.

Comparison.

Deut. 25.

men: and yet thou art not ashamed, to use two measures of thy life, most unequall, in prejudice of thy Lord and God; whereby thou allotteſt to him a little, short, maimed and uncertain time of old age, and unto his enemy, the world, thou assigneſt the greateſt, the faireſt, and sureſt part thereof.

10. O dear Brother, what reason is there, why God should thus be used at thy hands? What law of justice or equity is this, that after thou hast served the world, flesh, and devil all thy youth and best dayes, in the end to come, and thrust thy old bones, defiled and worn out with sin, into the dish of thy Creatour; his enemies to have the best, and he the leavings; his enemies the wine, and he the lees and dregs? Doest thou not remember, that he will have the fat, and best part offered to him? Doest thou not think of the punishment of those, who offered the worst part of their substance to God? Follow the counsel then of the Holy Ghost, if thou be wise, which warneth thee, in these words: *Be mindfull of thy Creatour in the dayes of thy youth, before the time of affliction come on, and before those yeares draw near, of which thou shalt say, they please me not.* Unjust dealing with God. Levit. 3. Num 18. Mala. 1. Eccl. 5.

11. How many hast thou seen cut off before thine eyes, in the midst of their dayes, whiles they purposed in time to change their life? How many have come to old age it self, and yet then have felt lesse will of amendment then before? How many have driven off, even unto the very hour of death, and then least of all have remembred their own estate, but have died, as dumb ond sensleſſe beasts, according to the saying of holy S. *Gregory: The sinner hath also this affliction laid upon him, that when he cometh to die, he forgetteth himself which in his life time did forget God?* O, how many examples are seen hereof daily? How many worldly men, that have lived in sensuality, how Serm. 10. de Sanctis.

many great ſinners, that have paſſed their life in wickedneſs, do end and die, as if they went into ſome place inſenſible, where no accompt, no reckoning ſhould be demanded? They take ſuch care in their Teſtaments for fleſh and bloud, and the commodities of this world, as if they ſhould live ſtill, or ſhould have their part of theſe vanities when they are gone. In truth, to ſpeak as the matter is, they die as if there were no immortality of the ſoul; and that, in very deed ſeemeth to be their inward perſwaſion, and accordingly, is like to be their portion for all eternity afterward.

The loſſe of merit.

12. But ſuppoſe now, that all this were not ſo, and that a man might as eaſily, commodiouſly, yea, and as ſurely alſo, convert himſelf in old age as in youth, and that the matter were in like manner acceptable to God: yet tell me, what great time is there loſt in this delay? What great treaſure of merit is there omitted, which might have been gotten by labour in Gods ſervice? If whiles the Captain and other ſouldiers did enter into a rich City, to take the ſpoyl, one ſouldier ſhould ſay, I will ſtay and come after the next day, when all the ſpoyl is gone; would you not think him both a coward, and alſo moſt unwiſe? So it is, that Chriſt our Saviour and all his good ſouldiers take the ſpoyl of this life; enriched themſelves with the merits of their labours; carried the ſame with them as Bills of Exchange, to the banck of heaven, and there receive pay of eternall glory for them. And is it not great folly and perverſneſſe in us, to paſſe over this life without the gaining of any merit at all? Now is the time of fight, for gaining of our Crown; now is the day of ſpoyl, to ſeize on our booty; now is the market, to buy the Kingdome of heaven; now is the time of running, to get the game and prize; now is the day of ſowing, to provide us corn for the harveſt that cometh

A compariſon.

Eſa. 8. Ezec. 29. Luc. 11. 2 Tim. 4. 1 Pet. 5. Jac. 1. Apoc. 12. Luc. 19 1 Cor 9. Phil. 3. 2 Cor. 9. Gal. 5.

meth on. If we omit this time, there is no more Crown, no more Booty, no more Kingdome, no more price, no more harveſt to be looked for. For as the Scripture aſſureth us. *He that for ſloth will not ſow in the winter, ſhall beg in the ſummer, and no man ſhall give unto him.* Prov. 10.

13. But if this conſideration of gain cannot move thee (gentle reader) as indeed it ought to doe, being of ſuch importance as it is, and irrevocable when it is once paſt: yet weigh with thy ſelf, what obligation and charge thou draweſt on thee, by every day that thou deferreſt thy converſion, and liveſt in ſin. Thou makeſt each day knots, which thou muſt once undoe again: thou heapeſt that together, which thou muſt once diſperſe again: thou eateſt and drinkeſt that hourely, which thou muſt once vomit up again: I mean, if the beſt fall out unto thee: that is, if thou doe repent in time, and God doe accept thereof, for otherwiſe, woe be unto thee eternally, for that thou hoardeſt (as S. *Paul* ſaith) wrath and vengeance on thine own head for ever. But ſuppoſing that thou receive grace hereafter to repent, which refuſeſt it now; yet I ſay, thou muſt weep one day, for that thou laugheſt now; thou muſt be heartily ſorry hereafter for that wherein thou now delighteſt; thou haſt to curſe the day wherein thou ever gaveſt conſent to ſin, or elſe thy repentance will doe thee no good. This thou knoweſt now beforehand: and this thou believeſt now, or elſe thou art no true Catholick Chriſtian. How then art thou ſo mad as to offend God now, both willingly, and deliberately, and to continue therein, of whom thou knoweſt that thou muſt once ask pardon with tears? If thou think he will pardon thee, what ingratitude is it to offend ſo good a Lord? If thou think he will not pardon thee, what

The obligation to great ſorrow and ſatisfaction by delay.

Rom. 2.

what folly can be more, then to offend so potent and rigorous a Prince without hope of pardon, he being able to punish thee at his pleasure?

14. Make thine accompt now as thou wilt. If thou never do repent and change thy life, then every sin thou committest, and every day that thou livest therein, is encrease of wrath and vengeance upon thee in hell, as S. *Paul* proveth. If thou doe, by Gods mercy, hereafter repent and turn (for this is not in thy hands:) then must thou one day lament, and bewail, and doe penance for this delay, which now thou makest. Then must thou make satisfaction to Gods justice, either in this life, or in the life to come, for that which now thou passest over so pleasantly. And this satisfaction must be so sharp and rigorous (if we believe the ancient * Fathers alledged by me before to this purpose) as it must be answerable to the weight and continuance of thy sins, as more at large I shall have occasion to shew again in the second Book, talking of satisfaction. So that, by how much the more thou prolongest, and encreasest thy sin; so much greater must be thy pain and sorrow in satisfaction. *Alto vulneri diligens & longa adhibenda est medicina; pœnitentia crimine minor non sit*, saith *S. Cyprian*: A diligent and long medicine is to be used to a deep sore; and the penance may not be lesse then the fault. So he. And further he sheweth in what order this satisfaction must be, to wit, *with prayer, with tears, with watching, with lying on the ground, with wearing hair-cloth, and the like.* And conform to this, teacheth *S. Augustine*; *It is not enough* (saith he) *to change our manners, and to leave to sin, except we make satisfaction also to God for our sins past, by sorrowfull penance, humble sighs, contrition of heart, and giving of Almes. Our body that hath lived in many delights must*

Rom. 2.

Satisfaction for delay.

* Supra cap. 9.

Cyprian. l. de lap. & l. 5. ep. 5. ad Cornel.

Hom. ult. ex 50. c. 5.

muſt be afflicted (ſaith S. Hierome) *our long laughing muſt be recompenced with long weeping: our ſoft linen, and fine ſilk-apparell, muſt be changed into ſharp hair-cloth.* Finally, *S. Ambroſe* agreeing with the reſt, ſaith: *Grandi plaga, alta & prolixa opus eſt medicina. Grande ſcelus grandem neceſſariam habet ſatisfactionem.* Unto a great wound, a deep and long medicine is needfull. A great offence requireth of neceſſity a great ſatisfaction. Ep. 27. ad Euſtoph. Ad virg. Lapſam. c. 8.

15. Mark here (dear brother) that this ſatisfaction muſt be both great and long, and alſo of neceſſity. What madneſſe is it then for thee, now to enlarge the wound, knowing that the medicine muſt afterwards be ſo painfull? What cruelty can be more againſt thy ſelf, then to drive thorns into thine own fleſh, which thou muſt afterward pull out again with ſo many tears? Would'ſt thou drink that cup of poyſoned liquor for a little pleaſure in the taſt, which would caſt thee ſoon after into a burning fever, torment thy bowels, and either diſpatch thy life, or put thee in great jeopardy thereof? Is there any folly, any madneſſe, any fury or phrenzy greater then this.

§. 2. *Wherein is treated the example of the thief pardoned upon the croſſe; and how doubtfull the converſion of a ſinner at his death is.*

16. BUt here now I know thy refuge will be, to alledge the example of the good thief, ſaved even at the laſt hour, upon the Croſſe, and carried to paradiſe that ſame day with Chriſt, without any further penance or ſatisfaction. This example is greatly noted, and urged by all thoſe who deferre their converſion; as no doubt it is, and ought to be of very great comfort to every man, which findeth himſelf now at the laſt caſt, and therefore commonly tempted Luc. 23.

by the enemy to despair of Gods mercy, which in no case he ought to doe. For the same God which saved that great sinner at that last hour, can also (and will) save all them that heartily turn unto him, even in that last hour. But (alass) many men doe flatter, and deceive themselves with misunderstanding, or rather misusing of this example, as they did also in ancient times.

Circumstances of the fact.

17. For we must understand (as S. *Augustine* well noteth) that albeit many lay hands willingly of this consequence; yet was this but one particular act of Christ, which maketh no generall rule: Even as we see, that a temporall Prince pardoneth sometime a malefactour, when he is come to the very place of execution; yet were it not for every malefactor, or many, to trust thereupon. For that this is but an extraordinary act of the Princes favour, and neither shewed nor promised to all men. Besides this, this act was a speciall miracle reserved for the manifestation of Christ his power and glory, at that hour upon the Crosse. Again, this act was upon a most rare confession made by the thief, in that instant, when all the world forsook Christ, and even the Apostles themselves, either doubted, or lost their faith of his God-head. Besides all this, the confession of this thief was at such a time, as he could neither be baptized, nor have further time of penance, and consequently needed this dispensation. And we hold also, that even now at a mans first conversion, there is required no other externall penance, or satisfaction at all, but onely to believe, and to be inwardly sorry for his sins (if he be of yeares of discretion, and have actuall sins) and then to be baptized, and to passe to heaven. But it shall not be amisse perhaps, to alledge Saint *Augustines* very words upon this matter. For thus he writeth.

18. It

18. It is a remedileſs perill, when a man giveth himſelf over ſo much to vice, as he forgetteth that he muſt give accompt thereof to God. And the reaſon why I am of this opinion, is, for that it is a great punſhment of ſinne, to have loſt the fear and memory of Gods judgement to come &c. But (dearly beloved) leaſt perhaps, the new felicity of the believing theif on "the Croſſe do make any of you too ſecure and re- "miſſe: leaſt peradventure ſome of you ſay in his heart; "My guilty conſcience ſhall not trouble nor torment "me; my naughty life ſhall not make me very ſad, "for that I ſee even in a moment all ſinnes forgiven "unto the thief: we muſt conſider firſt in that thief, "not onely the ſhortneſſe of his belief and confeſ- "ſion, but his devotion, and the occaſion of that "time, even when the perfection of the juſt did "ſtagger. Secondly, ſhew me the faith of that thief "in thy ſelf, and then promiſe to thy ſelf his fel- "city. The devil doth put into thy head this ſecu- "rity, to the end he may bring thee to perdition. "And it is impoſſible to number all them which have "periſhed by the ſhadow of this deceitfull hope. "He deceiveth himſelf, and maketh but a jeſt of his "own damnation, who perſevering in ſin, think- "eth that Gods mercy at the laſt day ſhall help or "relieve him. It is hatefull before God, when a man "upon confidence of penance in his old age, doth ſin "the more freely. The happy thief whereof we have "ſpoken (happy, I ſay, not for that he laid ſnares in the "way, but for that he took hold of the way it ſelf in "Chriſt) laying hands on the prey of life, and after "a ſtrange manner, making a booty of his own death; "he (I ſay) neither did defer the time of his ſalvation "wittingly, neither did deceitfully put the remedy "of his eſtate, in the laſt moment of his life, neither "did he deſperately reſerve the hope of his redemption unto

The diſcourſe of S. Auguſtine upou the thiefs converſion. Serm. 120 de Temp.

Note this attentively, Reader.

"unto the hour of his death; neither had he any "knowledge either of Religion, or of Christ before "that time. For if he had had, perhaps he would "not have been the last in number among the Apo-"stles which was first of all in the Kingdome of "heaven. So he.

19. And by these words of S. *Augustine* we are admonished (as you see) that this particular fact of Christ, maketh no generall rule of remission to all men, not for that Christ is not alwayes ready to receive the penitent, as he promiseth, and was to receive this thief; but for that every man hath not the time or grace to repent, as he should, at the last hour, according as hath been declared before. The generall way that God proposeth to all, is that which S. *Paul* saith, *Finis secundum opera ipsorum:* The end of evil men is according to their works. Look how they live, and so they die. To that effect saith the Prophet: *Once God spake, and I heard these two things from his mouth. Power belongeth to God, and mercy unto thee (ô Lord) for that thou wilt render to every man according to his works.* The *Wise-man* maketh this plain, saying: *The way of sinners is paved with stones, and their end is hell, darkneße, and punishments.* Finally, S. *Paul* maketh this generall and markable conclusion & admonition; *Be not deceived, God is not mocked; look what a man soweth, and that shal he reap. He that soweth in flesh, shall reap corruption; he that soweth in spirit, shall reap life everlasting.* In which words he doth not only lay down into us the universall rule, whereunto we must trust, to wit, that men must expect good for good, and evil for evill: but also saith further, that to perswade our selves the contrary thereof, were to mock and abuse both God, and our selves.

The generall way. 2 Cor. 11.

Psal. 61.

Eccl. 21.

Gal. 6.

20. Notwithstanding (as I have said) this general law

law barreth not the mercy of Almighty God, from using a priviledge to some particular man, even at the very last cast. But yet miserable is that soul, which placeth the anchor of her eternall weal or woe, upon so tickleſome a point as this is. I call it tickleſome, for that all Divines commonly, who have written of this matter, doe speak very doubtfully of the penance or converſion of a man, at the laſt end. And albeit they doe not abſolutely evacuate the ſame, but doe leave it as uncertain unto Gods ſecret judgement: yet doe they incline to the negative part, alledging ſundry ſtrong reaſons and proofs for the ſame. And one very learned of our age, taking upon him to diſcuſſe this queſtion, beginneth his Treatiſe in theſe words, ſaying: *Res eſt, quæ plus timoris quàm dubitationis affert*: The matter bringeth with it more fear (in conſideration of our own perilous ſtate) then doubt, in divinity: as who would ſay, that there is little or no doubt at all. Yet doth he ſet down two Catholick concluſions about the matter: The firſt, *That at what time ſoever a man turneth truly to God by penance, he ſhall be received, and pardoned his ſins*; as is evident by the promiſe of Almighty God in *Ezechiel*: That what day ſoever a ſinner ſhall turn from his wickedneſſe, his ſins ſhall not hurt him, *&c.* And further alſo that a ſinner may at all times during his life, being in his right ſenſe, and having the uſe of free-will aſſiſted by Gods grace, turn by repentance, unto almighty God.

That the converſion made at the laſt day is doubtfull, and why.

Scotus in l. 4. Sent. q. 19. art. 6.

Two concluſions of D. Scotus.

I.

Ezec. 33.

21. But yet he ſetteth down the ſecond propoſition thus, *That the penance, or turning to God, in him that deferreth the ſame to the laſt end of his life, is not ſecure, nor ought to yield much confidence of pardon; eſpecially in ſuch as have led very naughty lives, except a man ſhould feel very great and extraordinary compunction at that inſtant.* The reaſons are, for that ſuch men

The ſecond concluſion of finall converſion.

men having increased Gods wrath against them, by their long abusing his patience, that expected them to penance, as S. *Paul* saith; do thereby shew themselves most unworthy of his grace, which is necessary to their true conversion. Whereupon it followeth, that this their shew of repentance and conversion at the last cast,, may justly be doubted, whether it be true, or no: to wit, whether it be sorrow of their sinnes, in respect of Gods offence, or in regard rather of their fear of punishment in the next life, or griefe to lose this world, or the like.

Hugo de S. Victor. lib. 2. de Sacr. part. 14. cap. 5.

22. And another great Divine that lived above 400. years before this other, hath these words to the same effect: *It is very hard* (saith he) *that the penance of him that cometh at the hour of death, should be true penance, seeing it cometh so late: for when the parts of our body are tormented with pains, and our senses oppressed therewith, it is hard for a man to think upon any other thing. Wherefore this kind of conversion ought to be suspected unto us as coming by coaction, not by free-will. And albeit a man may think at that hour, that he is desirous to leave sinne: yet may he easily be deceived therein, thinking that he will not that, which indeed he cannot. But on the other side, possibility doth very well prove our will: for if we do not that which we may do, we do evidently thereby shew that we will not do it.* So he: putting in doubt, as you see, that our penance at the last day, is not voluntary, but rather forced, and so not meritorious.

Aug. ser. 48. ad fratres in Eremo.

23. But yet S. *Augustine* doth more particularly expresse this matter in a Sermon of his in these words. *Cum in extrema ægritudine fueritis. &c.* When you shall be in your last sickness (my brethren) O how hard, "and difficult a thing will it be, how painfull, how "lamentable for you to repent, and to be sorry, as well "for the evils which you have committed, as for the

the good things you have omitted. And why ſhall this be ſo hard unto you in that day; but for that all your intention of mind ſhall be drawn thither, where is the greateſt force of your grief? Many impediments alſo ſhall occurre unto your heart in that hour, to let you from doing penance. For your body ſhall be re- "pleniſhed with grief, and altogether afflicted "with pain, death ſhall draw near and terrifie; and "when worldly fathers ſhall ſee their children enter, "whom they have eſpecially loved, and for whoſe "cauſe (perhaps) they ſhall think themſelves to "go towards their damnation; with how lamenta- "ble an eye will they behold them; their wives ſit- "by weeping; the world giveth ſtill hope that they "may eſcape; the devill diſſwadeth them from pe- "nance. *&c.* O man haſt thou heard what I have told "thee? Believe then that ſhortly thou ſhalt prove all "theſe things in thine own perſon. Wherefore I be- "ſeech thee that thou fall to penance, before thou be "ſick, diſpoſe of thy houſe, make thy teſtament, do "that which which is to be done, whiles thou art in "health, whiles thou art wiſe, whiles thou art thine "owne *&c.* So good *S. Auguſtine* to thoſe that will "follow his counſel.

S Auguſtines diſcourſe of the miſerable death of thoſe that defer their converſion untill the laſt hour.

24. And in like ſenſe *S. Iſidorus* that lived not long after him, after a large and effectuall exhortation unto all Chriſtian men, not to delay their converſion, and reconciliation to God by penance, but to do it out of hand, whiles they are young, ſtrong and in health (which he calleth the ſure way of Salvation) he ſetteth down this terrible concluſion for ſuch as are delayers. *Qui autem prave vivendo pœnitentiam in mortis agit periculo, ſicut ejus damnatio incerta eſt, ſi remiſſio dubia.* &c. He that living wickedly doth repent onely, when he is in perill of death, as his damnation is uncertain, ſo his pardon doubtfull. Where-

S. Iſidor. lib. de ſummo bono cap. 13.

fore

"fore he that desireth to be sure of pardon in his "death, he must repent and bewail his sins in his "health. There are some men that doe quickly pro- "mise security to them that repent, of which people "God saith by *Jeremy* the Prophet: *They did cure* Jerem. 6. "*the contrition of my people with ignominy, saying,* "*peace, peace, and there was no peace.* They did cure "the contrition of Gods people with ignominy, for "that they did promise security unto sinners, without "doing of sufficient penance. Hitherto S. *Isidorus.* Who in his last words, as you see, doth insinuate, that penance done at the last day is not sure of pardon: for that we cannot be sure, whether it be true and sufficient, or no. Which if you remember was one of the chief reasons set down by School-Divines before; whereunto they doe adde two others of great consideration: The first, that albeit we were certain, that God at the last cast, would alwayes give us pardon for our sins, yet were it a great indignity to rest our selves upon that, for so much as God created us, not in this world, to offend him, and then to ask forgiveness, but for another far higher end, to wit; (as the holy Ghost by the mouth of *Zachary* uttered) *ut* Luc. 1. *serviamus illi in sanctitate & justitia omnibus diebus nostris.* That we should serve him in holiness, and justice, all the dayes of our life: which we cannot doe (having once offended him after baptisme) except we return unto him by penance, and begin a good life: and consequently untill we doe this, we perform nothing of that, for which we were created, but doe live in his disgrace and offence, increasing the same against us daily.

Two other reasons of School-Divines.

25. The second reason followeth of that first, and is, that forasmuch as we cannot serve God in holiness of life, nor love or honour him as we should, except first by penance we convert our selves, and return

return unto him; hereof it enſueth, that this converſion is not onely neceſſary, but obligatory alſo in ſuch ſort, as by deferring the ſame long, we doe incur new ſins, and thereby multiply Gods wrath unto us, conform to the doctrine of S. *Paul* to the *Romans* before mentioned, And this point doe School-Divines demonſtrate by many ſtrong and evident arguments, albeit, the time when preciſely it bindeth, and how often, is not ſo eaſie to determine, but to be left to good mens judgements, and conſciences: but no way may it be deferred to the hour of death. Which they ſhew among other proofs by the example of the Theologicall virtues of *Faith*, *Hope* and *Charity*, which, as it were moſt abſurd to deferre their acts in a Chriſtian, unto the end of his life, to wit, that he ſhould deferre to believe, hope and love God untill he died: So is it alſo to deferre his converſion by penance; ſeeing this virtue is no leſſe neceſſary to Chriſtian life, and to the operations thereof, then the other. And by this may a ſinner conceive, what he doth in deferring his converſion from day to day; to wit, he doth multiply, and aggravate his own ſins, he confirmeth himſelf in Gods diſpleaſure, increaſeth Gods vengeance towards him, loſeth all occaſion of merit and good works, performeth nothing of that for which he was created, enjoyeth no benefit of his being a Chriſtian, and diſpoſeth himſelf daily to more certain and greater damnation.

Ponder well this reaſon.

Rom. 2. See Suarez p. 3. q. 90. art. 4.

26. In reſpect of which unworthy proceeding, it is preſumed, that the holy Father and martyr of God S. *Cyprian* did pronounce that ſevere ſentence unto the B. *Antonianus*. *Idcirco frater chariſsime*, &c. Therefore dear brother, ſuch as doe no penance, nor doe teſtifie by their manifeſt profeſſion of their ſorrow, their hearty ſorrow, which they have of their ſins, we doe

Cyp. Epiſt. 55. Edit. Pamel.

"co judge them to be debarred from all hope of com-
"munion and peace with us, yea, although they should
S. Cyprian rejecteth them which return not to God, but at the hour of death.
"humbly desire the same in their sickness and pe-
"rill of death; for that it is to be presumed, that
"not so much they repent themselves for their sinnes,
"as for that, the fear they have of imminent death,
"doth compell them to be suppliants at that hour: *Sed*
"*nec dignus est in morte accipere solatium, qui se*
"*non cogitavit esse moriturum.* But he is not wor-
"thy to receive comfort at his death, who in his health
"would not think that he must die. Thus far *S. Cy-*
prian: whose censure and decree, though it may seem somewhat hard, and hath been moderated since that time by some later Pastors of Gods Church, who have appointed, that absolution and communion be not denied unto them that demand the same, with humility, at the Churches hand, though it be at the hour of death, leaving the rest to Gods secret judgements: yet may we see by this, and by much more which is to be found in holy Fathers writings of this matter; how doubtfull they were of the successe of such conversions, as are made onely at the last day, when death draweth near.

Leo. 1. Epist. 89. & Cæleſt. 1. Epist. 2. ad Episc. Galliæ.

Aug. serm. 57. de Temp.

27. S. *Augustines* words are terrible in one of his Homilies, where he saith: *Pœnitentia, quæ ab infirmo petitur, infirma est: quæ autem à moriente petitur, timeo, ne & ipsa moriatur.* The Penance which is demanded by a sick man (to wit to be confessed and absolved of his sinnes) is sick, and weak also of it self: but that which is demanded by him who lieth a dying, I am afraid least it die in like manner with him: this I say, least it profit him little by reason of his delay. And in another place the holy Father goeth yet further, saying: *Satis alienus est à fide, qui ad agendam pœnitentiam tempus senectutis expectat.* He is farre enough from faith, that expecteth the time

Aug. ser. 71. ad fratres in Eremo.

time of his old age to do penance, and to turn to God. Behold, he toucheth him in faith, that taketh this desperate course. And how deeply ought this to move any man that hath a conscience to look to himself?

28. But here, perhaps, some man astonished with the severity of these speeches of the ancient Fathers, may ask, what is then to be done when a man findeth himself at the last cast, unreconciled to God and his Church? Whereunto I answer, that in no case he ought to despair, but remembring rather that which hath been laid down by me at large, in the second part of this Book, concerning the infinite mercies of God, above all his other works (which Chapter he may read, or cause to be read unto him for his comfort) he must cry heartily unto him for pardon, and to his Church for absolution, and so much the more, by how much the longer he hath by negligence deferred his conversion: which if it be hearty, true, and sincere at this time, no doubt but Almighty God will most certainly accept thereof. And all the doubt which the holy Fathers do make of this acceptance, is, lest the said conversion be not sincere, and therefore they leave it doubtfull. Of which doubtfull case, you shall for a finall conclusion hear the sentence and resolution of S. *Augustine* at large, and therewith shall we end this point. Supra parte 2. cap. 1.

29. Thus then writeth that holy man after much deliberation upon the matter. *Ergo qui egerit veraciter pœnitentiam.* "Therefore he that hath done "penance truly, and so shall die (being absolved from "the bonds wherewith he was tied and separated from "the body of Christ) he goeth to rest. But if a man in "the extreme necessity of his sickness, do desire to "receive penance, and doe receive it, and doe passe "hence reconciled: I confesse unto you, that we doe Hom. 41. ex 50. The resolution of S. Augustine about the doubtfulnes of finall conversion.

" not deny him that which he demandeth ; but yet
" we presume not , that he goeth hence in good case.
" I do not presume (I tell you plainly) I do not pre-
" sume. A faithfull man that hath lived well , goeth
" away securely. He that dieth the same hour he was
" baptized, goeth hence securely. He that is reconciled
" in his health,and doth penance,and afterward liveth
" well, goeth hence securely. But he that is reconciled
" and doth penance at the last end , I am not secure
" that he goeth hence securely. Where I am secure, I
" do tell you, and do give security : and where I am
" not secure, I may give penance,but I can give no se-
" curity. But here perhaps some man will say to me:
" *Good Priest, if you know not in what state a man go-*
" *eth hence, nor can give security, that he is saved to*
" *whom penance was assigned at his death; teach us*
" *(I beseech you)how we must live after our conversion*
" *and penance.* I say unto you, Abstain from drunk-
" enness, from concupiscence of the flesh, from
" theft, from much babling, from immoderate laugh-
" ter, from idle words, for which men are to give
Mat. 12. " account in the day of judgement. Lo, how small
" things I have named in your sight. But yet, all
" these are great matters, and pestilent to those which
" commit them. Nay yet, I tell you further; a man
" must not onely abstain from these vices, & the like,
" after penance done , but also before, when he is in
" health. For if he drive it off to the last end of his
" life,he cannot tell whether he shall be able to receive
" penance,and to confess his sins to God , and to the
" Priest,or no. Behold the cause why I said unto you,
" that a man should live well before penance, and af-
" ter penance, better. Thus farre S, *Augustine*, who
continueth yet further in the same discourse in these
words ensuing.

30. " Mark well (saith he) what I speak, and pe-

haps it ſhall be needfull to expound my meaning more plainly, leſt any man miſtake me. What ſay I then? That this man which repenteth at the end ſhall be damned? I do not ſay ſo. What then? Do I ſay he ſhall be ſaved? No. What then do I ſay? I ſay, I know not: I ſay, I preſume not: I promiſe not: I know not. Wilt thou deliver thy ſelf forth of this doubt? wilt thou eſcape this dangerous and uncertain point? Do penance then whiles thou art whole. For if thou do penance while thou art in health, and the laſt day chance to come upon thee, run preſently to be reconciled, and ſo doing thou art ſafe. And why art thou ſafe? For that thou didſt penance in that time wherein thou mighteſt have ſinned. But if thou wilt do penance then, when thou canſt ſinne no longer, thou leaveſt not ſinne, but ſinne leaveth thee. But you will ſay to me, How know you, whether God will forgive a mans ſinnes at the laſt hour, or no? You ſay well, I know it not. For if I knew that penance would not profit a man at the laſt hour, I would not give it him. Again, if I knew that it would deliver him, I would not warn you, I would not terrifie you, as I do. Two things there are in this matter, either God pardoneth a man, doing penance at the hour of death, or he doth not pardon him. Which of theſe two ſhall be, I know not. Wherefore, if thou be wiſe, take that which is certain, and let go the uncertain. Hitherto are S. *Auſtines* words of the doubtfull caſe of thoſe which do penance at the laſt day.

The continuance of S. Auguſtines diſcourſe of the danger of delay.

A notable ſaying of S. Auguſtine.

§1. And here now would I have the carefull Chriſtian to conſider with me but this one point. If they will not repent and do ſuch penance as they may at the laſt day, do paſſe hence notwithſtanding, in ſuch dangerous doubtfulneſs, as S. *Auguſtine* ſheweth:

Many perish everlastingly by delay.

what shall we think of all such who lack either time or ability, or will, or place, or means, or grace to doe any penance at all at that hour? what shall we say of all those who are cut off before? which dye suddenly? which are strucken dumb, or senslesse, or frantick, as we may see many are? what shall we say of those that are abandoned by God, and given over unto vice, even unto the last breath in their body? I

2 Cor. 11.

have shewed before out of S. *Paul*, that ordinarily sinners die according as they live. So that it is a singular priviledge for a wicked man, to be permitted to doe penance at his death: and then if his penance (when it is done) be so doubtfull as S. *Augustine* hath declared: what a pitifull case are all other in? I mean the more part, which repent not at all, but die as they lived, and are forsaken of Almighty God in that extremity, according as he promiseth, when he saith:

Prov. 1. Jer. 35.

For that I have called you, and you have refused to come; for that I have held out my hand, and none of you would vouchsafe to look towards me: I will laugh also at your destruction, when anguish and calamity cometh on you. You shall call upon me, and I will not hear: you shall rise betimes in the morning to seek me, but you shall not find me.

A dreadfull Psal. 58.

32. It is both dreadfull and lamentable which the Prophet saith of such as defer their conversion from time to time. *Convertentur ad vesperam, & famem patientur ut canes; & circuibunt civitatem*: They will convert themselves to God at the evening & then shall they suffer hunger, as dogs; and shall run about the City. The words that go immediately before, and do immediately ensue after, do expresse more plainly the greatnesse of this threat. For before, the verse is: *Attend (O Lord) to visit all nations: take no mercy upon all those that work iniquity.* That is, which work iniquity unto the end without change, for otherwise

otherwise the wish were hard. And immediately after addeth: *These men shall speak with their mouth, and a sword shall be in their lips; for who hath heard them? And thou (O Lord) shalt scoffe at them.* That is to say; these men in their last extremity shall cry for help, and their cry shall be as sharp to pierce mens ears, as a sword is; and yet notwithstanding no man shall hear them. And thou (O Lord) which onely canst help them, shalt be so far off from hearing or pitying their case, as thou shalt laugh at their misery and destruction. By all which is signified the great calamity of such as deferre their conversion unto the last day, expressed by three circumstances, in the former sentence alledged.

Turning to God at the evening Joan. 9.

33. For first he saith: *They will turn at the evening*, that is, at the hour of death: for as the evening is the end of the day, and the beginning of night, even so is this time the end of light, and the beginning of all darkness unto the wicked. In which sense Christ said: *I must work the works of him that sent me, whilst the day lasteth, for night will come on, when no man can work more.* At this time then, that is, at this evening, in this twy-light, between day and darkness, when the pleasant brightnesse and heat of all Sun-beams is past; the brightnesse (I mean) of vain-glory, and of worldly pomp is consumed; when the heat of concupiscence, of carnall love, of delicate pleasures is quenched; when the beautifull Summer-day of this life is ended, and the boistrous Winter-night of death draweth on; then (saith the Prophet) will the wicked man begin of force to turn unto God; then will he (forsooth) repent; then will he resolve himself, and make his conversion.

Finall turning to God not accepted. Psal. 58.

34. But what? shall this be accepted? You have heard the Prophets request to God: *Non miserearis eis*: doe

not take mercy on them. Not, for that the Prophet wisheth God to be unmercifull; but for that he well knew Gods immutable justice towards such kind of men, as turn unto him onely at the evening. Whose misery, in this extremity, he expresseth further, by saying: *They shall suffer hunger as dogs, and shall circuit, or run about the City:* Signifying by the first, their great and inestimable distresse by the hunger and howling of those creatures: and by the second, their pitifull sollicitude in seeking comfort from all that are within the circuit of Gods City or Church, but shall find none. For that even of the Saints in glory it is written, that in this case: *Two edged swords shall be in their hands, to take revenge upon nations, and increpations upon people: To bind Kings in fetters, and Noble-men in manacles of iron: To execute upon them the prescript judgement of God; and this is the glory of all his Saints.* So as their honour at that day shall be rather to punish, then to protect.

Psal. 149.

§ 3. *Conteining sundry Examples of the same matter worthy to be noted.*

What danger is in delay.

35. WHerefore to draw towards an end, about this matter of delay, what wise man is there in the world, who reading this, will not fear the deferring of his conversion, though it were but for one day? Who doth know whether this shall be the last day, or no, that God will call him? God saith: *I called, and you refused to come; I held out my hand, and you would not look towards me, and therefore will I forsake you in your extremity.* He doth not say, how many times, or how long he did call and hold out his hand. God saith, *I stand at the door and knock,* but he saith not, how often he doth that, or how many knocks he giveth. Again, he said of wicked *Jezabel,* the

Prov. 1.

the feigned Prophetesse in the *Apocalips*: *I have given her time to do penance, and she would not, and therefore shall she perish*: But he saith not, how long this time of repentance endured. We read of wonderfull examples herein. *Herod* the Father, had a call given him, and that a lowd one, when Saint *John* Baptist was sent unto him, and when his heart was so far touched, as he willingly heard him, and followed his counsell in many things, as one Evangelist noteth. But yet, because he deferred the matter, and took not time, when it was offered; he was cast off again, and his last doings made worse then his former. *Herod* Tetrarch the son, had a call also, when he felt that desire to see Christ, and some miracle done by him: but for that he answered not unto the call, it did him no good, but rather much hurt. What a great knock had *Pilate* given him at his heart, if he had been so fortunate, as to have opened the door presently, when he was made to understand the innocency of Christ, as appeareth by washing his hands in testimony thereof, and his wife also sent unto him an admonition about the same? No lesse knock had king *Agrippa* at his door, when he cryed out upon the hearing of Saint *Paul*: *O Paul, thou perswadest me a little to be a Christian.* But because he deferred the matter, this motion passed away again.

Apoc. 2.

1. Herod the first. Marc. 6.

2. Herod the second Luc. 11. Luc. 23. Mat. 14.

3. Pilate. Mat. 27.

4. Agrippa. Acts 26.

36. Twice happy had *Pharaoh* been, if he had resolved himself presently, upon that motion that he felt, when he cryed to *Moses*: *I have sinned, and God is just.* But by delay he became worse then ever he was before. Saint *Luke* reporteth how *Felix* the Governour of Jury for the Romans, conferred secretly oftentimes with Saint *Paul*, that was his prisoner, and heard of him the faith of Christ, wherewith he was greatly moved; especially at one time, when S. *Paul* disputed of Gods justice, of chastity, and of the day

5. Pharaoh. Exod. 9. Acts 14.

6. Felix.

of judgement before him, and *Drusilla* his wife that was a Jew, whereat *Felix* trembled. But yet, he deferred this resolution, willing *Paul* to depart, and to come again another time; and so the matter by dilation came to no effect. How many men do perish daily, some cut off by death, some left by God and given over to a reprobate sense; which might have saved themselves if they had not deferred their conversion from day to day, but had made their resolution presently, when they felt God to call within their hearts! And of this may bear lamentable witnesse many daily examples, which we our selves have seen or heard of in England, who having had or pretended good desires to make this resolution, and amend all past, have deferred the matter so long: as their deaths have been miserable, either by senslesse, or careless behaviour therein.

the danger of passing the day of our vocation.

37. Almighty God is ready and bountifull to knock and call; but yet he bindeth himself to no time or space, but cometh and goeth at his pleasure. And they who take not their times when they are offered, are excuseless before his justice, and do not know whether ever it shall be offered to them again, or no: for that this thing is onely in the will and knowledge of God alone; who taketh mercy where it pleaseth him best and is bound to none. And when the prefixed time of calling is once past, wo be unto that party; for a thousand worlds will not purchase it again. Christ sheweth wonderfully the importance of this matter; when, entring into Jerusalem upon Palm-sunday, amidst all the mirth and glory of his receiving, he could not chuse but weep upon that City, considering (as most men think) that this was the last day of mercy and vocation that ever should be used to the same. And therefore he said with tears: *O Jerusalem, if thou knewest also, those things which appertain to thy peace, even in this thy day! But now these things are hidden from thee.* As if he had said; if thou knewest

Exod. 33, Rom. 9. Luc. 21.

knewest (Jerusalem) as well as I do, what mercy is offered unto thee, even this day, which is the last day that ever such offer shall be made, thou wouldst presently accept thereof. But now this secret judgement of my Father is hidden from thee; and therefore thou makest little account thereof, untill the destruction shall come suddenly upon thee, as soon after it did. For that not full forty years after our Saviours passion, the said City of Jerusalem was besieged, taken and ransacked, burned, and overthrown by the Roman Emperours, *Vespasian* and his Son *Titus*, according to the prophecy of our Saviour in the Gospel, and above eleven hundred thousand slain therein, if we believe *Josephus* the learned Jewis Historiographer that was present in that siege, and wrote the Story, and above four-score and seventeen thousand taken alive, and put to slavery. And during the siege it self, they were driven to such extream misery, as Mothers did eat their own children, and all this for delaying their repentance, and not answering to Gods call, or not accepting the time by him offered: an example of Gods Justice the most famous and admirable (perhaps) that ever happened in the world upon one nation and City: And for such is recorded in the writings not onely of the Hebrew, and Christian people, but Heathen Writers in like manner; *Tacitus*, *Suetonius*, *Dio*, *Phlegon*, and others, that have left wtitten the lives of the Emperours *Vespasian* & *Titus*. In which example notwitstanding divers do consider this, that so dreadful a punishment in this life upon the Jews, that had been Gods people so many ages before, was a favour for the delivering of many thousands from everlasting death in the next life, they not having been guilty of that great sin of Christs death (for which principally this punishment was inflicted;) nor yet all of them (perhaps) had sufficient instruction for believing the Christian faith: so as this temporall

Luc. 19. & 21.

Joseph. l. 16. de bello Judaico c. 1. 2. 4. 18. & l. 7. c. 18.

Tacit. l. 5. hist. Sueton. Plut. Dio. in chron. in vita Vesp.

poral affliction might be rather a priviledge unto many of them, for avoiding eternall punishment, then otherwise, as it happeneth to many in like case. And nothing is more dangerous ordinarily, then for men that live in sinne, and delay their conversion, to dye quietly without affliction, either bodily or ghostly, but yet carelesly, and thereby miserably; as appeareth to them that consider well their said ending, whereof we might alledge many examples of our own experience and knowledge. And the death of the rich Glutton in the Gospel, may be some kind of pattern, who dyed so securely and Saint-like, as it seemeth, that neither he, nor his brethren, nor other people that attended about him ever suspected that he dyed in Gods displeasure, untill he saw himself in hell, as may appear by the message he would have sent from thence to warn his said brethren, if he might had leave. Which being considered, together with that of S. *Augustine* and other Fathers before alledged, do teach us, that not onely the pains of hell, and everlasting damnation prepared for heynous sinnes, but all the temporall punishments of the purging fire, that must cleanse lesser faults, even in Gods servants, that dye in his grace, are greater and more intollerable then any pains or punishments, tortures, or afflictions that can be laid upon man, or devised in this life. This (I say) considered, every man will see, that it is a favour and priviledge, to be punished for our sins in this world, rather then to be remitted to Gods Justice in the next; and consequently that on the contrary side, it is extream folly to fly or delay this our conversion or penance, as most do, to the end of our life, or think them happy that do passe hence without any punishment or satisfaction here at all.

Luc. 16.

Sup. part. 1. cap. 9.

A favour to be punished by God in this life, rather then in the next.

38. Wereof, as I might alledge many proofs and examples; so, one notorious I cannot let passe, being the

the moſt rare (perhaps) that in our Chriſtian hiſtories may be read, and this is of the Emperour of Conſtantinople *Mauritius*, who reigned in the ſame time, while Saint *Greg.* was Biſhop of Rome, and entred into his reign with the greateſt humane felicity that could be deviſed. For that, being a ſouldier and riſing by degrees in warre, under the good Emperour *Tiberius* the ſecond, he was ſo generally beloved for his virtues, and rare parts, as the ſaid *Tiberius* gave him his daughter and heir to wife, and the whole Empire for her dowry, which he poſſeſſed for ſeventeen years together, and being a very Catholick Prince, he was much praiſed by Saint *Gregory* in the firſt years of his reign, as proſpered alſo by Almighty God, by notable victories againſt the Perſians and other enemies, whereby he was thought moſt happy. For he reſtored to the ſaid Empire of the Perſians, King *Coſdroas*, and made him his Tributary, and created Emperour in his own dayes, his own eldeſt Son *Theodoſius* having many other children both ſonnes and daughters of rare expectation.

The ſtrange hiſtory of the life, and death of Maurius the Emperour.

Mauritius his praiſes.

Nicep. & Cedren. in vita Mauritii.

39. And being in this jollity about the eighth year of his reign, he began to forget himſelf, through this proſperity, and to bear himſelf Tyrannically towards the Church of God, and paſtours thereof, eſpecially towards the chief of all, which was good Saint *Gregory* Biſhop of Rome, who both by authority of his office, and liberty of a Saint, did ſweetly warn him of his errours. One of the firſt and chiefeſt whereof, was the little reſpect he bare to the honour and liberty of the ſaid Church, decreeing in the ſaid eighth year of his reign, for not diminiſhing of his army, that no ſouldier could make himſelf a Monk without his licence, or before the warrs were ended. *Quam conſtitutionem* (ſaith S. *Greg.* in a letter to himſelf) *ego vehementur expavi, quia per eam cœlorum via multis clauditur,*

Mauritius his declination.

Greg. l. 1. ep. 62.

clauditur, &c. At the sight of which constitution, I confesse that I had great horrour, because by it, the way of heaven is shut up from many. And then further doth the said holy Father with great humility, but yet with much liberty of spirit, prosecute the same, urging the Emperour what he will answer at the day of Judgement, in these words.

S. Gregories admonition to Mauritius.

40. Behold, unto this your unjust law, Christ our "Saviour will answer by me his worst servant and "yours, saying unto you: I of a publick notary have "made thee an Earl and Captain of the *Emperour* "thy predecessours guard, and of an *Earl* I made thee "*Cesar*, or King of the Romans; and of a *Cesar*, I "have made thee *Emperour*; and not onely *Empe*"rour, but a father of *Emperours*: yea I have com"mitted to thy hands my Priests also, and dost thou "draw thy souldiers from my service; Answer I pray "you, most pious Lord, unto your servant, what will "you have to say to Christ, when he shall come to "judgement, and speak thus unto you? perhaps you "believe not that such souldiers as go from your Camp "to Monastaries, are truly converted: but I your un"worthy servant do know of my own knowledge, that "many souldiers in my dayes, retiring themselves to "Monastical life, have arrived to such sanctity, as they "have done many many miracles, wrought great signes "and virtues.

41. Thus far S. *Greg.* adding his humble request unto the Emperour in the same letter, with testimony of the "Emperours Piety & devotion otherwise. I do beseech "you, by the dreadful Judge that hath to give sentence "of us at the last day, that so many tears of yours, so ma"ny prayers, so many fasts, so great and large almes"deeds as you, my Lord, are known to have done, be "not defaced before the eyes of Almighty God, with "this your unjust decree or ordination. Thus that "blessed man.

42. But

42. But the Emperour deceived by evil counſel, and politicks that were about him, and inveigled by ambition and deſire of abſolute commandry, as Princes are eaſily induced, went forward in his manner of proceeding, and added ſin to ſin in this kind, though otherwiſe he was a well-meaning man, as before hath been ſaid; and one of his greateſt ſins ſeemeth to be the little credit and reſpect, which for divers years after this, he ſeemed to bear unto the holy man S. *Gregory*, ſuffering him to be afflicted every way, not onely as himſelf teſtifieth, by the ſword of the Lombards, enemies at that time to the State of Rome; but alſo by the tyranny of the Emperours own Officers, his Exarchs, or generall Governours of Italy, living in Ravenna at that time, and others, who every where oppreſſed the people moſt intollerably in ſuch ſort, as in divers places men were forced to ſell their own children; whereof, when S. *Gregory* complained, he received certain contumelious anſwers, as himſelf teſtifieth and complaineth in his Epiſtles; yea, the ſaid Emperour, at the inſtigation of others, was content to favour for a time, *John*, Archbiſhop of Conſtantinople that took upon him the title of univerſall Biſhop, againſt S. *Gregory*, and the See of Rome: and further, the ſaid Emperour wrote a Letter, exhorting S. *Gregory* to have peace with the ſaid *John*, & to ſuffer him in his pretenſion, which was, as the ſame good Father ſaith, to incenſe the Emperour more againſt him, if he refuſed to yield therein, as he did.

Offences of Mauritius the Emperour.

Greg. lib. 4. Ep. 31. 33. 29. 35.

Greg. lib. 4. Ep. 35, 39. indic. 13.

43. And many other ſuch points are recorded; as, that he commanded by Proclamation, that Schiſmaticks ſhould not be forced to union again, whereby he incurred highly Gods diſpleaſure, but principally and laſtly, not long before his chaſtiſement by God, he offended him highly, in refuſing to redeem many thouſand Chriſtians taken in war by the barbarous

Greg. l. 7. ep. 9. indic. 2.

Great cruelty of Mauritius.

barous people, called the *Alverans*, whose King named *Chainus*, moved with compassion, offered their redemption for the most basest price that could be thought of, to wit, a penny, or half-penny for every head, which the uncharitable Emperour refusing to pay, he slew them all, and their bloud crying for vengeance at the hand of Almighty God, he was warned by divers holy men to do penance out of hand for the same, and namely by a holy Monk and Bishop named *Theodorus Siciota*, who in those days wrought many miracles, and among others, had cleansed from leprosie one of the Emperours own children by prayers, blessing water, and casting it upon him, as *Eleusius* that lived with him, hath left written in his history.

Nicep. l. 18. hist. cap. 28, and 29.

See the life of S. Theod. Siciota, in Sur. die 22. April.

44. This man therefore warning him to do penance, and he deferring from day to day, denounced at last that God was soon after to punish him with a horrible kind of death, shewing also in secret to some that were with him, what manner of death it should be, which otherwise also was foretold by many other predictions, as both *Nicephorus* and *Cedrenus*, Greek authours do declare. And these predictions were so many and terrible, as *Mauritius* himself, feeling the guilt of his conscience, began to fear and tremble before the blow came, and wrote divers letters to many Bishops, Monks, and other holy men, to have their prayers for pardon of his sinnes, and that rather he might be punished in this world, then in the next, for the same: who answered him, as *Nicephorus* relateth, that God had accepted his choice, and had turned his eternal pains in the life to come, into temporal punishment & disgrace in this world. The same Authour in like manner recordeth, that the said Emperour at this time had a vision by night, when it was revealed unto him that he should be slain, together with his children and kinsfolk, by one, whose name began with the letters *Ph.*

Mauritius his punishment foretold.

Nicep. l. 18. hist. cap. 38. Cedren. in vita Maurit.

whereupon

whereupon he ſuſpected his brother-in-law *Philippicus*, that was general of his army, and had married his ſiſter, and meant to have ſlain him for the ſame: but Chriſt appearing unto him at another night put him out of that errour, and told him plainly, that forſomuch as he had deſired to have his ſins rather puniſhed in this life, then in the next, he had accepted his prayer therein, & had delivered him over to be puniſhed by one of his own ſouldiers named *Phocas*, who ſhould deprive him of his Empire and life, as alſo murder his wife, ſons, and daughters, and all his family. Whereupon, awaking out of his ſleep or viſion, he ſent preſently for his ſaid brother *Philippicus*, and fell down at his feet, ſaith *Nicephorus*, asking him forgiveneſs for the evil ſuſpicion he had of him, telling him how Chriſt himſelf had cleared him, and that not *Philippicus*, but one *Phocas*, muſt do Gods juſtice upon him: and then demanded of him, whether he knew any ſuch *Phocas* in his army? Whereunto the other anſwered, yea; and that it was the ſame Captain of an hundred men, who not long before was ſent from the army to his Majeſty, to complain, concerning grievances; and had uſed ſuch intemperate words, as his Majeſty had checked him for it, and one of the Senators then preſent had ſtrucken him with his fiſt, and pluckt off a piece of his beard, whereupon, being a furious fellow, endeavoured at his return to ſet the Souldiers in ſedition: adding further, that he was but a baſe and cowardly ſouldier, but therefore the more cruel, quoth the Emperour. And ſoon after, news was brought to him indeed, that the ſaid army had rebelled, and choſen *Phocas* for their Emperour, and that they were approching in battel-array to take Conſtantinople.

Phocas appointed by Chriſt to puniſh Mauritius.

45. The poor Emperour, with his Empreſs, and their children, in haſte, put themſelves to the ſea, but the

the wind was against them; for that Christ would have them punished there, and so they retired to a Monastery, where, being all taken, they were brought forth before the whole multitude of people, and commanded by *Phocas* to be put to death one by one; six sons of *Mauritius*, five present, and one absent (to wit, *Theodosius* that was Emperour, beheaded soon after) were there slain in the fathers sight, who, kneeling upon his knees to behold that tragicall spectacle, and preparing himself to the same, used no other words but those of the Psalm, *Justus es Domine, &c.* Thou art just, O Lord, and thy judgement is right. And one circumstance fell out of singular compassion above the rest, which was, that the Nurse of his youngest child being commanded to bring it forth to be killed, she brought instead of her own, which *Mauritius* beholding, would not suffer it to die, but called for his own, saying, that this justice was to be done upon his bloud, and upon none els, and so both he and they ended their lives together in that place. His Empresse *Constantia*, with three daughters, virgins, took Sanctuary in a Church, and there were permitted for a time, but afterward drawn out by *Phocas*, and beheaded also in publick.

Psal. 118.

The death of Mauritius, and his wife and children.

46. And this is the justice which Christ our Saviour, upon great and speciall favour, ordained to be done upon *Mauritius* & his Family, rather in this life then in the next. well shewing thereby, what difference there is between them, especially, if we consider the many other good parts and virtues, pious works, and devotion that was in *Mauritius* and his Empresse, and in all his children and kinsfolk, as S. *Gregory* himself doth testifie: yea, and that divers holy men had revelation, that they were elected by God for his everlasting glory, as testifieth *Nicephorus*. Whereupon we may inferre, that if such people were so punished in this world

Greg. l. 4. ep. 39. in dict. 4.

Ubi supra.

world for avoiding of eternall pains in the next; what ſhall we think of them that commit daily more grievous ſins, and yet paſs out of this world with farre leſs or no puniſhment at all, nor can they reſolve themſelves to do any penance voluntary whatſoever, or take upon them any chaſtiſement, affliction, or mortification, that is diſpleaſant unto the fleſh!

47. What ſhall we think of theſe men (I ſay.) Do they take a right courſe think you? Do they tread the path of perdition, or ſalvation? Have they a true conceit of Gods juſtice ſhewed in the former example? Are they friends, or enemies to their own ſouls, that delay their converſion from day to day, from week to week, from moneth to moneth, from year to year, from youth to age, from age to their death-bed, imagining thereby to enjoy more eaſe and liberty, and to eſcape ſcot-free both in this life, and in the next? Though indeed, if the truth were known, their leaſt cogitation is of the next life, but moſt of all of the preſent.

48. We have recounted * before, out of our countrey-man, S. *Bede*, who lived in the next age after this of *Mauritius*, of a very dreadfull example, that fell out in England, even whiles he lived, to wit, about the year of Chriſt, 707. under the King of the *Mercians*, called *Kenredus* or *Coenredus*, that reigned next after *Ethelred*; and the hiſtory is this: That a certain principall man, a ſouldier, being in great credit with the ſaid good King *Kenredus*, ſhewing himſelf ſomewhat negligent in the care of his ſoul, and of a true Chriſtian life, was often and ſeriouſly admoniſhed by the ſaid King to be more carefull in that behalfe, *And* (as the words of S. *Bede* are) *that he ſhould confeſs himſelf, and attend to the amendment of his life, whiles there was time of penance*: But the other making ſmall account of theſe admonitions, deferred

* Supra c. 2. Beda. lib. 5. hiſt. cap. 14.

that matter from day to day, untill at length he fell grievously sick, at what time the said good King left him not, but exhorted him most earnestly, that at least now in his sickness, he would convert himself to God, and do penance for his sinnes; but the other answered, that he would do it when his sickness should be over-passed. But when the King came again, and found his sickness encreased, and the man in great peril of death, he exhorted him more earnestly then ever before. Whereat the other cryed out with a lamentable voyce (saith S. *Bede*) that now there was no more hope of salvation for him, for that a little before, certain spirits had appeared unto him, assuring him that he was damned, and that God had utterly cast him off for his delay, and so he died soon after in despair, as in S. *Bede*'s story may be read more at large; who nameth the Bishop of whom he had the whole narration from the Kings own mouth as it seemeth: and that the King was so much moved therewith, as soon after he gave over his Kingdome, left the world, and went to Rome for devotion, whereas the words of *Stow* are: *He became a Monk in the Church of Saint* Peter, *and continued in fasting, prayer, and alms-giving, untill his dying-day.*

Stow in Annal. an. 706.

49. Another like example writeth the same S. *Bede* in the same book, and sequent Chapter, of a certain Monk of his knowledge, whom he wished he had never known, for that leading a negligent life, and deferring from day to day his conversion, whereunto he was admonished by others, he at length came to die, and in his death-bed had a vision, wherein the gates of hell were opened unto him, and his place of torments shewed, which was provided for him: *Even as the heavens* (saith S. Bede) *were opened to S.* Stephen, *and Christ shewed unto him, standing for his comfort, and so was hell for this mans despair.* Whereupon no man durst

durſt to pray, or ſay Maſſe for him, but moaned him, as a reprobate, that had incurr'd damnation by his wilfull delay of penance. And many other ſuch examples might be alledged of much fear and terrour, but to whom theſe ſuffice not, nothing will be ſufficient.

§ 4. *Containing divers excellent exhortations of holy Fathers not to delay our converſion and penance.*

50. AND yet, notwithſtanding, for that this ſubject is of great and ſingular importance, and handled often, and more earneſtly by the ancient holy Fathers of Gods Church to the Chriſtian people of their time, I ſhall not think it unprofitable nor ungratefull to the Reader, to entertain him yet a little further with the recitall of ſome more ſayings, arguments, reaſons, and exhortations uſed by the ſaid Fathers, for warning men of this dangerous deceit of delaying their converſion. S. *Baſil* uſeth this ſpeech in one of his Homilies: *Hæc maxima diaboli cura eſt, &c.* "This is the greateſt care of our adverſary the devil, "to perſwade us, that we offer the preſent day to his "ſervice, and to morrow to Gods, and when to "morrow commeth, to doe the ſame (for that it is "alſo preſent) and ſo by delay, death comming inſtead of *to morrow*, we are ſent to hell for over-late "repentance." Baſil. hom. de Baptiſm.

51. And the ſame Father in another place, after an earneſt exhortation not to defer our converſion untill our old age, but preſently in our youth to turn to God, and begin a new life, falleth at length upon this concluſion: *Semper ante oculos tuos verſetur ultimus dies, &c.* "Let the laſt day be alwayes "before thine eyes, and when thou doſt riſe in the "morning, be doubtfull whether thou ſhalt arrive "to the evening: and when thou lieſt down upon "thy Baſil. in admonitione ad filium ſpiritualem. Tom. 2. An admonition worth the noting:

"thy bed at night, presume not to be sure that thou "shalt live to see the sun return to shine upon thee "again. So he, against delay, and procrastination in "our conversion.

52. But devout S. *Augustine*, who had proved the danger of this deceit in himself before his conversion, as already we have touched, doth handle this point in many places with much more fervour and feeling, and at much more length: for that having in his books of *Confessions*, accused himself to Almighty God for these delayes, reporteth himself to have said among other things: *Modò & modò non habebat modum & sine me paululum, in longum ibat.* My answerings to Gods knocks, that now, even now I will convert me, had no measure or end, and let me alone a little, grew out in great length. But in the end, he brake off all these delayes, and turned *Cras, Cras*, into *Nunc, Nunc*, and received such infinite consolation thereby as he could never have imagined before, nor yet remember afterward in this life, without infinite gratitude and thanks to almighty God for the same.

Aug. lib. 8. Conf. c. 5.

Lib. 9. Conf. cap. 1.

S. Augustines comfort after his conversion.

"How sweet (O Lord) was it made unto me presently (saith he) to lack those pleasures of the world, "which before I was afraid that I should lack; thou "didst cast them out from me, O true and highest "sweetnesse; thou (I say) didst cast them out, and "didst enter in their place, which art more sweet "then all pleasures, and sweetnesse it self, &c. Thus he, of the comfort of his own Resolution, that turned to God, and began a virtuous life in his youth.

53. But to others, when he fell into mention of this matter, I mean of dalayes, he was ordinarily very earnest, as well knowing the importance thereof, and some examples we shall set down in this place. *Quid tam longanimum* (saith he) *quid tam multum in misericordia, &c. What is so full of longanimity, what*

Aug. expl. in Psal. 102.

ſo full of mercy, as the proceeding of Almighty God with ſinners? Men do ſinne, and yet are ſuffered to live, they increaſe their ſinnes, and their lives are enlarged; they blaſpheme God daily, and he maketh his ſun to riſe upon them, as well the bad as the good; he calleth them every way to amendment; he calleth by giving them time of longer life; he calleth by reading of good Books; he calleth by hearing of Sermons; he calleth by inward cogitations and inſpiration; he calleth by the Whips of correction; he calleth by the mercy and ſweetneſs of ſpirituall conſolation: how great is the longanimity and mercy of this God! But take thou heed, that thou abuſe not this longanimity, leſt, as the Apoſtle ſaith, thou heapeſt unto thy ſelf his irefull wrath in the day of revenge and juſt judgment. *He would by this longanimity bring thee to repentance, and to change thy life, but thou ſayeſt every day:* Let this day paſſe, and to morrow we ſhall think of it, *and when to morrow commeth, thou ſayeſt,* that ſhall not be the laſt, *and ſo doſt paſſe to the third day*: Et ſubitò venit ira Dei (*as the Wiſeman warneth:*) *and ſuddenly commeth upon thee the wrath of God, and ſo ſaith he*: Cum deferendo converſionem theſaurizaveris tibi iram in die iræ, experieris juſtum, quem contempſiſti benignum. *When by deferring thy converſion, thou haſt heaped unto thy ſelf his wrath in the day of vengeance, thou ſhalt feel him juſt, whom thou contemneſt in his benignity.*

Rom. 2.

Eccleſ. 5

A remarkable ſaying of S. Auguſtine.

54. Another diſcourſe hath this ſame Father and Doctour in a Sermon of his, upon the Parable of the *Husband-man*, that called labourers into his Vineyard, at the firſt, third, ſixth, ninth and eleventh hour, and every one of them had their penny at the end of the day, as Chriſt our Saviour in S. *Mathews* Goſpel doth declare: which S. *Auguſtine* doth apply to the different vocations of men unto Gods ſervice?

Aug. ſer. 59. de verbis Dom. apud. Ioan.

Mat. 20.

ſome in their infancy, ſome in their youth, ſome in their middle age, and ſome in their latter yeares, and ſome at the very laſt caſt, which is the literall meaning indeed of that moſt excellent Parable. But let us

Ibid. hear S. *Auguſtines* notable diſcourſe, and exhortation thereupon, Stand attent my brethren (ſaith he) and let "not any man linger or delay to come preſently and "labour in this vineyard, for that he is ſure, that whenſoever he commeth, he ſhall have his penny, as well "as the reſt: for though it be true, that he is ſure to "have his penny when he hath laboured; yet is he not "willed to defer his comming, nor did any of thoſe, "that were called at the firſt, or third hour, ſay unto "the husbandman, expect, we will come at the ſixth, "or ninth, or eleventh hour. Thou, when thou art called, come preſently, for the reward is equally promiſed to all. Art thou called at the ſixth hour? come "quickly, for thou knoweſt not whether thou ſhalt "live to the ſeventh hour; and wherefore then doſt "thou delay him that calleth thee, ſeeing thou art ſure "of his reward, but not ſure of the day or hour, which "he will allow thee to come in. Take heed leaſt thou "deprive thy ſelf of that, by deferring, which he hath "promiſed thee by his calling. So he.

He that is called, muſt come preſently and not delay.

55. And in the ſame diſcourſe a little after, he anſwereth the objection of negligent people, out of the

Ezec. 18. ſpeech of God by *Ezechiel* the Prophet in theſe words: *Si quacunque die converſus fuero, &c.* If whenſoever I ſhall be converted (ſaith the negligent worldling) Almighty God that is mercifull, will forget all "my iniquities, why then ſhould I convert my ſelf "rather to day, then to morrow? Whereunto S. *Auguſtine* anſwereth in theſe words. Thou ſayeſt (my "brother) that to morrow thou wilt be converted, "and that to morrow ſhall be the end of all thy "iniquities, but how knoweſt thou, whether the end

Ibid. An objection of the negligent anſwered by S. Auguſtine

of

"of thy life ſhall be before to morrow? Thou doſt "well in rejoycing, that whenſoever thou ſhalt be "converted, God will forgive thee thine iniquities; "but thou haſt no promiſe of God, that thou ſhalt "live unto to morrow. For which cauſe, the holy Scri- "pture councelleth thee another thing, ſaying: *Do not* Eccleſ. 5. "*ſlow to convert thy ſelf to God, nor defer the ſame* "*from day to day, for that Gods wrath cometh up-* "*on the ſudden, and in the time of revenge he will de-* "*ſtroy thee.* Wherefore do not deferre, (my brother) "do not ſhut that againſt thee, which God hath open- "ed: behold the giver of pardon openeth the doore "unto thee, why doſt thou ſtay to enter? thou ſhould- "eſt rejoyce with all thy heart, if he had opened the "ſame at thy knock, but thou didſt not knock, and yet "he hath opened, and wilt thou remain without? It "is written in the Scripture of the works of mercy: "*Do not ſay to thy friend that hath need of thee, go* Prov. 3. "*and return to morrow, and then I will give unto you,* "*whereas thou mayeſt give it preſently.* Thou haſt "heard the precept of not deferring to be mercifull to "others, and wilt thou by deferring be cruel to thy "ſelf? thou muſt not defer the giving of bread, and "wilt thou defer the receiving of pardon for thy ſins? "be mercifull to thine own ſoul; beſtow this almes up- "on her, and do not ſay, that thou ſhalt give any thing "unto her of thine own, but do not repell the hand of "him that offereth to give her ſo great an almes, as is "the remiſſion of all her ſins by ſpeedy repentance, "which thou goeſt about to evacuate by delay. And "thus far S. *Auguſtine*, whoſe words ought to weigh much with any diſcreet Reader.

56. The great and ancient Doctour *Origen* that was father and maſter of ſo many martyrs, handleth this argument otherwiſe, but yet very largely upon thoſe words of *Ieremy* the Prophet: *Curavimus*

Babylonem, & non est sanata; derelinquamus eam, eamus unusquisque in terram suam, quoniam pervenit usque ad cœlos judicium ejus. We have endeavoured to cure Babylon, but she is not healed; let us leave her, and be gone every one to his own countrey or habitation, for that her judgement is arrived even to the heavens. Which speech *Origen* doth apply, as meant spiritually of holy Angels, when they are willed by Almighty God to procure the conversion of a sinfull soul, (*understood here* (saith he) *by Babylon, in regard of the confusion, and disorder of her unlawfull appetites, contrary oftentimes the one to the other*) which soul the said Angels taking upon them to cure, and procuring many motives, as well externall as internall, to stir her up to repentance, and change of life, if in the end she stand obstinate, or loose the time by trifling from day to day: *What can good Angels* (saith *Origen*) *do, or say more, but as here is set down by the Prophet?* We have gone about to cure this Babylon, this miserable soul, repleniſhed with confusion of sin, and worldly vanities; we have applyed what medicaments and helps we could; we have expected long, and effected little; at length her judgement is past from us unto the heavens, and from thence will come the sentence; let us be gone each one to his own home. Which words being once uttered saith *Origen: discessio eorum condemnatio tua est, ut irremediabilis, nolentisque curari:* their departure is thy damnation, as remediless, for that thou wilt not be cured. And then he maketh this conclusion, and exhortation: *Cave homo ne medicus, &c.* Beware thou man, lest the Physician sent thee by God (whether he be angel or what man soever that laboureth with thee for thy salvation, and for curing of thy soul) do not abandon and leave thee: for if he do, thou art in a desperate case. So *Origen* in those old dayes of the Primitive Church, and

Orig hom. 2. in Ier. 51.

The curing of Babylon what it meaneth.

Ibid.

and his warning ought much to be weighed by thoſe that weary out ſo many ſpirituall Phyſicians ſent to them by God (as they with reaſon may imagine, for that they ſeek nothing but the curing of their ſouls) and do ſend them away afflicted, and diſcontented for that their *Babylon* will not be cured, and ſo their judgement paſſeth up to heaven, and God avoketh the cauſe of their condemnation to his own Tribunall, in reſpect of the obſtinate lingering and delaying, from day to day, their convertion.

57. And conform to this, S. *Hierom* in his Queſtions upon *Geneſis* noteth, that Almighty God ſeemeth ſometimes (as it were) to looſe his patience with ſuch people. And ſo where he had ſaid, that he would give them an hundred and twenty years for repentance before the floud of *Noah*, as alſo premoniſh them, when the ſaid floud drew near, by the building of the ſaid Ark; God ſeeing that in an hundred years, wherein the Ark was builded, none would repent, he cut off the laſt twenty years, and brought in the deluge at the end of the ſaid hundred years, and did ſo take his grace from them all, that of ſo huge a multitude of mankind, as then muſt be preſumed to have been upon the face of the earth, onely eight ſouls were ſaved in that Ark, as the Scripture recounteth, for that ſo many onely repented; a matter of extream admiration and horrour, that they hearing *Noah* and his children to preach univerſall deſtruction for an hundred years together, and to build their Ark for avoiding thereof, yet to believe nothing, and at the laſt, ſeeing and beholding the continuall rain, and waves of water to grow upon them, yet would they not repent, nor believe, nor ſeek to help themſelves, nor come to *Noah*, nor offer to enter into the Ark, nor any way ſeek to help themſelves thereby, but to delay from day to day, untill all the Remedy was paſt. A

Hier. 1. quæſt. in Gen.

A ſtrange example of thoſe who periſhed in the floud of Noah.

Gen. 6. 14. Luc. 17. Heb. 11. 1 Pet. 3.

ſtrange

ſtrange example of Gods juſtice againſt ſuch ar neglect his vocation, or defer the execution thereof from day to day, without neceſſity. For in the end they come to be ſenſeleſs and to feel or care for nothing, according to the ſaying of *Seneca* the Philoſopher, who putteth this difference between ſickneſſe of the body, and the ſickneſs of the mind: That ſickneſs of the body, the greater it is, the more painfull and ſenſible it is, and the more complained of by the patient: but the diſeaſes of our minds, the greater they be, the leſs they are felt, and leaſt complained of by us. As for example, the more proud, or preſumtuous a man is, the leſs he feeleth or miſliketh the ſame. And ſo in other maladies of the mind, and generally the more full of ſinnes and infirmities any ſoul is, the leſſe the ſame are felt by her; for that the maladie it ſelf taketh away or diminiſheth the ſenſe and feeling thereof, whereby cometh to paſſe that of the Scripture: *Peccator cum in profundum venerit, contemnit.* When a ſinner falleth once into the depth of ſins, he contemneth all: that is to ſay, hath no ſcruple or feeling, or conſcience at all, which is an ordinary effect of over-much negligent delay in our amendment.

Senec. in Sentent.

The difference between the ſickneſs of the body and of the mind.

Prov. 18.

58. Which deep and dreadfull point, the divine Father Saint *Gregory* doth excellently diſcuſſe, ſhewing how one ſinne by delay of repentance draweth on another, ſo as it becometh at length, not onely a ſinne in it ſelf, but both the cauſe and puniſhment of other ſinnes alſo, and thereby draweth to the depth, whereof we have ſpoken. You ſhall hear Saint *Gregories* diſcourſe, and contemplation in his own words. *Omne peccatum quod citius pœnitendo non tergitur, &c.* Every ſinne "that is not quickly purged by penance, either is "a ſinne, and cauſe of another ſinne, or is a ſinne "and puniſhment of another ſinne. The reaſon where-

Greg. l. 25. moral. c. 9.

"whereof is, that every ſin which penance doth "not wipe away, doth by his weight, draw us pre- "ſently to commit another ſin, and thereby it com- "meth to paſſe, that this former ſin is not onely a ſin "in it ſelf, but the cauſe alſo of another ſin; and "the other ſubſequent ſin ſo cauſed by the firſt, is not "onely a ſin, but the puniſhment alſo of the ſaid "former ſin. For that Almighty God by his juſt "judgement doth ſo darken the heart of a ſinner, "that by the demerit of the former ſin, he falleth "into other ſins, adding ſtil ſins unto ſins. And "whereas the former ſin commonly is of malice, for "that the ſinner knoweth what he doth, the ſecond "ſin oftentimes is of ignorance for puniſhment of the "ſaid former.

A notable diſcourſe of S. Gregory, how ſins are multiplied and made more grievous by delay.

59. And forſomuch as in the firſt ſin which "is both a ſin and cauſe of ſin, the ſinner ſin- "ned againſt his own knowledge and underſtanding, "God permitteth that in the ſequent ſins, which "are both ſins, and puniſhments of ſin; the ſinner "looſeth his light of knowledge and underſtand- "ing, againſt which he ſinned before in ſuch ſort, as "by the demerit of the ſaid former ſin, the pit of "enſuing ſins is covered and hidden from his eyes: "ſo as he that ſinned before wittingly againſt his own "knowledge, as hath been ſaid, doth now by Gods "juſt judgement, fall unwittingly into the ſaid pit of "ſubſequent ſins, his divine Majeſty ſo ordain- "ing: *Ut culpæ culpis feriantur*: that ſins be puni- "ſhed by ſins: *Et ſupplicia fiant peccantium, "ipſa peccatorum incrementa*: and that the increaſe "or multiplication of ſins be made the very ſcourge "and chaſtiſement of the ſinners. In which ſenſe it "is ſaid by the Apoſtle of wicked men, for a great "ſeverity of Almighty God towards them: *Ut im- "pleant peccata ſua ſemper*: that they may yet further 1 Theſ. 2.

be

be permitted to fill up the measure of their sins. And in
Apoc. 22. the *Revelation: Qui nocet, noceat adhuc:* he that hurteth, let him yet hurt more. And the Kingly Prophet
Psal. 68. saith of the same men: *Add iniquity upon their iniquity, that they enter not into thy justice, O Lord, &c.*

Ibid. 60. And finally, S. *Gregory* concludeth thus, "*Habent jam quidem unde feriri mereantur, &c.* "These men (that defer their penance and conversion) "have already sufficient cause for which they deserve "to be damned, but yet their sin is suffered to grow, to "the end that a more grievous and horrible punish- "ment may be laid upon them. Their first sin, and cause "of sin deserveth damnation, but God expecteth that "the increase of torments may justly be also inflicted "for their subsequent sins, that are punishment of the "former. So S. *Gregory.* And let all delayers and procrastinatours attentively consider the rigour of his discourse

61. But to draw to an end of that which would have no end, if I should run through all the antient Fathers sayings, writings, and ponderations of this matter; S. *Augustine* shall be the last, to shut up all; who taking upon him, in one of his books to refute this pernicious errour of delaying our conversion, hath these
Aug. l. de honest. mulier. words: *Dicunt aliqui, juvenis homo sum &c.* Some are wont to say, I am young yet, and will follow my "delight for a time, and then will I do penance: which "is, as if a man should say, I will strike my self through "with a sword now, and after will I go to the Physi- "cian or Surgeon to cure me. Aals poor miserable man, "knowest thou not, that in the instant of an hour a "wound is taken, which in long and painfull time is "not healed, nor restored to his old strength a- "gain; So he that committeth any sin (as for- "nication or the like) with this hope that af- "ter he will do penance; why rather doth he not

fear

"fear leſt ſome little ague or other unexpected chance "do bring death ſuddenly upon him: *Et ſic pereat temporalis dilatio, & ſuccedat æterna damnatio*: and "that by this means, his temporall delay failing him, "there ſucceed in place thereof everlaſting damnation. Ibid.

62. And the ſame Father in another place, ſhewing the danger of two extreames in a ſinner, the one of deſpair, the other of too much hope, whereof enſueth delay of our converſion; refuteth the one, and the other, and exalteth the Mercy and Juſtice of God in them both, ſaying thus: *Nè deſperatione homines pejus viverent, &c.* "Leſt men by deſperation ſhould "give themſelves to wicked life, God hath laid before "us the ſecure haven of indulgence and pardon, when- "ſoever we repent; and on the other ſide, leſt men "ſhould delay their penance, and live wickedly upon "hope of this pardon, he hath made the day of our "death uncertain, preventing hereby moſt providently "both inconveniencies: ſo, as ſuch as turn unto him, may "be received, and ſuch as defer their converſion may "be terrified, &c. Wherefore (my Brother) do not "deſpair, for that Indulgence is promiſed unto thee, "but fear alſo, if thou defer thy converſion, for that "God hath not promiſed that thou ſhalt live untill to "morrow. Some men do ſin by deſpairing, others "doe ſin by hoping, both of them are perilous, "both are dreadfull: woe to them that deſpair, "woe to them that have a perverſe hope, and there- "upon defer their penance, *&c.* God hath di- "ſtributed his times, now he calleth thee, now "he exhorteth thee, now he expecteth thee and "thy converſion; but if thou delay, and fore- "ſlow the preſent time, and according to the hard- "neſſe of thy impenitent heart, doſt hoard unto "thy ſelf his wrath, in the day of vengeance, "and of Gods juſt udgement: then will he pay thee Aug. conc. 1. in Pſal. 101.

The two dangerous extreames, of deſpair, and too much hope.

Rom. 2.

according

" according to thy works and no otherwise. So good S. *Augustine.* And with his words and grave enhortation doe we end this whole Chapter, hoping that both the credit of so great a Doctour, and the important weight of the matter it self, will make good some impression in the carefull readers mind, for his speedy repentance, and returning to God, and not with his offence, and evident hazard of his own salvation, to defer any longer the same.

OF THREE OTHER LETS and Impediments, that hinder men from Resolution: to wit,

Slothfulnesse, careless negligence, and hardnesse of heart; utterly contemning all motions and callings of Almighty God; with the conclusion of this whole Book.

Chap. VIII.

BEsides all other impediments, lets and hinderances, which hitherto have been named and recounted; there remain yet divers other to be found, if a man could examine the particular consciences of all such as doe not resolve. But these three here mentioned, and to be handled in this Chapter, are so publick and known, as I may not passe them over without discovering the same: for that many times men are sick and evil affected within, and yet know not their own diseases, the onely declaration whereof (to such as are desirous of their own health) is sufficient to divert the danger of the sickneſſe.

§. Of

§ 1. *Of ſloth and lazy people.*

2. FIrſt then, the impediment of ſloth, is a great and ordinary let of Reſolution to many men, but eſpecially in idle and delicate people, whoſe life hath been in all eaſe and reſt; and therefore doth perſwade themſelves, that they can take no pains, nor abide any hardneſs, though never ſo fain they would, if you believe themſelves. Theſe folks do proceed in this order. They will confeſſe to be true, ſo much, and a great deal more then is ſaid before; and that they would alſo gladly, for their parts, put the ſame in execution, but that they cannot. Their bodies may not bear it, they cannot faſt, they cannot watch, they cannot pray, they cannot leave their diſports, recreations, and merry companions, they ſhould die preſently (as they ſay) with melancholly, if they did it: yet in their hearts they deſire (forſooth) that they could do the ſame; which ſeeing they cannot, no doubt (ſay they) but God will accept our good deſires, and pardon us in the reſt. But let them hearken a little, what the Scripture ſaith hereof: *Deſires do kill the ſlothfull man* (ſaith Solomon) *his hands will not fall to any work; all the day long he coveteth and deſireth; but he that is juſt, will do, and will not ceaſe. Take the ſlothfull and unprofitable ſervant* (ſaith Chriſt) *and fling him into utter darkneſs, where ſhall be weeping and gnaſhing of teeth.* And when he paſſed by the way, and found a fig-tree with leaves, without fruit (which ſignified deſires without works) he gave it preſently an everlaſting curſe. Finally, the Prophet *David* deteſteth thoſe men, and ſaith alſo, they are deteſted of God: *Qui in labore hominum non ſunt*; which are not in the labours of men.

Excuſes of nice and ſlothfull people. Pro. 22.

Mat. 25.

Mat. 21.

Pſal. 72.

3. Of this fountain of ſloth do proceed many effects, that hinder the ſlothfull from all good reſolution.

And

1. Drowsiness. Pro. 19. Ephes. 5. Mark 13. Mat. 24, & 25.

And the first is, a certain heavinesse, and sleepy drowsinesse towards all goodnesse, according as the Scripture saith: *Pigredo immittit soporem*: Sloth doth bring drowsinesse. For which cause, S. *Paul* saith: *Surge qui dormis*; Arise thou which art asleep. And Christ cryeth out so often: *Videte, vigilate*; Look about you, and watch. You shall see many men in the world, with whom, if you talk of a cow or a calfe, of a fat ox, of a piece of ground, or the like, they can both hear and talk willingly and freshly: But if you reason with them of their salvation, and of their inheritance in the kingdome of heaven; they answer not at all, but will hear, as if they were in a dream. Of these persons then saith the Wise-man: *How long wilt thou sleep, O slothfull fellow? When wilt thou arise out of thy dream? A little yet wilt thou sleep; a little longer wilt thou slumber; a little wilt thou close thy hands together and take rest; and so poverty shall hasten upon thee, as a running post, and beggary as an armed man shall take and possesse thee.*

Pro. 6. 9. 24. 33.

2. Fear. Pro. 19. Psal. 52.

4. The second effect of sloth, is a certain fond fear of pains and labour, and of casting doubts where none be, according as the Scripture saith: *Pigrum dejicit timor*; Fear discourageth the slothfull man. And the Prophet saith of the like: *They shake for fear where there is no fear.* These men do frame unto themselves strange imaginations of the service of Almighty God, and of very dangerous events, if they should embrace and follow the same. One saith, If I should fast much, it would without doubt corrupt my blood. Another saith, If I should pray, and stand bare-headed long, I should die most certainly with rheume. A third saith, If I should keep account of all my sins, to confesse them, it would quickly kill me with sadnesse. And yet all this is nothing else but sloth, as the Scripture testifieth in these words: *Dicit Piger, In*

est

eſt fortis, in medio platearum occidendus ſum. The ſlothfull man ſaith (ſitting ſtill in his Houſe) there is a Lion without, if I ſhould go out of doors to labour, I ſhould certainly be ſlain in the midſt of the ſtreets.

5. A third effect of ſloth, is puſillanimity and faintneſſe of heart, whereby the ſlothfull man is overthrown, and diſcouraged by every contrariety or difficulty which he findeth in virtue, or which he imagineth to find therein. Which the Scripture ſignifieth, when it ſaith: *In lapide luteo lapidatus eſt piger*: The ſlothfull man is ſtoned to death with a ſtone of dirt: that is, he is overthrown with a difficulty of no importance. Again: *De ſtercore boum lapidatus eſt piger*; The ſlothfull man is ſtoned dead with the dung of Oxen, which commonly is ſuch a ſubſtance as hardly can do any hurt. 3. Puſillanimity. Eccleſ. 22.

6. A fourth effect of ſloth is idle lazineſſe: which we ſee in many men that will talk and conſult of this and that, about their amendment, but will execute nothing, which is moſt fitly expreſſed by the Holy Ghoſt in theſe words: *Sicut oſtium vertitur in cardine ſuo, ità piger in lectulo ſuo:* As a door is toſſed in and out upon his hinges, ſo is a ſlothfull man lying lazily upon his bed. And again: *Vult & non vult piger*: A ſlothfull man will, and will not; that is, he turneth himſelf to and fro in his bed, and between willing and nilling, he doth nothing. And yet further in another place the Scripture deſcribeth this lazineſſe, ſaying: *The ſlothful man putteth his hands under his girdle, and will not vouchſafe to lift them up to his mouth, for that it is painfull.* 4. Lazineſſe. Pro. 26. Pro. 13. Pro. 19.

7. All theſe and many more are the effects of ſloth; but theſe four eſpecially have I thought good to touch in this place, for that they let and hinder greatly this reſolution which we talk of. For he that liveth

in a ſlumber, and will not hear or attend to any thing that is ſaid of the life to come; and beſides this, imagineth fearfull matters in the ſame; and thirdly, is thrown down by every little block that he findeth in the way; and laſtly, is ſo lazy, as he can bear no labour at all: this man (I ſay) is paſt hope to be gained to any ſuch purpoſe as we ſpeak of.

Means to remove both.

8. To remove therefore this impediment; this ſort of men ought to lay before their eyes the labours of our Saviour Chriſt and of his Saints; the exhortations they uſed to other men to take like pains; the threats made in Scripture againſt them which labour not; the condition of our preſent warfare, that requireth travel; the crown prepared for it; and the miſery enſuing upon idle and lazy people. And finally, if they cannot bear the labour of virtuous life, which indeed is accompanied with ſo many conſolations, as it may not rightfully be called a labour: how will they abide the labour and torments of the damned life to come, which muſt be both intollerable and everlaſting unto them!

The. 3. The labours of Saints.

9. S. *Paul* ſaith of himſelf and others, to the Theſſalonians: *We did not eat our bread of free-coſt when we were with you; but did work in labour and wearineſſe, both day & night, thereby to give you an example of imitation; denouncing further unto you, that if any man would not work, he ſhould not eat.* Chriſt in his Parable, went forth into the ſtreets twice in one day, and ſtill reprehending grievouſly thoſe that ſtood idle, ſaying: *Quid hic ſtatis tota die otioſi?* Why do ye ſtand here all the day idle, and doing nothing? *I am a vine* (ſaith Chriſt) *and my Father is a husband-man; every branch that beareth not fruit in me, my Father will cut off, and caſt into the fire.* And in another place: *Cut down the unprofitable tree; why doth it ſtand here, and occupy the ground for nothing?* And again:

Mat. 20.

Iohn 15.

Luke 13. Matth. 21.

again: *The kingdome of heaven is ſubject to force, and men do gain it by violence and labour.* For which cauſe the wiſe-man alſo ſaith: *Whatſoever thy hand can do in this life, do it inſtantly: for after this, there is neither time, nor reaſon, nor wiſdome, nor knowledge, that we can employ to any profit.* And again the ſame wiſeman ſaith: *The lazy hand worketh beggary to it ſelf, but the induſtrious and valiant hand heapeth up great riches.* And yet further to the ſame effect: *The ſlothfull man will not ſow in the winter, for that it is cold, and therefore ſhall beg in the ſummer, and no man ſhall take pity of him.* Eccl. 9. Pro. 10. Pro. 20.

10. All this pertaineth to ſhew, how that this life is a time of labour, and not of idleneſſe; and is appointed unto us for the gaining of heaven. It is the market, wherein we muſt buy; the battel, wherein we muſt fight and gain our crown; the winter, wherein we muſt ſow; the day of labour, wherein we muſt ſweat and gain our penny. And he that paſſeth over lazily this day (as the moſt part of men do) muſt ſuffer eternall poverty and need, in the long night to come, as in the firſt part of this Book more at large hath been declared. Wherefore the Wiſe man (or rather the holy Ghoſt by his mouth) giveth each one of us a moſt vehement admonition and exhortation in theſe words: *Run about, make haſte, ſtirre up thy friend, give no ſleep unto thy eyes, let not thine eye-lids ſlumber, skip out as a doe from the hands of him that holdeth her, & as a bird out of the hand of the fowler: Go unto the Emmet (thou ſlothfull man) and conſider her doings, and learn to be wiſe: ſhe having no guide, teacher, or captain, provideth meat for her ſelf in the ſummer, and gathereth together in the harveſt, that which may ſerve her to feed upon in the winter.* By which words, we are admoniſhed, in what order we ought to behave our ſelves in this life; The concluſion. Pro. 9.

and how diligent and carefull we should be in doing of all good works (as Saint *Paul* also teacheth) considering, that as the Emmet laboureth most earnestly in harvest time, to lay up for the winter to come : so should we do for the next world; and that slothfulnesse to this effect, is the greatest and most dangerous Let that may be. For, as the Emmet should die in the winter most certainly for hunger, if she should live idley in the summer : so without all doubt, they are to suffer extreme need and misery in the world to come, who now for sloth do omit to labour.

Col. 1 Rom. 12. Gal. 6.

§ 2. *Of negligence and careless people.*

Epicurisme, or life of Epicures.

11. THe second impediment is called by me, in the title of this Chapter *Negligence* : But I do understand thereby a further matter then commonly this word importeth. For I do comprehend under the name of *negligent*, all careless & dissolute people, which take to heart nothing that pertaineth to God or godlinesse, but onely attend to wordly affairs, makeing their salvation the least part of their cogitations. And under this kind of *negligence* is contained, both *Epicurisme*, as S. *Paul* noted in some Christians of his dayes, who began only to attend to eat and drink, and to make their bellies their god, as many of our Christians now do :) and also a secret kind of *Atheisme*, or denying God ; which is, to deny him, not in words, but in life and behaviour, as S. *Paul* expoundeth it. For, albeit, these men of whom I speak do in words confesse God, and professe themselves to be as good Christians as the rest : yet secretly indeed they do not believe there is a God in such manner as they ought, especially with his attributes that are unseperable from him, as namely, of his infinite knowledge

Rom. 16. Tit. 1.

knowledge, providence, care and diſpoſition of humane affairs, juſtice, judgement, puniſhment and the like. Theſe (I ſay) they do not in effect believe, as their life and doings do declare. Which ſecret holy Scripture diſcovereth plainly, when it ſaith, *Væ diſſolutis corde, qui non credunt Deo*; Wo be unto the diſſolute and careleſſe in heart, who do not believe God. That is, albeit they proteſt that they believe and truſt in him, yet by their diſſolute and careleſſe doings, they teſtifie, that in their hearts they believe him not; for that they have neither care nor cogitation of matters pertaining unto him. Eccl. 2.

12. This kind of men, are thoſe which the Scripture noteth, and deteſteth for plowing with an Ox and an Aſſe together: for ſowing their ground with mingled ſeed; for wearing apparell of Linſie-woolſie, that is made of flax and wooll together. Theſe are they of whom Chriſt ſaith in the Revelations: *I would thou wert either cold or hot: But for that thou art lukewarm, and neither cold nor hot, therefore will I begin to vomit thee out of my mouth.* Theſe are they who can accord all religions together, and take up all controverſies, by onely ſaying, That either they are differences of ſmall importance, or elſe that they appertain onely to learned men to think upon, and not unto them; and that both parts do erre in ſomewhat, or may be agreed, and go both to heaven. Theſe who can apply themſelves to any company, to any time, to any Princes pleaſure, for matters of the ſoul which is their leaſt care. Theſe men forbid all talk of ſpirit, religion, or devotion in their preſence; onely they will have men eat, drink, and be merry with them; tell newes of the Court and affairs abroad; ſing, dance, laugh and play at cards; and ſo paſſe over this life in leſſe conſideration of God or godlineſſe, than do the very Heathens. And hath not holy Writ great rea- Of careleſs Atheiſts. Deut. 22. Apoc. 3.

son then (dear brother) in saying that these men in their hearts and works are indeed very Atheists? Yes surely. And it may be proved by many rules of our Saviour himself. As for example; this is one rule
Luc.6. set down by him: *By their fruits ye shall know them*: For such as the tree is within, such is the fruit which
Mat.12. the tree sendeth forth. Again, *The mouth speaketh from the abundance of the heart*; and consequently, seeing these mens talk is nothing but of worldly vanity, it is an evident sign, there is nothing in the heart but that. And then it followeth also by a third rule;
Mat.6. *Where the treasure is, there is the heart*: and so consequently, seeing their hearts are onely set upon the world and worldly delights, the world is their onely treasure, and not God; and therefore may justly in this sense be termed Atheists, or to use the Apostles phrase;
Ephes.2. *Promissionis spem non habentes, & sine Deo in hoc Mundo:* Having no hope of Gods promises, and without a God in this world.

Two causes of Atheisme at this day.

13. This impediment (dear Christian brother) reacheth both far and wide at this day, and infinite are the people who are intangled therewith; and the causes thereof are two especially. The first is division, schisme and heresie, in matters of our faith; which by raising many doubts and questions, and by contentious quarrelling which it maintaineth, wearieth out a mans wit, and in the end bringeth him to care for no part, but rather to contemn all. The second is, inordinate love of the world, which bringeth men to hate God, & to conceive enmity against him, as the Apostle saith; and therefore no marvel though indeed they neither believe, nor delight in him. And of all other men these are the hardest to be reclaimed, and brought to any resolution of amendment, for that they are insensible: and besides that, do also flie all means, whereby they may be cured. For as there were small hope

to

to be conceived of that patient, which being grievouſly ſick, ſhould neither feel his diſeaſe, nor believe that he were diſtempered, nor abide to hear of phyſick or Phyſicians, nor accept of any counſell that ſhould be offered, nor admit any talk or conſultation about his curing: ſo theſe men are in more dangerous eſtate then any other, for that they know not their own danger, but perſwading themſelves to be more wiſe then their neighbours, doe remove from their cogitations all things whereby their health might be procured. A compariſon.

14. The onely way to do theſe men good (if there be any way at all) is to make them know that they are ſick, and in great danger; which in our caſe may be done beſt (as it ſeemeth to me) by giving them to underſtand how far they are off from any one piece of true Chriſtianity, and conſequently from all hope of ſalvation that may be had thereby. God requireth at our hands, that we ſhould love him and ſerve him, *with all our heart, with all our ſoul, and with all our ſtrength.* Theſe are the preſcript words of Almighty God, ſet down both in the old and new law. And how far (I pray you) are theſe careleſſe men ſhort of this, who employ not the half of their heart, nor the half of their ſoul, nor the half of their ſtrength in Gods ſervice; nay, not the leaſt part thereof? God requireth at our hands, that we ſhould make his laws and precepts our ſtudy and cogitations; that we ſhould think of them continually, and meditate upon them both day night, at home and abroad, early and late, when we go to bed, and when we riſe in the morning: this is the commandement, and there is no diſpenſation therein. But how far are theſe men from this, which beſtow not the third part of their thoughts upon this matter, no not the hundreth part, nor ſcarce once a year do talk thereof? Can theſe men ſay, they are Chriſtians, or that indeed they believe in Jeſus our Saviour? The way to cure careleſs men. Deut. 6. Mat. 22. Luc. 10. Deut. 6. & 11. Joan 1.

An antithesis between true Christians and careleſſe worldlings. 1 Joan. 2.

15. Chriſt making the eſtimate of things in this life pronounced this ſentence: *Unum eſt neceſſarium*; one onely thing is neceſſary, or of neceſſity in this world; meaning thereby, the diligent and carefull ſervice of God. Theſe men find many things neceſſary beſides this one thing, and this nothing neceſſary at all. How far do they differ in judgement from their Saviour Chriſt? Chriſts Apoſtle ſaith: *That a Chriſtian muſt neither love the world, nor any thing in the world.* Theſe men love nothing elſe, but that which is of the world. He ſaith; *That whoſoever is a friend of the world, is an enemy to Chriſt.* Theſe men are enemies to whomſoever is not a friend to the world. How then can theſe men hold of Chriſt? Chriſt ſaith; *We ſhould pray ſtill.* Theſe men pray never. Chriſts Apoſtle ſaith: *That covetouſneſſe, uncleanneſſe, or ſcurrility, ſhould not be ſo much as once named among Chriſtians.* Theſe men have no other but ſuch talk. Finally the whole courſe and Canon of Scripture runneth, that Chriſtians ſhould be, *attenti, vigilantes, ſoliciti, inſtantes, ferventes, perſeverantes ſine intermiſſione.* That is, attent, vigilant, carefull, fervent, and perſeverant without intermiſſion, in the ſervice of their God. But theſe men have no one of theſe points, nor any one degree thereof, but in every one the clean contrary. For they are neither attent to thoſe things which appertain unto God, nor vigilant, nor ſolicitous, nor careſull; and much leſſe inſtant and fervent, and leaſt of all perſeverant without intermiſſion, for that they never begin. But on the contrary ſide, they are careleſs, negligent, lumpiſh, remiſs, key-cold, perverſe, contemning and deſpiſing, yea loathing and abhorring all matters that appertain to the mortifying of themſelves, and to the true ſervice of God. What part have theſe men then in the lot and portion of Chriſtians, beſides onely the bare name, which profiteth nothing?

Luc. 18. Epheſ. 5. Luc 21. Mar. 24. Matth. 6. Rom. 11. Rom. 12. Mat. 10.

16. And

16. And this is ſufficient to ſhew, how great and dangerous an impediment this careleſſe, ſenſeleſſe, and ſupine negligence is, againſt the reſolution whereof we treat. For if Chriſt require to the perfection of this reſolution, that whoſoever once eſpieth out the treaſure hidden in the field (which is the Kingdome of heaven, and the right way to gain it) he ſhould go and ſell all that he hath, and buy the field: that is to ſay, that he ſhould preferre the purſuit of this Kingdome of heaven before all the commodities of this life whatſoever; and rather venture them, then to omit this treaſure. If Chriſt (I ſay) require this, as he doth; when will theſe men ever be brought to this point, who will not give the leaſt part of their goods to purchaſe that field; nor go forth of the doors to treat the buying thereof, nor will ſo much as think or talk of the ſame, nor allow of him which ſhall offer the means and way to compaſſe it? **The danger of a careleſſe man.**

17. Wherefore, whoſoever findeth himſelf in this perillous diſeaſe, I would counſell him to read ſome Chapters of the firſt part of this book; eſpecially the ſecond, fourth and fifth, treating of the cauſes for which we were ſent into this world; as alſo of the account which we muſt yield to God, of our time here ſpent; and he ſhall there underſtand (I doubt not) the errour and danger he ſtandeth in, by this damnable negligence wherein he ſleepeth; attending onely to thoſe things which are meer vanities, and for which he came not into this world; and paſſing over other matters, without care or cogitation, which notwithſtanding are onely of importance, and moſt neceſſary for all men to employ their whole care and ſtudy therein. **The concluſion.**

§. 3.

§. 3. *Of hardneſse of heart, and perill thereof.*

18. THe third and laſt impediment that I purpoſe to handle in this Book, is a certain affection, or evil diſpoſition in ſome men, called by the Scriptures *Hardneſſe of heart*, or in other words, obſtination and obſtinacy of mind, whereby a man is ſettled in reſolution, never to yield from the ſtate of ſin wherein he liveth, whatſoever ſhall, or may be ſaid againſt the ſame. And I have reſerved this impediment for the laſt place in this Book, for that it is the laſt and worſt of all other impediments diſcovered before, containing all the evil in it ſelf that any of the other before rehearſed have; and adding to the ſame beſides, a moſt wilful and malicious reſolution of ſin, quite contrary to that reſolution, which we ſo much endeavour to induce men unto.

Two degrees of hardneſſe of heart.

19. This hardneſſe of heart hath divers degrees in divers men, and in ſome much more grievous and perilous then in others. For ſome are arrived to that high and chief obduration which I named before, in ſuch ſort, as albeit they well know that they are amiſſe, yet for ſome worldly reſpect or other, they will not yield, nor change their courſe, do you ſay, or prove what you will or can. Such was the obduration of

Mat. 2.

Pilate, who albeit he well knew, that he condemned our Saviour Chriſt wrongfully: yet not to leeſe the favour of the Jews, or incurre diſpleaſure with his Prince, he proceeded and gave that moſt wicked ſentence againſt him. This alſo was the obduration

Exod. 6, 7. 8.

of *Pharaoh*, who though he ſaw the miracles of *Moſes* and *Aaron*, and felt the ſtrong hand of God upon his Kingdome: yet, not to ſeem to be overcome by ſuch ſimple people as they were, nor that men ſhould think he would be enforced by any means to relent;

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he perſevered ſtill in his wilful wickedneſſe, untill his laſt and utter deſtruction came upon him. This hardneſſe of heart was alſo in King *Agrippa*, and in *Felix* Governour of *Jewry*; who, though in their own conſciences they thought that Saint *Paul* ſpake truth unto them; yet not to hazard their credit in the world, they continued ſtill, and periſhed in their owne vanities. And commonly this obduration is in all perſecutors of Vertue, and of vertuous Men, whom albeit they ſee evidently to be innocent, and to have equity on their ſide: yet to maintain their eſtate, credit, and favour in the world: they perſiſt, without either mercy or releaſe, untill God cut them off in the midſt of their malice and furious cogitations. Act. 26. 17

Perſecutors.

20. Others there are who have not this obduration in ſo high a degree, as to perſiſt in wickedneſſe directly againſt their own knowledge, but yet they have it in another ſort: for that, they are ſetled in firm purpoſe to follow the trade which already they have begun, and will not underſtand the dangers thereof, but do ſeek rather means to perſwade themſelves, and quiet their conſciences therein: & nothing is ſo offenſive unto them, as to hear any thing againſt the ſame. Of theſe men holy *Iob* ſaith, *Dixerunt Deo, recede à nobis, & ſcientiam viarum tuarum nolumus*: They ſaid to Almighty God, Depart from us, we will not have the knowledge of thy wayes. And the Prophet *David* yet more expreſly: *Their fury is like the fury of ſerpents, like unto cockatrices that ſtop their eares, and will not hear the voice of the inchanter.* By this inchanter he meaneth the Holy Ghoſt, which ſeeketh by all meanes poſsible, to charm them from the bewitching wherein they ſtand, called by the Wiſe man, *faſcinatio nugacitatis*; the bewitching of vanity. *But* (as the Prophet ſaith) *they will not hear,*

A ſecond degree of obduration.

Job 21.

Pſal. 57.

Sap. 7.

Zach. 7.

they

they turn their backs, they stop their ears, to the end they may not understand: they put their hearts as an adamant stone, lest perhaps they should hear Gods law, and be converted.

The hard-hearted Iews Acts 7.

21. The nation of Jews is peculiarly noted to have been alwayes given to this great sinne, as S. *Stephen* witnesseth, when he said unto their own faces: *You stiff-necked Jews, you have alwayes resisted the Holy Ghost*: meaning thereby (as Christ declareth more at large) that they resisted the Prophets and Saints of God, in whom the holy Ghost spake unto them from time to time, for amendment of their lives. And for that, through the light of knowledge which they had by hearing of Gods Law, they could not in truth, or with shew of reason condemn the things which were said, or avoid the just reprehensions used towards them; yet resolving with themselves not to obey, or change the custome of their proceedings: therefore fell they, in fine, to persecute sharply their reprehenders, whereof the onely cause was, hardnesse of heart: *Indu-*

Jer. 5. *raverunt facies suas supra petram & noluerunt reverti*, saith God by the mouth of *Jeremy*: They have hardned their faces above the hardness of a rock, and they will not turn unto me. And in another place of the same Prophet, he complaineth grievously of

Jer. 8. this perverseness: *Quare ergo aversus est populus iste in Jerusalem, aversione contentiosa?* And why then is this people in *Jerusalem* revolted from me, by so contentious and perverse alienation, as they will not hear me any more, &c. And yet again in another place,

Ezek 18. *Quare moriemini domus Israel? Why will you dye, you house of Israel? why will you damn your selves? why are you so obstinate as not to hear? so perverse, as not to learn? so cruel to your selves, as you will not know the dangers wherein you live, nor understand the misery that hangeth over you?*

22. Dost

22. Doſt thou not imagine (dear Brother) that God uſeth this kind of ſpeech not only to the Jewes, but alſo to many thouſand Chriſtians, and (perhaps) alſo unto thy ſelf many times every day, for that thou refuſeſt his good motions, and other means ſent from him, to draw thee to his ſervice, thou being reſolved not to yield thereunto, but to follow thy purſuit, whatſoever perſwaſions ſhall come to the contrary? Alas, how many Chriſtians be here, who ſay to God dayly (as they did, whom I have named before) *Depart from us, we will not have the knowledg of thy wayes?* How many be there, which abhorre to hear good books, fly and deteſt the frequentation of godly company, leſt (perhaps) by ſuch occaſions they might be touched in conſcience, and ſo converted and ſaved? How many be there which ſay with thoſe moſt unfortunate hard-hearted-men, whereof the Prophet ſpeaketh: *Percuſſimus fœdus cum morte, & cum inferno fecimus pactum*: We have ſtrucken a league with death, and have made a bargain with hell it ſelf? Which is in effect as much, as if they had ſaid, Trouble us not, molett us not with thy perſwaſions, ſpend not thy words and labour in vain, talk unto others who are not yet ſetled, let them take heaven that will, we for our parts are reſolved, we are at a point, we have made a league that muſt be kept, we have made a bargain that muſt be performed, yea, though it be with hell, and death everlaſting.

Gods cry unto us daily.

Iob. 21.

Eſa. 28

23. It is a wonderfull fury, the obduration of a hard heart; and not without cauſe compared by the Prophet (as I have ſhewed before) to the wilful fury and rage of Serpents. And in another place the holy Scripture deſcribeth it thus: *Durus es & nervus ferreus cervix tua, & frons tua area:* Thou art hard-hearted, & thy forehead is of braſs. What can be more vehemently

The deſcription of a hard heart.

Eſa. 48.

vehemently spoken to expresse the hardnesse of this mettal? But yet St. *Bernard* expresseth it more at large in these words: *Quid ergo cor durum?* And what is then a hard heart, saith he? And he answereth immediately: "A hard heart is that, which is nei-
Lib. 1. de consid. ad Eugen. c. 2. "ther cut by compunction, nor softened by godlinesse, "nor moved with prayers, nor yieldeth to threatning, "nor is any thing holpen, but rather hardened by cha-"stising. A hard heart is that, which is ingratefull to "Gods benefits, disobedient to his counsels, made "cruel by his judgements, dissolute by his allurements, "unshamefac't to filthinesse, fearlesse to perils, uncour-"teous in humane affairs, reachlesse in matters pertain-"ing to God, forgetfull of things past, negligent in "things present, improvident for things to come.

The explication of St. Bernards words. 24. By the description of St. *Bernard*, it appareth, that a hard hart is almost a desperate and remedilesse disease, where it falleth. For what will you do (saith this good Father) to amend it? If you lay the grievousnesse of his sinns before him, he is not touched with compunction. If you alledge him all the reasons in the world, why we ought to serve God, and why we ought not to offend and dishonour him, he is not molified by this consideration of piety. If you would request him and beseech him with tears, even on your knees, he is not moved. If you threaten Gods wrath against him, he yieldeth nothing thereunto. If God scourge him indeed, he waxeth furious, and becometh much harder then before. If God bestow benefits on him, he is ungratefull. If he counsel him for his salvation, he obeyeth not. If you tell him of Gods secret and severe judgements, it driveth him to desperation, and to more cruelty. If you allure him with Gods mercy, it maketh him dissolute. If you tell him of his own filthinesse, he blusheth not. If you admonish him of his perils, he feareth not. If he deal in matters

matters towards men; he is proud and uncourteous. If he deal in matters towards God; he is raſh, light, and contemptuous. Finally, he forgetteth whatſoever hath paſſed before him, towards other men, either in reward of godlineſſe, or in puniſhment of ſinners. For the time preſent, he neglecteth it, and maketh no account of uſing it to his benefit. And of things to come, either of bliſſe or miſery, he is utterly unprovident; nor will eſteem thereof, lay them never ſo often, or vehemently before his face. And what way is there then to do this man good?

The danger of a hard heart.

25. Not without great cauſe ſurely, did the Wiſeman pray ſo heartily to God: *Animo irreverenti & infrænato nè tradas me*: Deliver me not over (O Lord) unto a ſhameleſſe and unruly ſoul: that is, unto a hard and obſtinate heart. Whereof he giveth the reaſon in another place of the ſame book: *Cor enim durum habebit malè in noviſſimo*; for that a hard heart ſhall be in an evil caſe at the laſt day. Oh that all hard-hearted people would note this reaſon of the Scripture! But S. *Bernard* goeth on, and openeth the terrour hereof more fully, when he ſaith: *Nemo duri cordis ſalutem unquam adeptus eſt, niſi quem fortè miſerans Deus abſtulit ab eo (juxta Prophetam) cor lapideum, & dedit cor carneum.* There was never yet hard-hearted-man ſaved, except perchance God, by his mercy, did take away his ſtony heart, and give him a heart of fleſh, according to the Prophet. By which words, S. *Bernard* ſignifieth, and proveth out of the Prophet, that there are two kinds of hearts in men; the one a fleſhy heart, which bleedeth if you but prick it; that is, it falleth to contrition, repentance, and tears, upon never ſo ſmall a check for ſinne. The other is a ſtony heart, which if you beat and buffet never ſo much with hammers, you may as ſoon break it in pieces as either bend it, or make it bleed. And of theſe two hearts in this life,

Eccleſ. 23.

Eccleſ. 3.

Note.

Lib. 1. de conſid. ca. 2. Ezek. 36.

Two kinds of hearts in men, with their properties.

life dependeth all our misery or felicity for the life to come. For, as God, when he would take vengeance of *Pharaoh*, had no more grievous a way to do it, then to say: *Indurabo cor Pharaonis*; I will harden the heart of *Pharaoh*; that is (as S. *Augustine* expoundeth) I will take away my grace, and so permit him to harden his own heart: so when he would shew mercy to Israel, he had no more forcible a mean to expresse the same, then to say: *I will take away your stony heart, and give you a heart of flesh instead thereof.* Which is to say, I will take away your hard heart, and give you a soft heart, that will be moved when it is spoken unto. And of all other blessings and benefits which God doth bestow upon mortall man here in this life, this soft and tender heart is one of the greatest; I mean such a heart, as is soon checked and controlled, soon pierced, soon made to bleed, soon stirred to amendment. And on the contrary part, there can be no greater curse or malediction laid upon a Christian, then to have a hard and obstinate heart, which heapeth every day vengeance unto it self and his master also, as S. *Paul* saith: and is compared by the same Apostle unto the ground, which no store of rain can make fruitfull, albeit it fall never so often upon the same: and therefore he pronounceth thereof: *Reprobae est & maledicto proxima; cujus consummatio in combustionem*: That is, it is reprobate, and at the next door unto malediction; whose end or consummation, must be fire and burning.

Exod. 4. 7. Aug. q. 18. supet. Exod. & ser. 33. de Temp. Ezek. 36.

Heb. 6.

The conclusion.

26. Which thing being so, no marvel, though the holy Scripture doth dehort us so carefully from this obduration and hardnesse of heart, as from the most dangerous and desperate disease, that possibly may fall upon a Christian, being indeed (as S. *Paul* signifieth) the next door to reprobation it self. The same Apostle therefore cryeth: *Nolite contristare*; *nolite extin-*

Heb. 6.

Ephes. 4.

extinguere ſpiritum Dei: Do you not contriſtate or make ſad; do you not extinguiſh the ſpirit of God, by obduration, by reſiſting and impugning the ſame. 1 Theſ.5.

Again: *Non obduretur quis ex vobis fallacia peccati*: Let no man be hard hearted among you, through the deceipt of ſinne. Heb.3.

The Prophet *David* alſo cryeth: *Hodie ſi vocem ejus audieretis, nolite obdurare corda veſtra*: Even this day, if you hear the voice of God, calling you to repentance, ſee you harden not your hearts againſt him. Pſal.94.

All which earneſt ſpeeches uſed by Gods holy Spirit, do give you to underſtand, how carefully we have to fly this moſt peſtilent infection of a hard heart; which Almighty God, of his mercy, give us grace to do, and endue us with a tender heart towards the full obedience of his divine Majeſty. Such a ſoft heart (I ſay) as the Wiſe-man deſired, when he ſaid to God: *Da ſervo tuo cor docile*: Give unto me thy ſervant (O Lord) a heart that is docible, and tractable to be inſtructed. 2 Reg.3.

Such a heart as God himſelf deſcribeth to be in all them whom he loveth, ſaying: *Ad quem reſpiciam, niſi ad pauperculum & contritum corde, & timentem ſermones meos*? To whom will I have regard or ſhew my favour, but unto the poor and humble of heart, unto the contrite ſpirit, and to ſuch as tremble at my ſpeeches? Iſa.66.

What heart God requireth in us.

27. Behold (dear Brother) what a heart God requireth at thy hands? A little, poor, an humble heart (for ſo much importeth the diminitive *Pauperculus*.) Alſo a contrite heart, for thy offences paſt; and a heart that trembleth at every word that cometh to thee from God, by his Miniſters. How then wilt thou uot fear at ſo many words, and whole diſcourſes as have been uſed before, for awaking thee, for denouncing thy perill, for ſtirring thee to amendment? How wilt thou not fear the threats and judgements of this great Lord, for thy ſinnes? How wilt thou

dare to proceed any further in his displeasure? How wilt thou deferre this resolution any longer? Surely the least part of that which hath been said, might suffice to move a tender heart, and humble and contrite spirit, to make a present resolution for the amendment of life. But if all together cannot move thee to do the same: I can say no more, but that thou hast a very hard heart indeed, which I beseech our heavenly Father to soften for thy salvation, with the pretious blood of his onely Sonne our Saviour, who was content to shed it for that effect, upon the Crosse.

§ 4. *Containing the Conclusion of the whole Book, with an Exhortation.*

28. AND thus now having said so much as time permitted me, concerning the first generall point required at our hands for our salvation; that is concerning Resolution, appointed by my division in the beginning, to be the subject and matter of this first Book: I will here make an end, deferring for a time the performance of my purpose, for the other two books, upon the causes and reasons set down in the beginning, nothing doubting, but if Almighty God shall vouchsafe to work in any mans heart, by means of this Book, or otherwise, this first point of Resolution (the most hard of all other) then that he will also give means to perfect the same work begun of himself, and will supply, by other wayes, the two points following: that is to say, both a right beginning, and a constant perseverance, whereunto my other two Books promised, are appointed. Neither would it be hard for any man, that were once indeed resolved to find helpers and instructers enough: besides the holy Ghost, which in this case will alwayes be

Phil. 2.

be at hand to aſſiſt him in this holy enterpriſe, albeit, theſe two other Books of mine ſhould never come forth. There want not at this day (our mercifull Lord be glorified for it) neither ſtore of godly Books, nor yet of skilfull men in our own country, that are well able to guide a zealous ſpirit, in the right way to virtue. And yet, as I have promiſed before, ſo mean I (by Gods moſt holy help and aſſiſtance) to ſend thee (gentle Reader) as my time and ability will permit, the other two Books alſo; eſpecially, if it ſhall pleaſe his divine Majeſty to comfort me thereunto, with the gain or good of any one ſoul, by this which is already done: that is to ſay, If I ſhall underſtand, conceive, or hope, that any one ſoul, ſo dearely purchaſed by the precious blood of the Son of God, ſhall be moved to Reſolution, by any thing that is here ſaid; or ſhall be reclaimed from the bondage of ſin, and reſtored to the ſervice of our Maker and Redeemer; which is the onely end of my writing, as his divine Majeſty beſt knoweth.

29. And truly (dear Chriſtian Brother) albeit I muſt confeſſe, that much more might be ſaid for this point of *Reſolution*, then is here touched by me, or then any man can well utter in any competent kind of Book or Volume: yet I am of opinion, that either theſe reaſons here alledged, are ſufficient, or elſe nothing will ſuffice for the conquering of our obſtinacy, and beating down of our rebellious diſobedience in this point. Here thou mayeſt ſee and read the principall arguments, inducing thee to the ſervice of God, and deteſtation of vice. Here thou mayeſt behold (eſpecially, in this ſecond Edition, which is much larger then the former) firſt, that of neceſſity thou muſt confeſs there is a God that made thee, and all the reſt; the end and cauſe why he created thee, which was to ſerve him; the onely true way of which ſervice, to be

The effect of that which hath been ſaid in this Book.

In th: firſt part.

by fulfilling of Christs holy commandements; then what things are required at thy hands in particular; the account that will be demanded of thee, the justice and severity of God therein, his goodnesse towards thee, his watchfulnesse over thee, his desire to win thee, his reward if thou do well, his infinite punishment if thou do evil; his cals, his baits, his allurements to save thee. And on the contrary part, here are discovered unto thee, the vanities, and deceipts of those impediments, hinderances or excuses, which any way might let, stay, or discourage thy resolution, the feigned difficulties of virtuous life are removed; the conceived fears of Gods service are taken away; the alluring flatteries of worldly vanities are opened; the foolish presumption upon Gods mercy, the danger of delay, the dissimulation of sloth, the desperate perils of careless and stony hearts are declared. What then wilt thou desire more to move thee? What other arguments wilt thou expect, to draw thee from vice and wickednesse, more then these?

In the second part.

30. If all this stir thee not, what will move thee (gentle Reader?) If when thou hast read this, thou lay down the Book again, and walk on in thy careless life, as quietly as before; what hope (I beseech thee) may there be conceived of thy salvation? Wilt thou go to heaven living as thou doest? It is impossible. As soon thou mayest drive God out of heaven, as get thither thy self, by this kind of life. What then, wilt thou forgo heaven, and yet escape hell also? This is lesse possible, whatsoever the Atheists of this world do perswade thee. Wilt thou perhaps deferre the matter, and think of it hereafter? I have told thee my opinion hereof before. Thou shalt never have more ability to do it then now, and perhaps never half so much. If thou refuse it now, I may greatly fear, that thou wilt be refused hereafter thy self. There is no way then so good

(dear

(dear Brother) as to do it preſently whileſt it is offered. Break from that tyrant, which detaineth thee in ſervitude, ſhake off his chains, cut in ſunder his bands, run violently to Chriſt which ſtandeth ready to embrace thee with his arms open upon the Croſſe. Make joyfull all the Angels, and court of heaven with thy converſion ; ſtrike once the ſtroke with God again, make a manly reſolution; ſay with that old couragious ſouldier of Jeſus Chriſt, S. *Hierome*: *If my father ſtood weeping on his knees before me, and my mother hanging on my neck behind me ; and all my brethren, ſiſters, children, and kinſfolks howling on every ſide to detain me in a ſinfull life with them : I would fling off my mother to the ground, deſpiſe all my kindred, run over my father and tread him under my feet, thereby to run to Chriſt when he calleth me. And this is the greateſt kind of piety above all others in this point, to ſhew our ſelves cruel.* So he.

Luk.15.

A notable ſaying of S. Hierome. Ad Henodorum.

31. Oh that we had ſuch hearts (dear Chriſtian brother) as this ſervant of God had, ſuch courage, ſuch manhood, ſuch fervent love to our maſter. Who would lie one day drowned in ſin ? Who would live one day in ſuch ſlavery as we do ? Who would eat huſks with the Prodigall Sonne among ſwine, ſeeing he may return home, and be ſo honourably received, and entertained by his own father, have ſo good chear and banqueting, and hear ſo great melody, joy, and triumph for his return ? I ſay no more herein (dear brother) then thou art aſſured of, by the word and promiſes of Gods own mouth, from which can proceed neither falſhood, nor deceit. Return then I beſeech thee, lay hand faſt on his promiſe, who will not fail thee; run to him, now he calleth, whileſt thou haſt time, and eſteem not all this world worth a ſtraw, in reſpect of this one act. For ſo ſhalt thou be a moſt happy, and thrice happy man ; and ſhall bleſſe hereafter the hour

An exhortation.

Luk.15.

hour and moment, that ever thou madeſt this fortunate reſolution. And I for my part (I truſt) ſhall not be void of ſome portion of thy good hap and felicity. At leaſt-wiſe I doubt not, but thy holy converſion ſhall treat for me with our common Father, who is the God of mercies, for remiſſion of my manifold ſinnes, and that I may ſerve and honour him together with thee, all the dayes of my life; which ought to be both our petitions. And therefore, in both our names, I beſeech his divine Majeſty to grant it unto us, for his dear Sonne, our Lord and Saviours ſake, *Jeſu Chriſt, Amen.*

The End of the ſecond Part of this firſt Book, treating of Reſolution.

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